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THE
SACRED BOOKS
OF THE
HINDUS

TRANSLATED BY
VARIOUS SANSKRIT SCHOLARS.

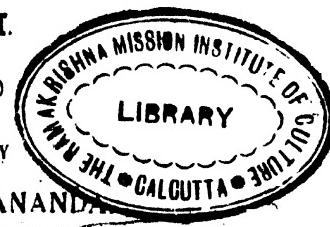
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VOLUME XXVI.
SRIMAD DEVI BHAGAVATAM.

PART II.

TRANSLATED BY

SWAMI VIJNANANANDA

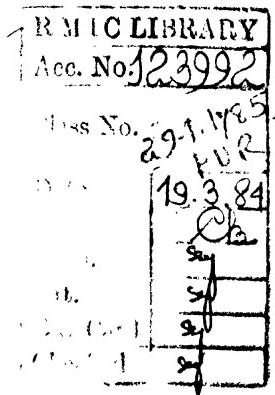


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FOREWORD.

This part is mainly devoted to the deeds and stotras of the Devī in Her various manifestations of Durgā, Kālī, Bhavānī, etc. The Devī Bhāgavatam inculcates the worship of Śakti and as such it is held in great esteem by the Śāktas, to whom the present work will be found very agreeable and useful, especially to those who are unacquainted with Sanskrit.

THE TRANSLATOR.

CONTENTS.

THE FIFTH BOOK.

	Pages.
CHAPTER I.—On the Superiority of Rudrā over Viṣṇu ...	353—356
“ II—On the Birth of the Dānava Mahiṣa ...	357—359
“ III—On the Daitya armies getting ready ...	360—362
“ IV—On the war counsels given by Indra ...	363—366
“ V—On the defeat of the Dānava forces of Mahiṣa	366—369
“ VI—On the Deva Dānava fight ...	369—372
“ VII—On the going of the Devas to Kailāsa ...	372—375
“ VIII—On the description of the origin and the Form of the Devī ...	376—381
IX—On the worship by the gods to the Devī ...	381—385
“ X—On the messenger's news to Mahiṣa ...	385—389
“ XI—On Tāmrās fighting with the Devī ...	389—393
“ XII—On the cabinet held by Mahiṣa ...	393—397
“ XIII—On the killing of Vāskala and Durmukha	397—400
“ XIV—On the killing of Tāmra and Chikṣura ...	400—403
“ XV—On the slaying of Viḍālakṣa and Asilomā...	403—406
“ XVI—On the conversation between the Devī and Mahiṣa ...	406—410
“ XVII—On Mandodari's accounts ...	410—413
“ XVIII—On the killing of Mahiṣa ...	414—417
“ XIX—On the hymns to the Devī ...	418—422
“ XX—On the peace of the world ...	422—425
“ XXI—On the conquest of the Heavens by Śumbha and Nis'umbha ...	425—428
“ XXII—On praising the Devī ...	429—433
“ XXIII—On the prowess of Kaus'ikī ...	433—437
“ XXIV—On Dhūmrālochana ...	437—440
“ XXV—On Dhūmrālochana killed ...	440—444
“ XXVI—On Chaṇḍa Muṇḍa killed ...	444—447
“ XXVII—On the fight of Raktabīja ...	447—451
“ XXVIII—On the Devī's fighting ...	451—454
“ XXIX—On the killing of Raktabīja ...	454—457
“ XXX—On the killing of Nis'umbha ...	458—461
“ XXXI—On the death of S'umbha ...	461—465
“ XXXII—On the king Suratha's going to the forest	465—469
“ XXXIII—On the greatness of the Devī ...	469—473
“ XXXIV—On the worship of the Devī ...	473—477
“ XXXV—On the King Suratha's getting the boons and on the Vair'ya Samādhi ...	477—480

THE SIXTH BOOK.

	Pag
CHAPTER I—On Tris'ira's austerities	... 481—
“ II—On the birth of Vṛitrāsura	... 484—
“ III—On the Deva defeat and on Vṛitra's tapasyā	487—
“ IV On the defeat of the Devas by Vrita	... 491—
“ V—On praising the Devī...	... 495—
“ VI—On Vṛitrāsura slain	... 499—
“ VII—On Indra's disguise in the Mānas Lake	... 503—
“ VIII—On Śachi's praising the Devī	... 507—
“ IX—On Indra's getting the fruits of Brahma-hatyā and on the downfall of the king Nahuṣa	511—
“ X—On the phase of Karma	... 515—
“ XI—On the Dharma	... 518—
“ XII—On the war between Ādi and Baka	... 522—
“ XIII—On the above fight	... 526
“ XIV—On the birth of Vas'iṣṭha from Mitrā Varuṇa	530
“ XV—On Nimi's getting another body and on the Haihayas	... 534—
“ XVI—On the Haihayas and the Bhārgavas	... 538
“ XVII—On the continuance of Bṛigu's family	... 541
“ XVIII—On the origin of the Haihayas	... 546
“ XIX—On the Haihayas born of a mare	... 548
“ XX—On the son born of mare by Hari	... 559
“ XXI—On the installation of Ekavīra	... 550
“ XXII—On stealing away Ekāvalī	... 560
“ XXIII—On the war between Haihaya and Kālaketu	... 56
“ XXIV—On Vikṣepa Śakti	... 56
“ XXV—On the cause of Moha of Vyāsa	... 57
“ XXVI—On Nārada's Moha	... 57
“ XXVII—On Nārada's marriage	... 57
“ XXVIII—On Nārada, a woman	... 58
“ XXIX—On Nārada again a man	... 58
“ XXX—On the glory of Mahā Māyā	... 58
“ XXXI—On Mahā Māyā	... 58

THE SEVENTH BOOK.

“ I—On the Solar and Lunar Kings	... 5
“ II—On the piercing of the eyes of Chyavana Muni,	5
“ III—The King Śaryātis giving his daughter in marriage to Chyavana Muni	... 6

	PAGE.
CHAPTER IV—On Sukanya and the As'vin's	... 605—609
" V—On Chyavana's getting his youth	... 609—612
" VI—On the As'vins getting the right to drink Soma 	612—616
" VII—On the As'vin's drinking the Soma Cup	... 616—619
" VIII—On the King Revata and the Solar Dynasty 	619—622
" IX—On the story of Kâkutshtha and on Mândhâtâ,	622—626
" X—On Satyavrata 	626—629
" XI—On Tris'anku 	629—632
" XII—On Vas'îshtha's curse on Tris'anku	... 632—636
" XIII—Vis'vâmitra helping Tris'anku	... 636—639
" XIV—On Tris'anku's going to the Heavens	... 639—643
" XV—On the King Haris'chandra 	643—646
" XVI—On Śunahs'epha 	647—650
" XVII—On Śunahs'epha freed and Haris'chandra cured 	650—653
" XVIII—On the quarrel between Haris'chandra and Vis'vâmitra 	654—657
" XIX—On Haris'chandra's Kingdom taken	... 657—661
" XX—On Haris'chandra paying his Dakṣinâ	... 661—663
" XXI—On the sorrows of Haris'chandra	... 664—665
" XXII—On selling Haris'chandra's wife	... 666—669
" XXIII—On Haris'chandra as a slave of the Chândâla 	669—672
" XXIV—On Haris'chandra in the burning Ghât of Kâs'i 	672—674
" XXV—On the quarrels between Haris'chandra and Vis'vâmitra 	674—679
" XXVI—On the sorrows of Haris'chandra	... 680—684
" XXVII—On Haris'chandra's going to the Hea- vens 	684—687
" XXVIII—On the glory of Śatâksî Devî	... 687—692
" XXIX—On the Devî's birth in the Daksha's house 	692—695
" XXX—On the birth of Gaurî and Śiva's dis- traction 	695—701
" XXXI—On the birth of Pârvatî	... 701—706
" XXXII—On Self Realisation spoken by the Devî	707—710
" XXXIII—On the Devîs' Virâṭ Rûpa	... 710—714
" XXXIV—On the Final Emancipation	... 714—717

	PAGE.
CHAPTER XXXV—On the Yoga and Mantra Siddhi	... 718—722
“ XXXVI—On the knowledge of Brahman	... 722—728
“ XXXVII—On Bhakti ...	... 728—731
“ XXXVIII—On the vows and the sacred places of the Devî ...	... 731—734
“ XXXIX—On the worship of the Devî	... 734—737
“ XL—On the outer worship of the Devî	... 737—740

THE EIGHTH BOOK.

	Pages.
“ I—On the description of the worlds	... 741—744
“ II—On the Earth raised by the Boar	... 744—747
“ III—On Manu's family	... 747—748
“ IV—On the family of Priyavrata ...	... 748—750
“ V—On mountains and rivers ...	... 750—752
“ VI—On the rivers and mountains ...	... 752—753
“ VII—On the Ganges and the Vargas	... 754—756
“ VIII—On Ilâvrita ...	... 756—758
“ IX—On the divisions of the continent	... 758—761
“ X—On Bhuvanakośa ...	... 761—764
“ XI—On the continents and Bhâratavarsha	... 764—767
“ XII—On the Dvîpas ...	... 767—769
“ XIII—On the Dvîpas ...	... 769—771
“ XIV—On the Lokâloka	... 771—773
“ XV—On the motion of the Sun ...	... 773—775
“ XVI—On the motion of the Planets	... 775—778
“ XVII—On the Dhruvva Maṇḍalam	... 778—779
“ XVIII—On the Râhu ...	... 779—781
“ XIX—On the nether regions ...	... 781—784
“ XX—On the narrative of Talâtala ...	... 784—786
“ XXI—On the narrative of hells ...	... 786—788
“ XXII—On the sins ...	... 788—790
“ XXIII—On the remaining hells ...	... 790—792
“ XXIV—On the Devî Pûja ...	... 792—796

END OF THE EIGHTH BOOK.

END OF VOL. II.

OM TAT SAT.

ŚRĪ MAD DEVĪ BHĀGAVATAM. THE FIFTH BOOK.

CHAPTER I.

1-5. The Rishi said :—“The great legendary story, the life of Śrī Kriṣṇa, supremely divine, destructive of all sins, has been narrated by you, O Sūta ! But, O Blessed One ! You, though highly intelligent, have dwelt on it not at a great length ; hence many doubts are cropping up in our minds. A very difficult tapasyā was performed by Vāsudeva, the part incarnate of Viṣṇu, who had to go to forest to worship Śiva. Next, it has been known that the Devī Pārvatī, the part incarnate of the Great Mother, the Mother of the universe, the Supreme, and Perfect offered boons to Śrī Kriṣṇa. How did it then come to pass that Śrī Kriṣṇa, being himself the God, had to worship Pārvatī and Mahādeva ? Is it that Śrī Kriṣṇa was inferior to Mahādeva and Pārvatī ? This is our doubt.”

6-7. Sūta spoke :—“Hear then, the reasons, O noble Rishi ! that I heard from Vyāsa; I will now sing before you those meritorious deeds of Śrī Kriṣṇa.” The son of Parīkṣit, the intelligent Janamejaya had also the same doubts that you now have, when he heard the story before from Vyāsa ; and he asked the same questions that you now ask.

8-11. Janamejaya said :—“O son of Satyavatī ! I have heard from you much about the Supreme Goddess, the Highest Cause ; still the doubts are not leaving me. O Fortunate One ! Kriṣṇa the Deva of the Devas, the Viṣṇu incarnate, worshipped Śambhu and had to perform dire penances ; this is my great wonder ! He is the soul of all the Jīvas, the One Ruler and Lord of this world and He is able to confer all the Siddhis; how is it, then, that the Lord Hari had to perform very difficult asceticism like an ordinary mortal. He who is able to create this universe, moving and non-moving, He who is able to preserve and destroy it, why did He practise such a terrible penance.”

12-54. Vyāsa said :—“True it has been said by you that Vāsudeva, the Janardana, is the destroyer of the Daityas and He is able to create

and preserve the Devas and do all other acts for them. But the Great Lord assumed a human body ; therefore he had to perform his duties like a man and observe the Varna and Āśrama Dharmas pertaining to human beings. Respecting the elderly persons, worshipping the spiritual teachers, doing service to the Brāhmaṇas, adoring and propitiating the Devas, feeling sorrow at times of sorrow, feeling pleasure at times of happiness, feeling dejection or expressing censure or scandal, or having sexual intercourse with women, in other words, to feel lust, anger, greediness and other passions when their proper time arises. All these are natural to all human beings; how can, then, Śrī Kṛiṣṇa though intrinsically of pure qualities, become Nirguna (devoid of human qualities) when he assumed a human body which is Saguna, i. e., with qualities. O Ruler of men ! The extinction of the Yādava race by the curse of Gāndhārī, the daughter of Subala, and the curse of a Brāhmaṇī, Kṛiṣṇa's leaving his human coil, the stealing away of his wives, the robbing of their wealth on the way by the dacoits of the Āvīra tribe, Arjuna's becoming powerless to hurl any weapons on those dacoits, Kṛiṣṇa's not knowing anything about the stealing away of Pradyumna and Aniruddha from his Dvārakā palace, these all correspond verily to exertions and failings appropriate to human bodies. Again the Ṛiṣī Nārāyaṇa is the part incarnate of Viṣṇu, and Vāsudeva is the part incarnate of the Ṛiṣī Nārāyaṇa ; hence what wonder is there, if Vāsudeva be seen to adore and propitiate Śiva ? Śiva is the God of gods; and He is the Lord of all the causal bodies that exist; in the state of Suṣupti (deep sleep). In this respect, Śiva is the creator of Viṣṇu and Viṣṇu worships Him in this light. Rāma, Kṛiṣṇa and others are all part incarnations of Viṣṇu; so there is no wonder if they worship Śiva. The letter A is Bhagvān Brahmā ; the letter "U" is Bhagvān Hari; the letter "M" is Bhagvān Rudra and the half letter *m* is Mahes'varī, the Supreme Mother of the universe. The sages, therefore, consider Viṣṇu superior to Brahmā; they again consider Rudra superior to Viṣṇu and Māhes'varī (Turiya State) again superior to Rudra. The speciality of the half letter is that it can never be uttered ; it is the symbol of the Eternal Devī. In all the Sāstras, therefore, the superiority of the Devī is established. Viṣṇu is superior to Brahmā; Rudra is superior to Viṣṇu. Therefore no doubt can arise in Kṛiṣṇa's worshipping Śiva. It is through the will of Śiva that a second Rudra originated from the forehead of Brahmā (to offer boons to him (i. e., to Brahmā)). This second Rudra is venerable and entitled to all worship; what to speak of the First Rudra ? O King ! It is through the proximity of the Devī that the importance and superiority of Śiva is thus established. Thus the incarnations of Hari arise in yugas after yugas through the intervention of the Yoga.

Māyā ; so there is no need to discuss on this point. Why to Achyuta alone, to Brhma and Siva also She gives troubles for getting involved into incarnations, She the Yoga Māyā who is indirectly, with the twinklings of Her eyes, creating, preserving and destroying this universe. It is the Yoga Māyā that caused Kriṣṇa to be transferred from his lying-in-chamber to the village Vraja and then protected him in the house of the cowherd Nanda ; afterwards took him to Mithurā for the destruction of Kamsa, whence he was led again out of Jarāsandha's fear to the city of Dvārakā. It is She that created from Her Ownself the eight Nāikās (the leading mistresses) and also sixteen thousand and fifty women for the pleasure and enjoyment of Kriṣṇa Bhagavān, the incarnation of Ananta (Viṣṇu Bhagavān) ; thus Kriṣṇa Bhagavān was made completely subservient to them just like a perfect slave. When a young woman, though she is alone, can bind a man down by the network of Māyā, like a strong iron chain, what wonder is there that the sixteen thousand and fifty women would make Kriṣṇa play in their hands like a Šukū bird and make him an instrument to serve any purpose that they liked. Śrī Kriṣṇa got himself so much under the control of Satyabhāmā that He went gladly under her commands to Indra's heavens to get the Pārijāta flowers. There he had to fight with Indra and subsequently stole away the Pārijāta tree and gave it to Satyabhāmā as a very valuable ornament to be kept in her room. Behold ! The same Kriṣṇa, by His own prowess, defeated Sisupāla and others for the preservation of religion and then stole away Rukmini, the daughter of Bhima and afterwards married her as his legal wife ; where is the rule, then, observed that it is a sin to take away another's wife ? Thus embodied beings get themselves subdued by Ahamkāra and do etc., good or bad, confounded and deluded by the network of Moha that always drags one down below. From the Mūlā Prakriti are born Brhma, Viṣṇu, and Hara and from the Tāmasic Ahamkāra of Prakriti is created his whole cosmos, moving and non moving. The lotus-born Brhma becomes free when he is free from Ahamkāra ; otherwise He becomes engaged in this world affairs. When freed from this Ahamkāra, all the Jivas become free ; and their houses, wealth, wives, sons and brothers are quite powerless to tie them down ; but when bound by Ahamkāra, the Jivas come under their control. O king ! This Ahamkāra is the cause of bondage to all the beings ; " I am the doer, this work is done by my power ; or this I will do myself " thinking thus, the embodied beings all themselves under this bondage. An earthen pot cannot be made without earth ; no effects can be visible without a cause ; consequently Viṣṇu is preserving this universe, because of this Ahamkāra (imposed on

him by Prakṛiti). The human beings are alway drowned in their cares and anxieties simply because they are bound by this Ahamkāra; when they become free from this Ahamkāra, their cares and anxieties at once vanish. Moha (delusion) comes out of Ahamkāra ; world and the enjoyments thereof come out of Moha ; otherwise how can it be accounted for, that Hari and others, the mine of all good and auspiciousness, take their several incarnations in various wombs ? Neither Moha nor this world comes to those that are bereft of Ahamkāra. Men are of three kinds, Sātvic, Rājasic, and Tāmasic ; O king ! Brahmā, Viṣṇu and Śiva are sprung respectively from the Rājasic, Sātvic, and Tāmasic Ahamkāras. In these thres, the three Ahamkāras are always to be found, so the Munis, that have realised the Real Essence, declare. They are all bound by this Ahamkāra ; there is no doubt in this. The Pundits of dull intellect, and deluded by Māyā declare that Viṣṇu takes various incarnations out of his own free will ; for when it is seen that men of even inferior intellects do not entertain any desire to enter into the wombs, painful and terrible ; how will Viṣṇu, then, the Holder of the discus, like to come into this womb ! The slayer of Madhu, the Vaiṣṇavas say, entered all at once into the wombs of Kaus'alyā and Devakī, full of faeces and other dirty things, of His own free will. But you must think out what happiness can Madhusūdana, quitting his Vaikunṭha Heavens, attain in this womb, full of so many troubles, and where arise, like poisons, hundreds of cares and thoughts to torment an individual ! Especially when it is seen that human beings perform asceticism, sacrifice Yajñas and do various charities, that they would avoid thus entering in wombs, which is very painful and terrible. How can Bhagavān Viṣṇu be called independent ? If so, He would never have yielded to enter into various wombs. Therefore, O king ! Know this that this whole universe is under the control of Yoga Māyā ; the Devas, men, birds, what more everything from Brahmā down to a blade of grass are all under the control of Yoga Māyā. Brahmā, Viṣṇu and Hara all are bound by the rope of Her Māyā. So they roam easily by Her Māyā from womb to womb like a spider.

Here ends the First Chapter of the Fifth Book on the superiority of Rūdra over Viṣṇu in the Mahā Purāṇam of Śrīmad Devī Bhāgavatam by Maharsi Veda Vyāsa, consisting of eighteen thousand verses.

CHAPTER II.

1-2. The king said :—“ Lord ! You have described fully the glory of the Mahā Mayā Yoges'vari ; now describe Her Life and Character ; I am very eager to hear them. This whole universe, moving and nonmoving, has been created by Mahes'vari ; who is there that desires not to hear Her Glory ! ”

3-7. Vyāsa spoke :—“ O king ! You are very intelligent ; I will describe in detail all this to you ; whoever does not describe Her Glory to the peaceful and faithful, is certainly low-minded ? In days of yore, a terrible battle ensued between the Devas and Dānava forces on this earth when Mahiṣasura was the Ruler of this world. O king ! Mahiṣasura went to the mountain of Sumeru and performed a very severe and excellent tapasyā, wonderful even to the gods. O king ! Meditating on his Iṣṭa Devatā (the deity for his worship) in his heart, elapsed full ten thousand years, when Brahmā the Grandfather of all the Lokas, was pleased with him. The fourfaced Brahmā, arrived there on his vehicle, the swan, asked Mahiṣasura ‘ O One of virtuous soul ! Ask from me what is your desired object ; I will grant thee boon.’ ”

8. Mahiṣa said.—“ O Lerd, Lotus-eyed ! I want to become immortal ! therefore O Thou, the Grandfather of the Devas ! Dost thou do for me so that I have no fear of death.”

9-11. Brahmā said :—“ O Mahiṣa ! Birth must be followed by death, and death must be followed by birth ; this is the eternal law of nature. Then know this as certain that when one is born, one must die ; and when one dies, one will be born. O Lord of the Dānavas ! What more to say than this, that high mountains, vast oceans, and all the beings will die when time will come. O Ruler of the earth ! You are virtuous ; therefore ask any other boon than this immortality ; I will grant that to you ”

12-13. Mahiṣa said :—“ O Grand Sire ! Grant, then, that no Deva, Dānava, nor human being of the male sex can cause my death. There is none among women who can cause my death. Therefore, O Lotus-eyed ! Let woman be the cause of my death ; how can women slay me ! They are too weak to kill me ! ”

14. Brahmā said :—“ O Lord of the Dānavas ! Your death will certainly occur, at any time, through a woman ; O Highly Fortunate One ! No man will be able to cause your death.”

15. Vyāsa said :—“ Thus granting him the boon, Brahmā went to his own abode ; the lord of the Dānavas, too, returned to his place, very glad.”

16. The king said :—“ O Bhagavān ! Whose son was this powerful Mahiṣasura ; how his birth took place? and why, too, did he get a body of a buffalo ?”

17-26. Vyāsa said :—“ O king ! Rambha and Karambha were the two sons of Danu ; these two Dānavas were far famed in this world for their pre-eminence.” “ O king ! They had no issues ; hence, desirous of issues, they went to the sacred banks of the Indus (Pañcha Nada) and there performed severe asceticism for long years.” Karambha got himself submerged in water and thus began his severe tapasyā ; while the other, Rambha, had recourse to a juicy peepul tree (haunted by Yakshinīs) and there began to worship Fire. Rambha remained, engaged in worshipping the Five Fires ; knowing this, Indra, the Lord of S'achi, was pained and hurried thither, being very anxious. Going to Pañcha Nada, Indra assumed the form of a crocodile and caught hold of the legs of the wicked Karambha and killed him. Hearing of the death of his brother, Rambha got very much enraged and wishing to offer his own head as an oblation to the Fire, he wanted to cut off his own head ; he, being infuriated, held the hairs of his head by his left hand, and, catching hold of a good axe, by his right hand, was on the point of cutting it, when the Fire gave him knowledge, desisted him from this act and spoke thus :—“ You are stupid; why have you desired to cut off your own head ; killing one's ownself is a great sin ; and there is no means of deliverance from this sin. Why are you then ready to execute it ?” Do not seek your death now ; what end will that serve you ? Rather ask boons from me ; thus you will get your welfare.”

27-31. Vyāsa said :—“ O king ! Hearing thus the sweet words of Fire, Rambha quitted the hold of his hairs and said :—O Lord of the Devas ! If thou art pleased, grant my desired boon that a son be born unto me, who will destroy the forces of my enemy and who will conquer the three worlds.” “ And that son be invincible in every way by the Devas, Dānavas and men, very powerful, assuming forms at will, and respected by all.” The Fire said :—“ O highly Fortunate ! You will get your son, as you desire ; therefore desist now from your attempting suicide.” O highly fortunate Rambha ! With any female of whichever species, you will co-habit, you will get a son, more powerful than you ; there is no doubt in this.

32-50. Vyāsa said :—“O king ! Hearing thus the sweet words of the Fire as desired, Rambha, the chief of the Dānavas, went, surrounded by Yakṣas, to a beautiful place, adorned with picturesque sceneries ; when one lovely she-buffalo, who was very maddened with passion, fell to the sight of Rambha. And he desired to have sexual intercourse with her, in preference to other women. The she-buffalo, too, gladly yielded to his purpose and Rambha had sexual intercourse with her, impelled as it were by the destiny. The she-buffalo became pregnant with his semen virile. The Dānava, too, carried the she-buffalo, his dear wife, to Pātāla (the lower regions) for her protection. On one occasion, another buffalo got excited and wanted to fall upon the she-buffalo. The Dānava was also ready to kill him. The Dānava came hurriedly and struck the buffalo for the safety of his wife ; whereon the excited buffalo attacked him with his horns. The buffalo struck him so violently with his sharp horns that Rambha fell down senseless all on a sudden and finally died. Seeing her husband dead, the she-buffalo quickly fled away in distress and, with terror, she quickly went to the peepul tree and took refuge under the Yakṣas. But that buffalo, excited very much and maddened with vigour, ran in pursuit of her, desiring intercourse with her. On seeing the miserable plight of the weeping she-buffalo, distressed with fear, and seeing the buffalo in pursuit of her, the Yakṣas assembled to protect her. A terrible fight ensued between the buffalo and the Yakṣas, when the buffalo, shot with arrows by them, fell down and died. Rambha was very much liked by the Yakṣas ; so they cremated his dead body for its purification. The she-buffalo, seeing her husband laid in the funeral pyre, expressed her desire to enter also into that fire. The Yakṣas resisted ; but that chaste wife quickly entered into the burning fire along with her husband. When the she-buffalo died, the powerful Mahiṣa rose from his mother’s womb from the midst of the funeral pyre ; Rambha, too, emerged from the fire in another form out of his affection towards his son. Rambha was known as Raktavija after he had changed his form. His son was thus born as a very powerful Dānava and became famous by the name of Mahiṣa. The chief Dānavas installed Mahiṣa on the throne. O king ! The very powerful Raktavija and the Dānava Mahiṣa, thus took their births and became invincible of the Devas, Dānavas and human beings. O king ! I have now described to you the birth of the high-souled Dānava Mahiṣa and his getting the boon, all in detail.

Here ends the Second Chapter of the Fifth Book on the birth of Mahiṣa Dānava in the Devi Bhāgavatam, the Māhapurāṇam composed of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER III.

1-14. Vyāsa said :—“The very powerful Asura Mahiṣa, puffed up with vanity on his getting the boon, obtained sovereignty and brought the whole world under his control ! He, being the paramount power, began to protect the sea-girt earth acquired by the power of his own arms, over which he had the sole sovereignty, there being no other rival king nor any cause of the slightest fear. His Commander-in-Chief was then the very powerful Chikṣura, maddened with pride ; and Tāmra was in charge of the Royal Treasury, guarded by many soldiers. There were, then, many generals Asiloma, Viḍāla, Udarka, Vāskala, Trinetra, Kāla, Bandhaka and others, very proud, and each in charge of his own corps respectively and occupying this sea-girt earth. O king ! The powerful kings that reigned before were made subservient and tributary; and those, that fought valiantly befitting the Kṣattriya line, were slain by Mahiṣa. The Brāhmaṇas over the earth became subservient to Mahiṣa and gave their Yajña offerings to him. When that Mahiṣasura got the sole sovereign sway of this world, he, proud of his boons, desired to conquer the Heavens. Then Mahiṣa, the Lord of the Daityas, desirous to send an envoy to Indra, the Lord of Śachi, instantly called for the messenger and spoke to him thus :—Go, O hero ! O valiant one ! to Heaven.” Act as my messenger and tell Indra fearlessly thus :—“O thousand-eyed one ! Quit the Heavens ; go anywhere you like, or offer your service to the high souled Mahiṣa ! “He is the lord ; and if you take refuge unto him, he will certainly protect you. Therefore, O Lord of Śachi, better seek the protection of Mahiṣa. “If, O Balasūdana ! Not willing, wield your Vajra at once; we know your powers ; you were, in days of yore, conquered by our ancestors.” “O chief of the Sūras ! You are the paramour of Ahalyā ; your strength is well known, give battle or go anywhere you like.”

15-21. Vyāsa said :—“Hearing the messenger’s words, Indra became very indignant and laughed and said :—“I did not know, O you stupid, that you were maddened with vanity ; I will shortly give medicines for your master’s disease.” “Now I will extirpate him by the roots ; wise persons do not slay messengers ; I therefore let you go. Better go and tell him what I say :—“Son of a buffalo ! If you are willing to fight, better come and do not delay.” “O Enemy of horse ! (Buffaloes and horses are always at war with each other) Your strength is well known to me ; you are a grass-eater and your appearance is stupid, idiotic ; out of your horns I will make a good bow.” “You depend on your horns for your strength;

that I well know. You are clever in striking with your horns ; you don't know anything about warfare ; therefore I will cut off your both the weapons and render you powerless. You are very much puffed up with vanity due to that.

22. Vyāsa said:—"Indra having spoken thus, the messenger quickly returned to his haughty master Mahiṣa, and saluting, spoke:—

23-28. The messenger said :—"Indra counts you not even a fig, as he is surrounded by his Deva forces and considers himself quite sufficient. It ought one's servant to speak true and pleasant before one's master ; how can I utter the words before my master, that are spoken by that brute Indra." Whereas the well known maxim reigns in my mind withal that I am your well-wishing servant and I ought to speak truth before you, my master, and that truth is to be pleasant to hear also. If pleasant words I speak only, then I fail in my duty; at the same time, harsh words ought not to be spoken by me, your sincere well-wisher. My Lord ! The cruel poison-like words that come from the mouth of an enemy, how can I, a servant of yours, utter those harsh sayings ! O Lord of the Earth! I will never be able to utter those rude sayings that Indra has spoken.

29-53. Vyāsa said:—"Hearing the messenger's words full of meaning, the grass-eater Mahiṣa Dānava got very angry and, wagging his tail behind his back, passed urine; then his eyes reddened with anger, he called the Dānavas before him and said:—"O Dānavas ! The Lord of the Devas is firmly resolved on battle; therefore collect your forces; we will have to conquer that devil, the chief of the Sūras. Who can stand for him as my rival here ! If hundreds and thousands of warriors like Indra come, I do not fear any of them at all; O Dānavas, we will thoroughly put an end to him. His heroism is before those only that are peaceful and quiet, before the ascetics that have become lean and thin by the penances; he is licentious and can only seduce other's wives by craftiness and arts. He is a thorough rogue and hypocrite, vicious and fault-finding; otherwise why does he put obstacles before others, depending for his strength only on the beauties of the Apsarās or heavenly prostitutes. He is treacherous to his very core; therefore he, being afraid at the very outset, took oaths, and entered into agreement with the high-souled Namuchi; afterwards, when his time turned favourable, that villain broke his treaty and treacherously killed him." Again the powerful Viṣṇu is a thorough master of treachery and hypocrisy, the mine in taking oaths and can only show his vanity and is expert in that. He can assume many forms at will by his Magic power." For these very reasons Viṣṇu had to take the form of a boar and

kill Hiranyākṣa; and again he had to take up a man-lion form to kill Hiranya Kas'ipu. O Dānavas! Never shall I surrender myself to Viṣṇu, for I never place my trust in the words or deeds of Viṣṇu and his Devas. What can Indra or Viṣṇu do against me, when the most powerful Rudra is not able to fight against me in the battle-field! I will instantly defeat Indra, Varuṇa, Yama, Kuvera, Fire, Sun and Moon and get possession of their Heavens. On our conquering the Devas, we all shall get our share of Yajñas and we along with other Dānavas drink the Soma juice and enjoy ourselves in Heaven. O Dānavas! I have got the boon; what do I now care for the Devas. My death is not from men, too. What can a woman do to me? O my emissaries! Call without any delay the chief Dānavas from the nether regions and the mountains and make them my generals? O Dānavas! I can alone conquer all the Devas; only to make the war arrangements look nice, that I am taking you to defeat them. There is no fear of mine from the Devas, consequent on the boon conferred on me. I will kill them by my hoofs and horns. I am not to be killed by Suras, Asuras, as men; therefore get yourselves ready to conquer the Devas. O Dānavas! After conquering the Heavens we will be garlanded with Pārijāta wreaths and we will enjoy the Deva women in the Nandana Garden. We will drink the milk of the heavenly milching cow (the cow that yields all desires) and, intoxicated with the heavenly drinks, we will hear and see the music and singing the dancing of the Gandharbas there. You will all be served there with various bottles of wine by Urvasi, Menakā, Rambhā, Ghritāchā, Tillottamā, Pramadvara Mahāsenā, Miṣra Keṣi, Madotkatā, Viprachitti and others. Then be all ready at once for this auspicious occasion to march to Heavens and fight there with the Suras. And be pleased to call that pure-souled Muni Śukrāchārya, the son of Bhrigu and the Guru of the Daityas and worship him and tell him to perform sacrificial ceremonies for the safety and victory of the Dānavas. O king! Thus, ordering the chief Dānavas, the wicked Mahiṣa went to his abode, with gladness.

Here ends the Third Chapter of the Fifth Book on the Daitya armies getting ready in Śrī Mad Devī Bhāgavatam, the Mahāpuraṇam by Maharsi Vedavyāsa of 18,000 verses.

CHAPTER IV.

1-17. Vyāsa said :—O King ! The messenger of the Dānavas having departed, Indra, the lord of the Devas, Yama, Vāyu, Varuṇa, and Kuvera and other Devas, called an assembly and addressed thus :—“O Devas ! the most powerful Mahiṣa, the son of Rambha, is now the king of the Dānavas ; he is particularly expert in hundreds of Māyās (magic) and has become haughty on the strength of his boon.” O Devas ! Mahiṣa has sent his messenger ; he wants to take possession of the heaven ; he came down to me and spoke thus :—“O Indra ! Quit your this heaven and go anywhere you like, or be ready to pay your homage to the high souled Mahiṣasura, the Lord of the Dānavas.” The Dānava Chief never becomes angry with his opponent who becomes submissive like a servant ; if you surrender and serve him, he will, out of mercy, grant an allowance to you. O Lord of the Devas ! If this does not like you, then collect your forces and be ready for fight ; no sooner I return, the Lord of the Dānavas will come here at once ready to give battle to you. Thus saying, the messenger of that wicked Dānava departed. Now what are we to do ? O Devas ! Think on that. O Devas ! Even a weak enemy is not to be overlooked by a powerful opponent, especially when the enemy is powerful by his own powers and is ever energetic, never is he to be overlooked. It is always incumbent on us to make our efforts, as best as we can, both by our body and mind as far as lies in our power ; the result, victory or defeat depends entirely on Fate. It is useless to make treaty with a deceitful and dishonest person ; we therefore never should make treaty with this person ; you are all honest ; that Dānava is dishonest ; therefore ponder and ponder deeply and ponder again ; do you that which is proper. It is not advisable to go out at once for fight when we are unaware of our enemy’s strength ; let us therefore send spies truthful, honest, motiveless, quick, to ascertain their strength, those who can easily enter amongst our enemies and yet who have no relation, nor any interest with them. The arrangements of their forces, their movements, their numbers, they will ascertain correctly ; who are their generals, what is their number and what is their strength, they will thoroughly examine and return here quickly. First, we will ascertain the strength of the forces of our opposite party and then we will decide at once whether we will start for battle or seek protection within forts. Wise persons always consider before they act ; any act done rashly leads in all respects to many troubles, and anything done after mature

prejudgments leads to happiness; so the wise do. The Dānavas are all one in their heart and mind; therefore it is not advisable, in any way to apply the principle of Bheda (sowing principles of discord). Let our spies go there, ascertain their strength, return and inform us; we will then judge what principle is proper and apply to the expert Dānavas. Any act done contrary to policy and expediency will undoubtedly produce effects contrary in every way just like a medicine which we have not tried already.

18-22. Vyāsa said :—O King ! Thus counselling with the Devas, Indra sent expert spies to ascertain the true state of affairs. The spies, too, went into the abode of the Daityas, with no delay and made their searches thoroughly into every nook and corner and returned and told Indra all the strength of the Dānava forces. Indra was very much startled to know, then, of their arrangements. He immediately bade all the Devas be ready for battle and called for his High priest Brihaspati, expert in giving advices and began to consult with him how to carry on the warfare with that indomitable enemy, the Lord of the Asuras. On Brihaspati, the best and famous of the Angirā family, taking his excellent seat,

23-25. Indra thus said :—“O Guru of the Devas ! O Learned ! Please say what are we to do now in this critical juncture ? You are omniscient; to-day you are our guide. The Demon Mahiṣa has become very powerful, very haughty ; surrounded by Dānavas he is now coming to fight with us. You are expert in mantras; find out the remedy for us. Śukrāchārya is the remover of all obstacles on their side; and that you are our safe guard is well known to us.

26. Vyāsa said :—Hearing these words of Indra, Brihaspati, who is always ready to effect the Deva's purposes, thought intently on the subject, said very shortly thus :

27-51. Brihaspati spoke :—O Lord of the Devas! O Venerable One ! Be peaceful; have patience; when a difficulty comes, one should not, all on a sudden, lose one's patience. O Chief of the Immortals ! Victory or defeat is completely under the control of destiny : therefore intelligent ones should always be patient. O Satakratu ! What will unavoidably be done must come to pass; knowing this as certain, one would always be an enthusiast and exert one's powers. Everything is guided by Fate. Knowing this, the Munis devote themselves at all times solely filled with energy in their meditation and Yoga practices for their final liberation. Therefore, to show one's energy, according to the rules of the daily

practices, ought to be indispensably done ; and one should not repent or feel pleasure on failure or success ; for that is under Fate. Success sometimes comes without the exercise of one's own powers, as seen in cases of the lame and the blind ; and that is not the reason why one should be very glad. The embodied beings are all under Daiva (Fate) ; therefore even if success be not attained, though one's own powers are exercised thoroughly, no one is to blame for that. O Lord of the Suras ! What to say of forces, Mantras, or advices, what if chariots or weapons, nothing is to lead to success ; It is Daiva, and only Daiva that makes one successful. This whole universe is under Daiva ; it is, therefore, that we see powerful persons suffering pains, and weak ones getting happiness ; the intelligent ones sleeping without any food and fools enjoying merrily ; distressed persons getting victory and powerful ones suffering defeats ; what cares, then, ought one to entertain in this. O Lord of the Suras ! Whatever is inevitable to come to pass, be it success or failure, one will lead one's energies to that end ; therefore one needs to consider beforehand whether one's energies will be successful or not. In times of distress, one sees distress too much ; and in times of pleasure, one seeks pleasure too much ; one's self, therefore one should not surrender to one's enemies, pleasure and pain. Pain and suffering is not felt so much in patience as is felt when impatient ; therefore one must practise patience when pain or pleasure comes. Indeed, it is very difficult to bear oneself up in distress or happiness ; therefore wise persons try not to let these feelings crop up at all from the very beginning. "I am always full, undiminishable, I am beyond these Prâkritic qualities. Who is there to suffer ? What is suffering ? " Thus one ought to think at that moment. I am beyond the twenty-four Tattvas ; what pleasure or pain can, then, arise to me ? Hunger and thirst are the Dharma of Prâna ; pain and insensibility is the Dharma of mind, old age and death belong to this physical body. I am free from these six diseases ; I am Sîva. Grief and delusion are the qualities of this body ; what then do I care for them ? "I" am not the qualities of the body nor "I" am the soul pertaining to that. I am beyond the seven transfigurations, changes, e. g. Mahat, etc., I am beyond this Prakriti, Nature, and beyond the sixteen changes wrought out by Prakriti; I am therefore eternally happy, I am beyond Prakriti and its transformation, then why am I to suffer pain always ? O Lord of the Suras ! Think on these and be without any passion. O Satakratu ! This attachment is the root of all miseries ; and non-attachment is the source of all happiness ; non-attachment, therefore, is the chief means of the extirpation of all your troubles. O Lord of Sachi ! Nothing can be happier than contentment. In case you do find it difficult to practise dispassion, apply, then, discrimination and

think of Fate, that what comes inevitably to pass. O Lord of the Suras ! Actions already done cannot die out without their effects being enjoyed. O Best of the Suras ! Let all your intelligence be brought to action, let all the Devas lend their helping hands to you ; what is inevitable must come to pass ; what then can you care for your happiness or pain ? O King ! Happiness is felt for the expiation of good deeds and pain is felt for the expiation of bad deeds ; therefore wise persons get thoroughly delighted when their punya ends. O King ! Judge and hold a council to-day ; then try your best. But what is unavoidable will come to pass, even if you try your best.

Here ends the Fourth Chapter of the Fifth Book on the counsels given by Indra in the Mâhâ Purânam Sri Mad Devî Bhâgavatam of 18,000 verses by Maharshi Veda Vyâsa.

CHAPTER V.

1-6. Vyâsa said:—The thousand-eyed Indra, hearing this, again asked to Brihaspati that he would make preparations for war against Mahîsâsura. Without effort kingdoms are not attained; no—nor happiness, nor fame, nor anything; those who are weak, they extol effortlessness ; but the powerful never praise that. Knowledge is the ornament of the ascetics and contentment is the ornament of the Brâhmaṇas ; but those who desire lordship over powers, effort and prowess to destroy one's enemies are their excellent ornaments. O Muni! I will kill this Mahîsâsura by my heroism as I had, of old, destroyed Vritra, Namuchi and Balâsura. You are the Deva Guru; therefore you and my thunderbolt are my strength. The immortal Hari and Hara also will help me in this. O Guru! Preserver of my honour and prestige ! Now recite the mantras calculated to remove all the obstacles towards my victory. I, too, am making preparations and raising up my own forces to wage up war against that Dânava Mahîsa.

7-13. Vyâsa said:—On hearing Indra's words, Brihaspati smiled and said "O Lord of the Devas! I see you are bent on fight. I will neither stimulate you to fight nor shall I make you desist from the purpose. The issue is doubtful. There may be defeat or there may be victory. O Lord of Sachî! You are not to blame at all in this matter; what is written in the Book of Fate will come to pass, be it victory or defeat. I am not aware of the future in this respect. O Child! You know already what an amount of suffering I had to endure in times gone by when my wife had

been stolen. O Destroyer of the enemies ! My wife had been stolen by Moon who turned out my enemy ; living in my stage of an householder, I was put to all sort of miseries, deprived of all my happiness. O Lord of the Suras! I am renowned in all the worlds as a man of much wisdom and intelligence. Where then was my intelligence, when Moon carried away, perforce, my wife. O Lord of the Suras! To my mind, the success or failure depends entirely on destiny ; yet intelligent ones should always resort to efforts and be energetic.

14-17. Vyāsa said :—O King! On hearing the words of Brihaspati, pregnant with truth, Indra went with him to Brahmā, took his refuge and saluting him said:—O Grand Sire! The Dānavas is collecting a big army, and wants to conquer and take possession of the Heavens. All the other Dānavas have enrolled themselves in the list of his army; they are eager to fight and they are all very powerful and skilled in arts of warfare. I am therefore very afraid and have come to you. You know everything ; please help me in this matter.

18-20. Brahmā said:—We all will go to-day to the Mount Kailās'a and take Śankara with us and go to Viṣṇu. There all the Devas, assembled, will hold a council and consider the time and place, when it will be settled whether it is proper or not to fight. For one who dares to do any act without considering one's strength and without any judgment, certainly courts his own downfall.

21-35. Vyāsa said:—O King! Hearing this, Indra with the other Lokāpalas and Devas, headed by Brahmā, went to Kailas'a. Then they came to Śankara and sang vedic hymns to him. Mahes'vara became very much pleased and they taking Him went to Vaikunṭha, the abode of Viṣṇu. Indra saluted Viṣṇu and sang hymns to him, and told him about his errand thus:—"Mahiṣa has become very haughty on account of the favour bestowed on him and therefore we are very afraid (and therefore ask your help to relieve us from this danger). Viṣṇu, then, hearing the cause of fear, told them:—"We all will fight and kill that Demon." Vyāsa said:—O king! Thus settling the question, Brahmā, Viṣṇu, and Hari and Indra and the other Devas riding on their own Vāhanas (means of conveyance), respectively dispersed. While Brahmā on his vehicle Swan, Viṣṇu on his Garuda, Śankara on his Bull, Indra on his elephant Airāvata, Kārtika on his peacock, and Yama, the god of death on his Vāhana, the Buffalo, were on the point of going with the other Deva forces, the army of the Dānava Mahiṣa met them on their way, all fully equipped with arms and weapons. A dreadful fight then ensued between the Devas and the Dānavas.

Arrows, axes, Prāsas, Muṣalas (clubs), Paras'us (pick axes), Gadās (clubs) Pattis'as, Śūlas (tridents), chakras (discus) Sakti (weapons), Tomaras Mudgaras, Bhindipālas, Lāngalas, and various other deadly weapon appeared on the scenes with which they fought against one another. The Commander-in-Chief of Mahīṣa, the very powerful Chikṣura, shot five sharp arrows at Indra. The ever-ready and light-handed Indra, too with his arrows cut off all of them and struck at his heart heavily with his Ardhachandra (half moon) arrow. The Commander-in-Chief, struck by this arrow fell senseless on the back of his elephant. Indra, then struck the trunk of the elephant with his Vajra (thunderbolt); the elephant then severely struck with the Vajra fled away into the Dānava forces. The Lord of the Dānavas seeing this, got very angry and addressed the general Vidāla "O Hēro ! You are very powerful ; go then and kill first that haughty Indra; then kill Varuṇa and other Devas and come back to me."

36-57. Vyāsa said :—The very powerful Asura Vidāla, on receiving the order came up at once to Indra, mounted on a very furious elephant. Seeing him coming, Vāsava shot at him angrily with very terrible and most powerful arrows that looked like deadly snakes. But the Demon too, cut off those arrows at once with his excellent arrows and quickly shot at Vāsava fifty arrows, sharpened on stones. Indra cut off all those and, being infuriated, shot again sharp deadly serpent-like arrows at him and cutting off again all his enemies' arrows by arrows discharged from his bow, struck the elephant's trunk with his Gadā (club). The elephant, being thus struck on his head, cried aloud in a distressed tone and being afraid turned back, thus killing the Dānava forces as he fled away. The general Vidāla, seeing the elephant fleeing away from the battle-field, mounted on a beautiful chariot and instantly appeared before the Devas to fight with them. Seeing the Dānava coming again on a chariot, Indra shot at him sharp arrows after arrows like venomous snakes. The powerful Dānava, too, infuriated hurled at him terrible arrows; then a sharp conflict ensued between Vāsava and the Dānava. Finding the Dānava powerful, Vāsava's senses were confounded with anger; he then took his son Jayanta before him and began to fight. Jayanta stretched his bow tight and shot at the breast of the Dānava swelled with pride five sharp arrows with his full strength. Thus shot at by the network of arrows, the Danava fell unconscious on the chariot; the charioteer then fled away with his chariot from the battle-field. Thus on the Dānava Vidāla becoming unconscious and being taken away from the field, the Dunduvīs (drums) of the Devas were resounded and great acclamation

of "Victory to the Devas" were heard. The Devas were very glad and sounded hymns before Indra; the Gandarbas began to sing and the Apsarās began to dance. O king! Hearing the loud acclamations of victory to the Devas, Mahiṣa became very angry and ordered the Dānava Tāmra, the destroyer of enemy's pride, to go to the battle-field. Tāmra appeared in the battle, and, coming face to face with many Deva warriors, hurled on them showers of arrows. Varuṇa appeared with his Pāś'a weapon and Yama, mounted on his buffalo, appeared with his Danda (staff). A terrible fight then ensued between the Devas and Dānavas and the weapons, arrows, axes, Muṣalas, Śaktis and Paras'us glittered in the fields. Yama raising his Danda with his hands struck at Tāmra; but the powerful Tāmra, though severely struck, was not at all moved and remained firm in his place in the field. On the other hand, Tāmra, violently drawing his bow, hurled a mass of sharp arrows at Indra and the other Devas. The Devas got angry and shot at the Dānavas multitudes of divine arrows sharpened on stone, and frequently called aloud "Wait, wait." The Dānava Tāmra thus shot at by the arrows of the Devas, fell unconscious in the battle-field; the Dānava forces got afraid and a cry of universal consternation and distress arose.

Here ends the Fifth Chapter of the Fifth Skandha on the defeat of the Dānava forces of Mahiṣa in the Māhāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses.

CHAPTER VI.

1-8. Vyāsa said:—O King! On the Daitya Tāmra becoming unconscious, Mahiṣa became very angry and, raising his Gadā (club), came up before the Devas and said :—"Devas ! O Ye powerless like crows ; wait ; with one stroke of Gadā, I will kill you." Thus saying, the powerful Mahiṣa swelled with pride, seeing Indra before him mounted on his elephant, instantly struck him on his arms. Indra, again lost no time, and struck violently with his thunderbolt and cut the Dānava's Gadā into pieces, and came up very close, wanting to strike at him. Mahiṣa, too, becoming very angry took up his lustrous sword and came to Indra to attack him with this weapon. A fight then occurred between the two, terrible to all the Lokas and wonderful to the Munis, where various weapons were showered from both the sides. The Demon Mahiṣa spread then his Śamvarī Māyā, destructive to all the worlds and fascinating to the Munis.

Hundreds and hundreds of powerful buffalo-like appearances resembling Mahiṣā became, then, visible on the battle-field ; they all began to kill the Deva forces with weapons in their hands.

9-14. Seeing this majic of the Dānava, Indra became thunderstruck and very much confounded with terror. Varuṇa, Kuvera, the Lord of wealth, Yama, Fire, Moon, Sun, and other Devas all fled with terror. Indra then, being surrounded by the network of majic, began to call Brahmā, Viṣṇu and Maheś'a in his mind. At the instant when they were called in mind, Brahmā, Viṣṇu and Maheś'a riding on respective conveyances Swan, Garuḍa, and Bull, came up there with best weapons in their hands for Indra's protection. Viṣṇu seeing the play of that fascinating majic hurled his bright discus, Sudarśan; and caused the majic to vanish at once. Seeing the three, the Creator, the Preserver, and the Destroyer, the Dānava Mahiṣā came up there with his Parigha (a club tipped with iron) weapon, desirous to fight with them.

15-16. Then the general Chikṣura, Ugrasrāya, Ugravīrya, Asilomā, Trinetra, Vāskala, Andhaka and other warriors came up to fight.

17-23. Those proud Dānavas, clad in armour and mounted on chariots with bows in their hands besieged the Devas, like a tiger attacking an heifer. Then those Dānavas swelled with pride began to shower on arrows after arrows; the Devas, too, began to do the same, desiring to extirpate them. The General Andhaka, coming up to Hari, drew his bow with great force up to his ear and shot at him five sharp arrows tipped with poison. Vāsudeva, the Destroyer of the enemies, cut off those arrows no sooner they came up before him ; and He shot at the Dānavas five arrows. Then Hari and the Dānava struck each other with various weapons and arrows, swords, discus, Mūgala, clubs, S'akti, and Paras'u. Here, on the other hand, the fight lasted for fifty days between Maheś'a versus Andhaka; and it was a very close conflict, causing horripilation. Thus severe fights ensued between Vāskala and Indra, Mahiṣā and Rūdra, Trinetra and Yama, Maheś'a Hanu and Kuvera, Asilomā and Varuṇa.

24-39. The Dānava Mahiṣā struck Garuḍa, the conveyance of Hari, with his club; Garuḍa, being very much distressed with the blow, sat down, gasping. Viṣṇu then comforted the powerful Garuḍa, the son of Vinatā and made him calm and quiet. Wanting to kill Andhaka, Janārdana became infuriated, and, drawing his bow made of horn, call Śārnga, shot at him arrows after arrows. The Dānava cut off all those arrows to pieces with his own mass of arrows. Then, becoming very angry, he shot fifty sharp arrows at Hari. Vāsudeva quickly made all those arrows useless

and hurled Sudarśana Chakra with thousand spokes on the Dānava with great violence. Andhaka thwarted this with his own discus and shouted aloud with such a great force that all the Devas became confused and confounded. Viṣṇu's chakra being baffled, the Devas became distressed with grief and the Dānavas got elated. Seeing the Devas thus grieved, Viṣṇu held aloft his Kaumodakī Gadā (club) and came hurriedly before the Dānava. Hari struck then with his Gadā on the Dānava's head, whereon he fell senseless on the ground. The hot-tempered Mahiṣa, seeing Andhaka senseless, bellowed aloud and, terrifying Hari, came up there. Seeing him there, Vāsudeva made such a thundering noise with his bow-string that the Devas became highly glad. Then the Bhagavān shot showers of arrows on Mahiṣa; and Mahiṣa, too, cut those arrows while they were seen in the air. O king! Then a very close fight ensued between the two. Kes'ava struck on the head of the Dānava with his club. Thus struck, he fell in a swoon on the ground and a general cry of distress arose amongst the Dānavas. In a moment the Dānava got up again, free from trouble; he then struck again on Viṣṇu's head with his Parigha (a club mounted with iron, a mace). Struck by that mace, Janardan lay senseless; Garuḍa, seeing him thus unconscious, immediately took him away from the battle field. *

40-55. When Viṣṇu thus fled, Indra and the Devas were much distressed with fear and began to cry aloud. Hearing the Devas cry, Śāṅkara became wrathful and, quickly coming before Mahiṣa, struck him with his trident (Sūla). The wicked Mahiṣa made his weapon ineffectual and bellowed aloud and struck on the breast of Śāṅkara with his S'akti (a kind of missile). Thus wounded in his breast Śāṅkara did not feel any pain; rather, with his eyes red with anger, He struck him again with Trisūla. Seeing Śāṅkara engaged with Mahiṣa, Hari becoming conscious came again on the battle-field. Seeing the two powerful Deva chiefs, Hari and Hara, in the battle-field Mahiṣa became very much angry: he then assumed a buffalo body and wagging his big tail to and fro came in front of them with a desire to fight. That terrible Mahiṣa of a huge body shook his horns and bellowed so deep like a thunder cloud that even the Devas got frightened. He began to hurl the huge mountain peaks with his two horns. The two powerful Devas Hari and Hara, began to shoot at the Dānava deadly arrows after arrows. Seeing these two gods shower arrows upon him, Mahiṣa began to hurl mountains on them by his tail. Viṣṇu cut off those mountains into hundred pieces by his arrows and struck at him instantly with his Chakra. Struck thus by Chakra, the Lord of the Dānavas fainted, but he instantly rose up with a human body. The mountain-like terrible Dānava with

a club in his hand frightened the Devas and uttered grave sounds like those of rumbling rain clouds. Hearing that, the Bhagavān Viṣṇu sounded a more terrible sound with his Pañchajanya Śaṅkha (conchshell). Hearing the sound of that conchshell, the Dānavas were struck with terror and the ascetic Rishis and Devas became exalted with joy.

Here ends the Sixth Chapter of the Fifth Skandha on the Deva Dānava fight in Śrī Mad Devī Bhāgvatam, the Maha Purāṇam, of 18,000 {versus by Maharsi Veda Vyāsa.

CHAPTER VII.

1-3. Vyāsa said :—O King! Mahiṣa, seeing the Dānavas afflicted with grief, quitted his buffalo appearance, assumed a lion form and spreading his long mains began to roar aloud and fell amidst the Deva forces; then the Devas were terrified on seeing his sharp nails. That lion-form Mahiṣa first attacked so severely the Garuda with his' nails, that his whole body was besmeared with blood; then he attacked Viṣṇu's arms with his nails.

4-11. Seeing the Dānava, Vāsudeva Hari raised his discus in anger and attacked him with great force to kill him. Just when Hari struck the Dānava violently with his Chakra, the powerful Dānava quitted immediately his lion-form, assumed the buffalo form and struck Hari with his two horns. Vāsudeva, thus pierced in his breast with the horns, became confounded and fled away as best as he could till he reached his own abode, Vaikuntha. Seeing Hari thus fleeing away, Śankra, too, thought him invulnerable and fled to his Kailāśa mountain with fear. Brahmā, too, fled to his own abode with terror; but the powerful Vāsava took patience and remained steady in the battle. Varuṇa taking his Sakti waited patiently for battle. Yama, too, with his staff remained there ready to fight. Kuvera, the Lord of the Yakṣas, remained very busy in close fighting with the Dānavas; Fire, taking Sakti, also waited. The Sun and Moon, the Lord of the stars, both remained in firm resolve to fight with Mahiṣa, the lord of the Dānavas.

12-22. O King! In the meanwhile, the Dānava forces got angry and attacked them on all sides, shooting at the enemies a mass of dangerous serpent-like arrows. The Lord of the Dānavas, Mahiṣa, too, assuming the buffalo appearance, reigned supreme in the middle. At this moment fierce sounds of the warriors on both the sides were heard. During the

sharp contest of the Devas and Dānavas, the sounds from the bowstrings and the clappings of the hands were heard like the roarings of thunder. The powerful Dānava, then swelled with pride, began to hurl the mountain tops with his horns, thus killing the Deva forces. Some by hoofs and some by the lashing of the tail, that angry Mahiṣa, very wonderful to behold, sent to the region of Death. Then the Devas and Gandarbas became very much frightened; so much so, that Indra fled away at once on the sight of Mahiṣa. Indra thus retreating from the field, Yama, Kuvera, and Varuna all quitted the battle-ground with fear. Indra fled away quitting his Airāvata elephant and Uchchais'ravā horse; so Mahiṣa got the possession of the elephant and the horse, as well the heavenly cow of the Sun. So the Dānavas considered themselves pre-eminently victorious and returned to their abodes. Next they wanted to go, as early as possible, to the Heavens, with all their forces. In no time Mahiṣa went to the abode of Indra, deserted by all the terror-stricken Devas and got the possession thereof. Then taking his seat on the beautiful throne of Indra, he made the other Dānavas occupy the several seats of the other Devas.

23-27. Thus fighting full one hundred years, the Dānava Mahiṣa, puffed up with pride, acquired the seat of Indra, his desired object. He banished the Devas from the Heavens; the Devas, thus tormented, began to wander in the caves of hills and dales for a period of good many years. O King! The Devas, at last, were quite tired and took the four-faced Brahmā, the Creator's refuge. At that instant, the Lord of the world, the Rajas incarnate, the Originator of the Vedas, was seated on His lotus seat; surrounding Him were standing his mortal sons Marichi, etc., with their passions subdued, mind calm and beyond the sphere of the Vedas and Vedāngas; there were there also Siddhas, Gandarbas, Kinnaras, Chāraṇas, Uragas, and Pannagas. The terrified Devas then began to praise and chant hymns to Brahmā, the Lord of the world.

28-33. The Devas said:—"O Creator! O Lotus-born! O Thou, the Remover of the pains and afflictions of all this world! How is it that you are not moved with pity towards the Devas, seeing that we are defeated by the lord of the Dānavas and have been banished from our abode; what more shall we say, our troubles are now indescribable, as we are living in the caves of hills and dales. O Creator! A son may be a hundred times guilty of offence; is it, then, that the father, devoid of any feeling of covetousness, deserts his sons and gives them trouble! We are oppressed by the Dānavas, we who are wholly devoted to your lotus feet, why are you to-day showing signs of indifference towards us! That wicked Dānava is thoroughly enjoying to-day the Heavens of the Devas, is forcibly taking their share of the oblations of clarified butter in the Yajñas (sacrifices)

from the Brāhmaṇas; is enjoying the Parijāta tree and also the heavenly milching cow, the jewel of the ocean. What more shall we describe to you the strange doings of the Asuras ; O Lord of the Devas ! You are perfectly aware of all that they strive and execute ; for, by your knowledge, you know everything of this world ; therefore, O Lord ! We lie prostrate at your feet. That vicious Dānava, of wicked character and full of mischievous actions, gives us trouble in various ways wherever we go ; O Lord of the Devas ! Thou art our only Protector ; therefore, O Lord ! Do what is good to us. Thou art the Awarder of the desires of the Devas. Thou art the First Creator of the world, and Preserver ; therefore if Thou dost not do us our good, to whom else shall we take refuge, when we are so severely oppressed as if we are burnt in a forest conflagration ! Who else is more lustrous, more beneficent and more peace-giving Governor ?

34-35. Vyāsa said :—O king ! All the Devas, praising Him thus, bowed down to the Lord of creation with folded hands and saluted him, with their faces very heavy, overladen with deep sorrow. The Grand Sire of all the Lokas, seeing the plight of the Devas, consoled them with sweet words and made them happy.

36-43. O Suras ! What shall I do ? The Dānava has become exceedingly haughty on account of his getting boons ; he can be killed by females only ; He is invulnerable by any male. What remedy is there now ? Therefore, O Suras ! Let us all go to Kailāśa, the best of all the mountains; thence we will take Śaukara, the expert in doing the works of Gods, and go to Vaikunṭha, where Viṣṇu, the Deva of the Devas resides. There we all will unite and hold a counsel and decide what is best to do, to serve the purpose of the gods. Thus making out the programme, Brahmā riding on his Hamsa went to Kailāśa, accompanied by all the Devas. At the same time Śiva came to know out of his introspection about the coming of Brahmā and the other Devas and soon came out of his dwelling abode. When they met each other, they saluted each other and felt very glad. The Devas then bowed down to them. Seats were given to the Devas ; and when they sat respectively on their Āsanas, the Lord of Pārvati also took his own seat. Śiva asked the welfare of Brahmā and the Devas and asked the reasons of their coming to Kailāśa.

44. O Brahmā ! What has caused you to come here along with Indra and the other Devas ? O highly fortunate one ! Please mention it.

45-47. Brahmā said :—O Deva of the Devas ! The Dānava Mahiṣa is oppressing all the Devas in the Heavens ; they therefore terrified are wandering hither and thither in the caves and hills with Indra. Mahiṣa

and the other Dānavas are now accepting their share of Yajñas ; the Lokopālas, being oppressed, have come to-day and are now taking shelter of Thee. O Śambhu ! Considering the situation serious, I have taken them with me here ; therefore, O Deva, do that which is reasonable and by which the purpose of the Devas can be carried out. O Bhūta Bhāvana! (The creator of the world) The whole charge and responsibility of all the Devas devolves on Thee.

48. Vyāsa said :—O King ! Hearing thus, Śankara smiled a little and spoke charming words to the Lotus-born in the following manner :—

49-55. O Bibhu ! It is You that gave before this boon to Mahiṣā and therefore it is you that have wrought this mischief; The Dānava has become so strong a hero that he has caused terror to all the Devas even. Now where can we get such a noble woman who becomes able to kill that Dānava, elated with pride. My wife nor your wife ought to go to battle ; even if they, the good ladies go, how will they be able to fight ? The fortunate wife of Indra, too, is not expert in the art of warfare ; where else there is another lady who can kill this demon, blinded with pride. I, therefore, propose this ; let us all go to-day to Viṣṇu and, praising him with hymns, engage him quickly to this cause of the gods. Viṣṇu is foremost amongst the intelligent; therefore it is highly advisable to execute all actions after duly consulting with him. He, by dint of his high intelligence, will find out means and effect our purpose.

Vyāsa said :—O King ! Brahmā and the other Devas heard Rudra and approved heartily and saying, “ Be it so ” instantly rose up. At the time, seeing all the auspicious signs concerning the success of the gods, they all became glad ; and, riding on their respective vehicles, drove towards the abode of Viṣṇu. Favourable fragrant winds, pleasant to touch, began to blow gently, birds began to chant hymns of praise and signs of success were seen all along their way. The sky was clear and the quarters became free; in short, everything showed favourable—all along their way.

Here ends the Seventh Chapter on the going of the Devas to Kailāsa in the Fifth Skandha of Śrī Mad Devī Bhāgavatam, the Māhā Purāṇam of 18,000 verses by Maharsi Veda Vyāsa.



CHAPTER VIII.

1-4. Vyāsa said :—Soon the Devas reached Vaikunṭha, protected by Viṣṇu ; they at once began to look at the exquisite indescribable beauty of the place. At intervals they saw nice lovely divine houses, shining and appearing very splendid ; pools and lakes were seen in front of them beautified with Kalhāra lotus flowers. They began to see, at other places, rivers flowing ; swans, cranes, Chakravākas and other aquatic birds were swimming there easily and warbling lovely sounds. At other places again, beautiful gardens came to their sight adorned exquisitely by Champaka, As’oka, Mandāra, Bakula, Āmrātaka, Tilaku, Kuruvaka and Mallikā and various other flower trees, the cuckoos were seen there cooing melodiously, bees humming gently and peacocks dancing beautifully.

5-6. In the centre was situated the golden palace of Hari, towering to heavens, the rooms and quadrangles were all charming ; at places, they were bedecked with gems and jewels and adorned with various paintings. There was the Divine Seat in the centre, composed wholly of gems and jewels ; and Viṣṇu was occupying this place. There were Viṣṇu’s Pāriṣadas or attendants, Sunanda, Nandana, and others ; they were so much devoted to their master that their hearts never become attached to any other thing ; so they were devotedly singing His praises and chanting His hymns with undivided attention.

7-10. There were dancing the Apsarās (celestial nymphs) and the Devas, Ganderbhas, and Kinnaras were singing in melodious tunes. Those who love the chanting of the Vedas, such calm-tempered Munis were reciting the Vedic Sūktas and thus highly extolled Him. The two lovely gate-keepers Jaya and Vijaya were waiting at the entrance gate with golden sticks in their hands ; the Devas coming nigh the city of Viṣṇu caught sight of them and said :—“ Any of you may go and inform Viṣṇu that Brahmā, Rudra, and the whole host of gods are waiting at His door to see Him.”

11. Vyāsa said :—O king ! Hearing their words, Vijaya went away at once to Viṣṇu ; and, saluting Him, informed Him of the arrival of the Devas.

12-13. Vijaya said :—O Lord ! Thou destroyest the enemies of the gods ; hence Thou art the most worshipped of them. O Lord of Rāma ! The whole hosts of gods have come and are waiting at Thy door. O Bibhu !

Brahmā, Rudra, Indra, Varuṇa, Fire and Yama and other gods, anxious to see Thee, are all praising Thee by proper hymns.

14-32. Vyāsa said:—Hearing Vijaya's words, Viṣṇu, the Lord of Rāma became very anxious and soon went out of his room to see the Devas. Hari came up to them and seeing the Devas waiting at the doors very morose and tired, cheered them up by casting a favourable glance full of affection and love. The gods bowed down and praised hymns to Jagannātha the Deva of the Devas, the enemy of the Daityas and revealed in the Vedas. O Deva of the Devas ! Thou art the Creator, Preserver, and the Destroyer of the worlds ; Thou art the ocean of mercy and the sole refuge of this Universe ; O Lord ! We have come to Thee as our Great Refuge ; therefore dost Thou save us from the present difficulty. Thus praised by the gods, Viṣṇu said :—O Immortals ! Take your respective seats and speak how are you all ? Why have you all in a body come here ? Why are you so much depressed and worn out with cares ? Why do you look so melancholy ? Say soon for what purpose you with Brahmā and Rudra have come here. The Devas said :—“O Lord ! The Asura Mahiṣa is very cruel and wicked ; always addicted to vicious acts ; now that most sinful Dānava has become very much puffed up with pride and is tormenting us always.” What more shall we say than this, he is appropriating to himself the share of the Yajñas performed by the Brāhmaṇins ; we are, therefore, terror-stricken and are wandering in mountains and fastnesses. O Destroyer of Madhu ! He has become unconquerable due to his being granted the boon ; considering, therefore, the gravity of our situation we have taken refuge unto Thee. O Kṛiṣṇa ! Thou art acquainted with all the tricks and Māyā of the Daityas ; therefore Thou art capable to kill them. Therefore Thou alone art able to deliver us from the present difficulty ; be pleased, therefore; to devise means for that purpose. The Creator Brahmā has granted him this boon that the demon could not be killed by any man ; therefore we are asking you where can we get a female who will be able to kill that hypocrite in battle. Mahiṣa has turned out very wicked on the strength of that boon ; say, therefore, who amongst Umā, Laksmī, Saṅkha, or Vidyā or any other woman will be able to kill him. Therefore, O Gracious One to faithful worshippers and attendants ! Thou art the Preserver of this world ; now devise specially the cause of his death and carry out the purpose of the gods. Vyāsa said:—“ O king ! Viṣṇu, on hearing their words, spoke smiling “ we fought before; but this Asura could not at that time be killed. Hence if some beautiful female Deity be now created out of the collective energy and form of the Saktis of each of the Devas, then that Lady would be able easily to destroy that Demon

by sheer force. The Lady Deity then sprung from the collective energy of ours, would at once be able to destroy that Mahiṣa, elated on his getting the power, though he is skilled in hundreds of Māyās (magics). Therefore ask ye now all, with your wives respectively, boons from that portion which resides in you all in the form of Fiery Energy, that the collected energy thus manifested may assume the form of a Lady. We will then offer unto Her, all the Divine weapons, the trident, etc., that belong to us. That Deity, then, full of energy and with all the weapons in Her hands would kill that wicked Demon, vicious and swelled with vanity.

33-46 Vyāsa said:—On Viṣṇu, the Lord of the Devas, saying thus, came out spontaneously, at once, of the face of Brahmā, the brilliant fiery energy, very difficult to conceive. That energy looked red like gems and pearls, hot, at the same time, a little cool, having a beautiful form, and encircled by a halo of light. O King! The high-souled Hari and Hara, of mighty valor, were astonished to see this Fire, emitted from Brahmā. Next came out of the body of Śankara, His fiery spirit, quite in abundance and very wonderful to behold; it was silvery white, terrible, unbearable, and incapable of being seen even with difficulty. It extended like a mountain and looked horrible as if the incarnation of the Tamo Guṇa like another Tamo Guṇa (Śiva is the incarnation of Tamo Guṇa that destroys everything). It was very surprising to the Devas and very fearful to the Daityas. Next a dazzling light of blue colour emanated from the body of Viṣṇu. The light that came out of the body of Indra was hardly bearable, of a beautiful variegated colour, and comprised in itself the three qualities. Thus masses of lights came out respectively from Kuvera, Yama, Fire and Varuṇa. The other Devas, too, gave their shares of fiery lights, very lustrous and splendid. Then these all united into a great Mass of Fire and Light. Like another Himalayan mountain shone full their lustrous Divine light; Viṣṇu and the other Devas were all extremely surprised to see this. While the Devas were thus looking steadfastly on that Fire, an exquisitely handsome Lady was born out of it, causing excitement and wonder to all. This Lady was Mahā Laksmi; composed of the three qualities, of the three colours, beautiful, and fascinating to the universe. Her face was white, eyes were black, her lips were red and the palms of her hands were copper-red. She was adorned with divine ornaments. The Goddess was now manifest with eighteen hands, though She had a thousand hands (in Her unmanifested state). Now She became manifest out of the mass of fire, for the destruction of the Asuras.

47-52. Janamejaya said :—O Best of the Munis! O Kriṣṇa! You are highly fortunate and you are all-knowing. Kindly describe, in detail, the birth of Her body. O Deva! Please say whether the energies of all the gods united into one or remained separate? Whether Her body and Her limbs were all luminous. Was it that Her face, nose, eyes, etc., and all other parts of Her body were created out of the different fires respectively or whether was it that those limbs were fashioned when the different fires blended into one huge mass? Describe, in detail, the origin of the body and the several limbs thereof; also inform me the limbs that were produced out of the corresponding Deva's fiery part; as well tell me the several ornaments and several weapons given by the several Devas respectively. I am very desirous to hear all these from your lotus-like mouth. O Brāhmaṇ! Hearing from your lotus-like mouth the life and doings of Mahā Lākṣmī, the sweet juice as they are, I am as yet not satiated (and am desirous to hear more).

53. Sūta said :—Veda Vyāsa, the son of Satyavati, hearing his words addressed him in the following sweet words:—

54. “O Best of Kūras! Very fortunate you are. I will describe in detail, to the best of my understanding, the origin of Her body.

55. Even Brāhmaṇ, Viṣṇu, Maheśa and Indra are never competent enough to describe Her form properly.

56. As I already told you that She sprung at the instant the word was spoken, how then can I ascertain the form or likeness of the Devī.

57. She is constant, She is always existent; though She is one, yet She assumes different forms for the fulfilment of the Deva's ends, whenever their positions become serious.

58-59. Though the actor is one, yet for the entertainment of the spectators, he assumes different forms in the stage, so the Nirgunā Devī, though formless, assumes in Her pastime, many different forms of Sātvic, Rājasic or Tāmasic qualities, to fulfill the Deva's purposes.

60. There are various names given to Her, according as the works done by Her vary immensely in their natures, just as the meanings of one root vary, some being principal and some secondary, according to the meanings and objects they convey.

61. O King! I will now describe to you, as far as my knowledge goes, the Excellent Form that came out of that mass of Celestial Light.

62. Her grand beautiful white lotus-like face was created out of the fiery energy of Sankara

63. Her glossy black beautiful hairs of the head, overhanging to the knees, were formed out of the light of Yama; these all came to a fine pointed end.

64. Her three eyes came out of the energy of Fire ; the pupils of those eyes were of a black colour ; the middle parts were of a white colour and the ends were red.

65. The two eyebrows of the Devī were black and came out of the spirit of Sandhyā (twilights); they were nicely curved and were looking spirited, like the bow of the Cupid and they were shedding, as it were, cooling rays.

66. From the light of Vāyu (air), Her two ears were created ; they were not very long, nor very short, beautiful like the swinging seat (rocking chair) of the God of Love.

67. Her nose was fashioned out of the fire of Kuvera, the Lord of wealth ; it looked like the til flower, glassy and exquisitely charming.

68. O King ! Her pointed rows of glossy and brilliant teeth, looking like gems, came out of the energy of Dakṣa ; they looked like the Kunda flowers.

69. Her lower lip was deep red and it came out of the fire of Aruṇa (the charioteer of the Sun) ; Her beautiful upper lip came out of the energy of Kārtika.

70. Her eighteen hands came out of the Tejas of Viṣṇu and Her red fingers came out of the Tejas of the Vasus.

71. Her breasts came out of the energy of Soma and Her middle (navel) with three folds was created out of the spirit of Indra.

72. Her thighs and legs were from Varuna and Her spacious loins came out from Earth.

73-74. O King ! Thus from the various Tejas, contributed by the Devas, that Heavenly Lady came out. Her body and the several parts thereof were beautiful ; Her form was incomparably graceful and the voice was exquisitely sonorous and lovely. The Devas, oppressed by Mahiṣā-sura, became overpowered with joy seeing this well decorated Devī, having beautiful eyes and teeth, and charming in all respects.

75. Viṣṇu then addressed all the Devas to give all their auspicious ornaments and weapons. He said :—“ O Devas ! Better give, all of you the various arms and weapons, endowed with strength, created out of your own weapons and give them all to day to the Devī.

Here ends the Eighth Chapter of the Fifth Skandha on the description of the origin and the form of the Devī in Śrimad Devī Bhāgavatam, the Mahā Purāṇam, of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER IX.

1-22. Vyāsa said :—On hearing Viṣṇu's words, the Devas became very glad and presented immediately their own weapons, ornaments and clothings. The Kṣiroda (Milk) Ocean presented to Her gladly, the well fitted necklace, clear as crystal, and a pair of divine cloths, of a red colour, never becoming old and very fine. Viṣvakarmā was very much gratified in his heart and presented a divine jewel to be worn in Her diadem or crest, blazing like hundreds of suns; white ear-rings ; bracelets for Her wrist, bracelets for Her upper arm, and other bracelets decked with various gems and jewels and anklets brilliant like gems, of a clear Sun-like lustre, decked with jewels, and tinkling nicely. The architect of the gods, the ocean of intellect, Viṣvakarmā gave Her as offerings beautiful ornaments also for the neck, all very beautiful, as well as for the fingers decked with gems and jewels, all shining splendidly. Varuṇa gave for Her head a garland of lotuses, never fading away, of such a sweet fragrance as bees constantly hover round them and the Vaijayanti garland for Her breast. The mountain Hymālyā gladly offered Her various gems and a beautiful lion, of a golden colour for Her conveyance. Then that beautiful Lady, having all the auspicious signs, wishing welfare to all, and decorated with the divine ornaments began to look grand and splendid, mounted on Her conveyance, the Lion. Viṣṇu then created another thousand spoked discus (Chakram) from His own Chakra, capable to take off the head of any Asura, and offered it to Her. Saṅkara created another excellent Trisūla from his own Trident, terrible and demon-killing, and offered it to the Devī. Varuṇa created another bright conch from his own conch and offered it gladly to the Devī. Fire offered Her a weapon named Sataghni which kills violently the demons, as if that is another god of death. Maruta (wind), the chief of the gods, offered Her a wonderful bow and an arrow case filled with arrows. The bow can be drawn with great difficulty and emits a very harsh sound. Indra created another dreadful thunderbolt from his own thunderbolt and gave it at once to the Devī; as well the beautiful sonorous bell that used to hang from the elephant

Airāvata. Yama, the God of Death, created another beautiful staff from his own sceptre which takes away when time comes, the life of all beings. Brahmā gladly gave Her a divine Kamandalu, filled with the Ganges water; and Varuṇa offered Her a weapon called Pāś'a. O King! Time gave Her an axe and a shield and Vis'vakarmā gave Her a sharp Paras'u. Kuvera, the Lord of wealth, gave her a golden drinking cup, filled with wine; and Vāruṇa offered Her a divine beautiful lotus. Vis'vakarmā became very glad and gave Her the Kaumodakī gadā, capable to kill the enemy of the gods and whence hundreds of bells are hanging, an impenetrable armour and various other weapons. The Sun gave to the Divine Mother his own rays. The Devas, seeing Her adorned with ornaments and weapons, began to praise and chant hymns to that most Auspicious Goddess, the Great Enchantress of the three worlds.

123992

23-29. The Devas said :—“ Salutation to Śivā, Salutation to the Most Auspicious ; Thou art peace and nourishment ; we salute again and again to Thee. Salutation to Thee, the Bhīgvatī Devi ; Thou art the Goddess Rudrāṇī (the terrible), we always salute again and again to Thee. Thou art the Kālarātri (the night of destruction at the end of the world) ; Thou art the Indrāṇī. Thou art the Mother, we salute again and again to Thee ; Thou art the success, Thou art the intelligence, Thou art the growth, Thou art the Vaiṣṇavī ; salutation again and again to Thee. Thou art within the earth ; yet the earth does not know Thee. Thou art again the innermost of the earth and controllest the things within this earth; we offer our salutations to that Supreme Cause, the Highest Goddess. Thou art within this Māyā (the unborn) yet the Māyā does not know Thee. Thou residest again within the innermost of the Māyā and directest that Unborn One, the Māyā, we salute again and again to that Supreme Cause, the Great Directress, the Śivā (the most auspicious). O Mother! Do what is good to us ; we are oppressed by our enemy, dost thou protect us ; by Thy own power dost Thou overpower and kill that Mahiṣa. That demon is vulnerable by woman only ; he is deceitful, cunning, dreadful, and swollen with pride on his having got the blessing ; he assumes many forms and torments the Devas. O One, devoted to the Bhaktas ! Thou art the only refuge of all the gods ; O Thou art the supreme goddess, we are very much harassed and oppressed by the Dūnava ; therefore dost Thou now protect us ; we bow down to Thee.

30. Vyāsa said :—When the Devas had praised thus, the Highest Goddess, the Giver of all happiness, then smilingly said in the following auspicious terms :—

31. " O Devas ! To-day in the battle ground I will overpower that wicked Mahiṣā, of cruel disposition and take away his life."

32-48. Vyāsa said :—Speaking thus in a melodious voice, the Supreme One smiled and again said :—" This world is all full of error and delusion. Really, it is very wonderful that Brahmā, Viṣṇu, Mahes'a, Indra and other gods are all shuddering out of fear from Mahiṣā Dānava. The power of Destiny is exceedingly great and terrible ; its influence cannot be overcome even by the best of the Devas. O king ! The Time is the Lord of happiness and pain ; Time is, therefore, the God. The wonder is this that even those who can create, preserve and destroy this world, they are being overpowered and tormented by Mahiṣā. The Devī, thinking thus, smiled ; then laughed and laughed very hoarsely ; it seemed that a roar of laughter then arose. And the Dānavas were struck with terror at that very dreadful sound. The earth trembled at that extraordinary sound ; the mountains began to move and the vast oceans that remained calm began to be agitated with billows. The uproar filled all the quarters and the mountain Meru trembled. Then the Dānavas, hearing the tumultuous uproar, were all filled with tremendous fear. The Devas became very glad and said thus :—" O Devī ! Let victory be Yours ; save us. The intoxicated Mahiṣā, too, hearing those words, became very angry. Mahiṣā, struck with terror at those words, asked the Daityas " O Messengers ! Go and ascertain how has originated this sound.

41-48. Who has made this harsh sound ? Bring that devil who has made this hoarse noise, be he a Deva, Dānava, or anyone else unto me, and I will kill that roaring villain, who, it seems, has been puffed with egoism and vanity. The Devas are not making this noise, for they are vanquished and terror-stricken ; The Ḍ'uras are not doing so, for they are my subjects ; then, who is the stupid fellow that has done so ? Surely he is of very little understanding ; his days are numbered ; and I will carry him to the home of Death. Go you, ascertain the cause of sound and come back to me ; then I will go there and destroy that wretch who made this noise to no purpose. Vyāsa said :—No sooner the messengers heard these words of Mahiṣā, than they at once went to the Devī and saw that Her body and the several parts thereof were all very beautiful; She had eighteen hands, She was decorated completely with various ornaments all over Her body, all the auspicious signs were being seen in Her body and that She was holding excellent divine weapons. That auspicious Goddess beautiful, was holding in Her hands, the cup and drinking wine again and again. Beholding Her this form, they were afraid and fled at once to the Mahiṣā and informed him the cause of that sound.

49-54. The Daityas said :—“ O Lord ! We have seen one grown up woman ; whose whereabouts we are quite ignorant. The Devî is decorated with jewels and ornaments all over Her body ; She is not human nor Åsuri but Her form is extraordinary and beautiful. That noble Lady is mounted on a lion, holding weapons on all Her eighteen hands and is roaring loudly ; She is drinking wine ; so it seems that She is puffed up with liquor. It is quite certain that She has no husband. The Devas are gladly chanting praises from the celestial space that Let Victory be to Her side and that She save the Devas, O Lord ! We don't know at all who is that handsome woman? or whose wife is she; why has she come there? and what is Her motive ? Sentiments of love, heroism, laughter, terror and wonder are all fully shining in Her; therefore we are very much overpowered by the halo emitted from Her ; and we could not even see Her well.

Note.—Rasas means sentiments. The rasas are usually eight. Sringâra, Hâsyâ, Karunâ, Raudra, Vîra, Bhayânakâh, Bibhatsâdbhû tasangau, Chetyâshtau, Natyan, Rasâh smritâh but sometimes Sântarasa, is added thus making the total number nine; sometimes a tenth, Vâtsalyarasa is also added.

O King ! In compliance with your order, we have come back to you no sooner we had seen the Lady, without even addressing Her in any way. Now order us what we are to do. (55).

56-58. Mahîsa said:—“ O Best of ministers ! O Hero ! Under my command, go there with all the forces and use the means, conciliation, etc., and bring that woman, having a beautiful face (like the Moon), to me. If that Lady do not come even when the three policies, Sâma (conciliation), Dâna (making gifts), and Bheda (sowing dissensions in an enemy's party and thus winning him over to one's side, one of the four Upâyas or means of success against an enemy) are adopted by you, then apply the last resort Danda, (or war) in such a way that Her life be not destroyed and bring that beautiful woman to me. I will gladly make Her, of black curling hairs, my queen-consort. In case that deer-eyed one comes gladly, then do my desires without causing any unpleasant feeling ; (a cessation of sentiment). I am enchanted on hearing about Her beauties and wealth.

59-67. Vyâsa said:—The prime minister, on hearing the words of Mahîsa , took with him elephants, horses, and chariots and hurriedly went to the desired place. On coming near to the Devî, the minister began to address Her in sweet words from a sufficient distance in a very humble and courteous way. O Sweet speaking ! Who art Thou ? What has caused Thee to come here ? O Highly fortunate ! My master has asked through me these

questions. My master cannot be killed by all the Devas and men; he has conquered all the Lokas (worlds). O Beautiful-eyed ! On account of getting his boon from Brahmā, the Lord of the Daityas has become very powerful ; and consequently being very proud, assumes different forms at will. He, our King-Emperor Mahiṣa, the lord of the earth, hearing about Thy beauty and dress, has expressed a desire to see Thee. O Beautiful one ! Whether he will appear before Thee in a human form ? He will do whatever Thou likest. O Deer-eyed One ! Be pleased now to go to that intelligent King. In case Thou dost not go, we will bring the King, Thy devotee, to Thee. O Lord of the Devas ! Our King has heard of Thy beauty and grandeur and has become very much submissive to Thee. We will therefore do exactly what Thou desirest. Therefore, O Thou having thighs thick and round like those of a young of an elephant ! Be pleased to express what Thou likest and we will do quickly as Thou desirest.

Here ends the Ninth Chapter of the Fifth Book on the worship offered by the gods to the Devī and the weapons offered by them in the Maha Purāṇam, Śrī Mad Devī Bhagavatam, of 18,000 verses by Maharsi Vada Vyāsa.

CHAPTER X.

1-16. Vyāsa said:—The "Mahā Māyā, that Excellent Lady, hearing thus the words of the prime minister of Mahiṣa, laughed and spoke with a voice, deep like that of a cloud, thus:—“O Minister-in-chief ! Know Me as the Mother of the gods ; my name is Mahā Lakṣmī. It is I that destroy all the Daityas. I am requested by all the Devas to kill the Dānava Mahiṣa; they have been oppressed and deprived of their share of Yajña offerings. Therefore I have come here to-day alone, without any army, to take away his life. O Good One ! I am pleased with your sweet words of welcome, in showing me marks of respect. Had you not behaved thus, I would have certainly burnt you to ashes by my fiery sight, which is the universal conflagration at the break up of the world. O Minister ! Who is there that gets not pleased with sweet words ! Go you to Mahiṣa and speak to him the following words of mine :—“O Villain ! Go down to Pātāla (the nether regions) at once if you have any desire to live. Otherwise, I will slay you, the wicked one, in the battle-field ; you will have to go to the house of Death, pierced by my mass of arrows. O Stupid One ! Know that this is merely kindness shown unto you, that I have told you to go soon to Pātāla and that the Devas get

possession of their Heaven, with no delay. "O One of weak intellect! Therefore dost Thou leave possession of this sea-girt earth and go alone without any delay to Pâtâla, before my arrows are shot at you. O Asura! Or if you desire to fight, then come at once with your powerful warriors; I will destroy all of them. O One of dull intellect! I will kill you in battle, just as I killed before in yugas after yugas countless Asuras like you. O Passionate creature! Better shew that your efforts in holding weapons have been crowned with success by your being engaged in battle against Me; otherwise they will all be useless. O Stupid! You thought that you would be vulnerable alone to women; hence you oppressed the Devas entitled to worship; O wicked one! No longer show your pride on the strength of your getting the boon from Brahmâ, that you would be vulnerable only to the females. Thinking it advisable to observe the words of the Creator, I have assumed this incomparable Eternal Female appearance and I have come here to slay you, O wicked one! O stupid one! If you have any desire for your life, then quit this Heaven and go to Pâtâla, infested with snakes, or anywhere else you like.

17-28. Vyâsa said:—Hearing these words of the Devî, that minister, surrounded by forces, replied in reasonable words thus:—"O Devî! You are speaking in words befitting a woman and puffed up with pride. You are a woman; the lord of the Daityas is a hero; how can a battle be engaged between you two. It seems to me impossible. Your body is delicate, a girl in full youth; especially you are alone and Mahîsa is of huge body and powerful; so the fight comes next to impossibility. He has elephants, horses, chariots, infantry, etc., and countless soldiers all armed with weapons. Therefore, O Beautiful One! He will find no difficulty in killing you in battle as an elephant finds no difficulty in treading over the Mâlati flowers. Rather, if I utter anything harsh to you, that would go against the sentiment of love with you; therefore I cannot speak rudely to you out of my fear not to interrupt the above feeling. True, that our king is an enemy of the gods; but he has become extremely devoted to you. Therefore it is wise to speak words full of conciliation or generosity. Were it otherwise, I would have shot arrows at you and would have killed you in as much as you have thus boasted in vain and spoken so dire a falsehood, resting merely on the strength of your youthful pride and cleverness. My master has become fascinated on hearing your extraordinary beauty, hardly to be seen in this world; it therefore behoves me to speak sweet words to you for the sake of pleasing my master. O Large-eyed! This kingdom and the wealth thereof are all yours; in fact, Mahîsa will be your obedient servant; therefore, better forsake your anger, leading

to your death ; and cultivate friendship with him. O Sweet Smiling One ! I am falling at your feet ; you better go to him and become at once his queen-consort. O Handsome Woman ! No sooner you become the queen of Mahîṣa than you will get at once all the pure wealth of the three worlds and the unbounding happiness of this world.

29-45. The Devî said :—“ Minister ! I now speak what is pregnant with goodness and wisdom to you, according to the rules of the Śâstras, keeping in view also the cleverness that you have shown in using your words. Now I come to understand from your talk, that you are the chief secretary of Mahîṣa ; and therefore your nature and intelligence are like those of a beast. And how can he be intelligent, whose ministership is occupied by a man of your nature ! Nature has ordained connection between two persons of like nature. O Stupid One ! Did you think a little beforehand the meaning of your words when you told me of my feminine nature ? Though I am not apparently a man, yet my nature is that of the Highest Puruṣa (Man) ; I shew myself simply in a feminine form. Your master asked before from Brahmâ that he would prefer death, if possible, at the hands of a woman ; therefore, I consider him quite illiterate and ignorant of the sentiment, worthy of a hero. Because to die at the hands of a woman is very painful to one who is a hero; and this is gladly welcome to one who is a hermaphrodite. Now see that your master Mahîṣa has shown his intelligence, when he courted his death from the hands of a woman. For that very reason, I have come here in the shape of a woman to effect my purpose ; why shall I fear, then, to hear your words, contradictory to those of the Śâstras. When Fate goes against any one, a grass comes like a thunderbolt ; and when fate goes in favour of anyone, a thunderbolt becomes as soft as a bundle of cotton. What does it avail even when one possesses an extensive army or various weapons in abundance, taking shelter in a wide extending fort ? What will his soldiers do to him, whose death has come close at hand ? Whenever, in due time, the connection of the Jîva (the human soul) with this body is brought about, then his pleasures, pains and death are written. Know this as certain, very certain, that death will come to him in the manner as written by the hands of Fate ; it will never be otherwise. As the birth and death of Brahmâ and other gods are ordained, your death has been similarly ordained ; no, there is no need of taking the example further than this. Those who are tied up by the hands of death are surely fools and of extremely blunt intellect, if they think simply on the strength of their getting some boons “that they would never die.” Therefore go quickly to your king and speak to him what I have said; you will then surely obey what he commands you to do. If he wants

his life, he, with his retinue, would at once go down to Patala; let Indra and the other Devas get possession of the Heavens and their share of Yujñas. If he holds a contrary opinion, let him be eager to go to the house of Death and come and fight with Me. If he thinks that Viṣṇu and the other Devas have fled from the battle-fields, he has nothing to boast of ; for he has not shewn his manliness at all even then ; for his victory is solely due to his having got the boon from Brahmā.

46-52. Vyāsa said :—“Hearing these words of the Devi, the Dānava began to think ‘ whether I ought to fight or to go to Mahiṣa ? The King has become very enamoured and has sent me hither to negotiate for marriage; how then will I be able to go to him if I make this affair unpleasant and interrupted in the middle in its course of harmony.’ “Now it is wise for me to go to the King without fighting; let me then go as early as possible in this way and inform him about this whole affair. “The King is exceptionally intelligent and experienced; he will consult with his other experienced ministers and do what is best. Therefore I ought not to fight here rashly ; for victory or defeat would alike be distasteful to my monarch. Whether this Lady kills me, or I kill this Lady, the king will be angry in either case. I will therefore go now to the king and tell him what the Devi has said; he will do whatever he likes.

53-66. Vyāsa said :—Thus that intelligent son of the minister argued and went to the king. Then, bowing down before him, he began to say thus :—O King ! That excellent woman, fascinating to the world, the beautiful Devi is sitting on a lion with weapons in all her eighteen hands. O King ! I told him “O Beautiful Lady ! Be attached to Mahiṣasura; you will become, then, the queen-consort of the king, the lord of the three worlds. You will certainly then be his queen-consort ; he will pass his life, ever obedient to you like an obedient servant. “O Beautiful One ! If you choose to make Mahiṣa your husband, you will become fortunate amongst women and will enjoy ever all the wealth of the three worlds.” Hearing my these words, that large-eyed woman, puffed up with egoism, laughed a little and said thus :—‘ Your king is born of a buffalo and is the worst of brutes ; I will sacrifice him before the Devi for the benefit of the gods. Is there any woman in this world so stupid as to select Mahiṣa as her husband ? O You stupid ! Can a woman like me ever indulge in bestial sentiments ! A female buffalo has got horns ; she, being excited with passion, may select your Mahiṣa with horns as her husband and come to him bellowing. I am not stupid nor like her so as to make him my husband. O Villain ! I will fight and destroy the enemies of the gods in the battle-field. Or

if he desires to live, let him flee to Pātāla. O King ! Hearing those rough words uttered by Her in a moment of madness, I have come to you, thinking also how to redress this wrong. O King ! Only I feared not to interrupt in your love sentiment ; and therefore I did not fight with Her; especially, without Your command, how can I engage myself in useless excitement ? O Lord of the Earth ! That handsome woman rests maddened on Her own strength; I do not know what is in the womb of future or whatever is destined to happen, will surely come to pass. You are the sole master in this matter; I will do whatever you order me. The matter is very difficult to be reflected upon ; whether it is better to fight or it is better to fly away, I cannot say definitely

Here ends the Tenth Chapter of the Fifth Skandha on the messenger's news to Mahiṣā, in Śrī Maṭ Devī Bhāgavatam, the Maha Purāṇam, of 18,000 verses by Maharsi Ved Vyāsa

CHAPTER XI.

1-3. Vyāsa said:—The King Mahiṣasura, maddened with pride, heard the messenger's words and called the aged and experienced ministers and said thus:—O Ministers ! What am I to do now ? Better judge you all well, and speak out definitely to me. Is it that this Devī has been created by the Devas like the Māyā of Sambarasura and thus has appeared before us ? You are all dexterous and know where to apply the four means of success, viz., conciliation, gift or bribery, sowing dissensions, and war; and therefore you would better tell me which one of the above four, I am to adopt now.

4-7. The ministers said:—O King ! One should always speak true and at the same time pleasant; the wise ones should then select only those which are beneficial and apply them. O King ! As a medicine, though bitter, cures diseases, so true words, though appearing unpleasant, lead to beneficial results. Those that are simply pleasant, are generally injurious as to their effects. O Lord of the Earth ! The bearers and approvers of truth both are very rare ; truth speakers also are very difficult to be seen ; laudatory sycophancy is found in a great measure in this world. O King ! Nobody in the three worlds knows what will be good or what will lead to inauspicious results ? How can we then definitely pronounce our judgment in this difficult matter ?

8-9. The King said:—Let each of you say separately, according to his own intellect, what is his opinion ; I will hear them all and consider

for myself. Clever persons should hear the opinions of several persons, then judge for himself what is the best and then adopt that as what is to be done.

10. Vyāsa said:—Hearing his words, the powerful Virūpākṣa came out foremost of all and began to say pleasant words to the King.

11-16. O King! Please take for certain, what has been spoken by that ordinary woman, swelled with vanity, as words simply to scare you. The efforts and courage of a woman are known to all; who will be afraid therefore, to hear abusive language from a woman, praising her ownself in matters of warfare? O King! You have conquered the three worlds by your own heroic valour; now if you acknowledge your inferiority, out of fear to a woman, you would be subject to very much disgrace in this world. Therefore, O King! I will go alone to fight with Chandikā and I will kill Her. You can stay here now without any fear. O King! See my prowess now; I am just now going with my army and I will kill that violent Chandikā, maddened with pride, or I will tie Her down by a coil of snakes and bring Her before you; then that Lady, seeing Herself helpless, will become quite submissive to you; there is no doubt in this.

17-30. Vyāsa said:—Hearing these words of Virūpākṣa, Durdhara said:—O King! Virūpākṣa is very intelligent; what he has said just now is all reasonable and true. O King! You are intelligent; hear my words full of truth also. As far as I think, I consider that woman with beautiful-teeth as passionate. For that woman of broad hips has expressed a desire to bring you under control by making you fearful; the mistresses, proud of their beauty generally use such words when they become passionate. When they behave in this way, people call these amorous gestures. These crooked words of mistresses are the chief causes in attracting dear persons unto them. Those who are skilled in the art of love affair, some of them can know these things thoroughly well. O King! That woman has said, "I will pierce and kill you by arrows, face to face, in the battlefield." The sense of this is different. The wise persons that are clever and experienced in the art of finding out the cause, declare that the above sentence is pregnant with deep and esoteric meaning. You can easily see that the handsome women have no other arrows with them; their side-glances are their arrows. And their words carry their hidden meanings, and, expressing their desires, are their flowers. O King! Brāhma, Viṣṇu and Maheśa even have no powers to shoot arrows at you; how can, then, that helpless woman, who appears so passionate, dart real arrows at you? O King! That lady said:—"O Stupid! I will kill your King by my arrow-like eye-sight. "But the messenger was wanting in that power to appreciate; so he, no doubt, understood her words in their

contrary sense. The saying of that lady "I will lay your lord in the death-bed in the battle-field" is to be taken in the light of inverted sexual intercourse, where woman is above the man. Her utterance "I will take away the vitality (life) of your lord" is also significant. The semen virile is known as the vitality (life). Therefore the above expression means that she will make you devoid of your virility. There can be no other meaning. O King ! Those women that are excellent shew by too much of their covert expressions (inuendos) that they select and like very much their beloved. The experts only in these amorous affairs will be able to appreciate these things. Knowing thus, dealings ought to be made with Her so that the harmony in amorous sentiments be not broken. O King ! Sāma (conciliation) and Dāna (gifts) are the two means to be adopted; there is no other way. By these two, that Lady, whether she be proud or angry, is sure to be brought under control ; I will go now and bring Her before you by such sweet words. O king ! What is the use of my talking too much? I will make Her submissive to you like a slave girl.

31-44.—Vyāsa said :—Hearing those words of Durdhara, the Dānava Tāmra, who was very experienced in finding out the real nature, said:—“I am telling you what is sanctioned by virtue and is at the same time full of sweet amorous feelings, pregnant with deep meanings. Kindly hear:—“O Giver of honour! This intelligent woman is not at all passionate nor devoted to you ; nor has that woman used any covert expressions to you.” “O Great Hero ! This is strange indeed that a Lady, beautiful, hand-some, and of strange features, at the same time alone and helpless, has come here to fight.” A good-looking woman, powerful, and having eighteen hands is never heard of, nor ever seen by me in these three worlds. She is holding in each of Her hands powerful weapons. O king ! All these seem to be the contrary actions of Time. O King ! I saw ominous dreams during the night ; and I conclude, therefore, that great dangers are over our heads. Early in the morning twilight, I saw in my dream that a woman, wearing a black raiment, was weeping in the inner courtyard; that some inauspicious events are forthcoming can easily be judged from the above. O King ! The birds were screaming hoarsely in every house and various calamitous events were seen in various houses ; at this time that woman, firmly resolved, was challenging you to fight ; it, therefore, seems to me that there is something very serious in this matter. O Lord ! This woman is neither human, nor a Gandharvi, nor the wife of any Asura. Only to cause delusion to us, she, this wondrous Māyā has been created by the gods. O King ! In no case, weakness is to be resorted; it is wise by all means to fight as best as possible ; what is inevitable will come to pass ; this is my opinion. No one is able to unriddle the doings

of the Devas, whether they would be auspicious or inauspicious. Therefore intelligent ones should weigh pros and cons carefully and remain patient and steady. O King ! Life or death is at the hands of Destiny ; Nobody, therefore, can do it otherwise.

45-51. Hearing this, Mahiṣasura said :—‘O Highly fortunate Tamra ! Better, then, stand for fight, fully resolved and go to that Lady, beautiful, and conquer Her according to rules of justice and bring Her before me. “In case She does not come under your control in fight, kill Her ; but if She comes round, then shew Her honour ; do not kill Her. “O All-knowing ! You are a great hero and at the same thoroughly conversant with Kāma Śāstra (science of love); therefore conquer that Fair One by any means you can.” “O valiant Tamra, of mighty prowess ! Go then with a mighty force and ponder over again and again and find out Her intention. Is She prompted by passion or by real inimical feeling or by any other motive ? Try to find out whose Māyā is this ? Know all these beforehand; then find out the remedy ; next fight with Her according to your strength and prowess. Weakness should not be shown; nor merciless behaviour is to be resorted ; you should behave with Her according to the bent of Her mind.

52. Vyāsa said :—O king ! Thus hearing the King’s words, Tamra coming as if under the sway of Death, saluted the king Mahiṣa and marched away with his army.

53-66. That wicked Dānava, who on his way, began to see all the fearful inauspicious signs, indicative of Death, became surprised and was caught with fear. When he arrived at the spot, he saw the Devī standing on a lion, while She was decorated with all the weapons and instruments, and all the Devas were chanting hymns to Her. Tamra, then bowed down before Her with humility and modesty and addressed Her with sweet words, according to the rules of the policy of conciliation. “O Devī ! Mahiṣa, the lord of the Daityas, has become enchanted on hearing Your beauty and qualifications and has become desirous to marry You.” O Beautiful One ! You would better be graciously pleased with that conqueror of the Immortals, the Mahiṣasura ; O Thou of delicate limbs ! Make him your husband and enjoy all the exquisite pleasures of the Nandana garden as best as you can. The end and aim of attaining this human form, beautiful in every respect and the abode of all bliss, is to enjoy, in every way, all the pleasures of human existence and to avoid the sources of all troubles. This is the rule.

“ O Thou of beautiful thighs like those of the young of an elephant ! Your soft and delicate lotus-like hands are fit to play only with nice balls of

lowers ; why then are You holding in Your hands all the weapons and arrows ? What is the use of holding ordinary arrows, when those two eyebrows like bows, are existing with You ? What need have you to take ordinary arrows when you are graced with those piercing eye sights, your arrows. The war is exceedingly painful in this world ; those who know thus ought never to fight. It is only those human beings that are prompted by greed, that fight with each other. What to speak of those sharpened arrows, one ought not to fight with flowers even ; O Devî ! You can well say who is it that feels pleasure, when one's own body is pierced ? Therefore, O Delicate One ! Gladly you can worship Mahîsa, the lord of the world and the object of worship of the Devas and Dânavas. Then he will satisfy all your desires. What more to say, you will no doubt be his queen-consort. O Devî ! If one tries one's best, it is doubtful whether one would be crowned with success ; therefore keep my this request ; you will surely get all the best pleasures. "O Beautiful ! You are well acquainted with all the politics ; therefore you better enjoy thoroughly the pleasures of the kingdom for full many years. "And if you marry Mahîsa you will have beautiful sons and those sons again will be kings ; and enjoying the pleasures of your full grown womanhood, you will no doubt, be happy in your old age.

Here ends the Eleventh Chapter of the Fifth Book on the appearing of the Dânava Tâmra before the Devî in Sri Mad Devî Bhagavatam, the Mahâ Purânam, of 18,000 verses, by Maharshi Veda Vyâsa.

CHAPTER XII.

1. Vyâsa said :—The World-Mother, hearing Tâmra's words, spoke laughing a little and with a deep voice like that of a rumbling thunder cloud.

2-13. The Devî spoke :—"O Tâmra ! Go and say to your Lord Mahîsa who, it seems, is stupid, whose end is nigh, who has become very passionate, and who is void of knowledge what is proper and what is improper." I am not like your grown up mother, the she-buffalo, having horns, eating grass, with a long tail and a big-belly. I do not like to have Viñpu, the god Sankara, Brahmâ, Kuvera, Varuña, or Fire. How then can I select a beast ? If I do so, I will be an object of much censure amongst the several worlds. "I am not desirous of any more husband ; my Husband is existing ; though He is the Lord of all, Witness of All, yet He is not the Actor ; He is without any desires and He is calm

and tranquil. He, the Śiva, is devoid of any Prākritic qualities, without any attachment, the Great Infinite, without anyone to rely on, without any refuge, omniscient, omnipresent, the Great Witness, the Full, and the seat of the Full, the Auspicious. He is the abode of all, capable to do all, the peaceful, capable to create everything and He is seeing everywhere. How can I then leave Him and try to serve the dull, stupid Mahiṣa ? Let him come and fight with this understanding that he will be defeated and be made the conveyance of Yama, the God of Death or the carrier of water of the human beings. And if that impious heretic desire to live, let him fly at once to Pātala with all his demon comrades ; else I will slay him in battle. See ! The combination of similar substances leads to happiness ; and if out of ignorance, the connection takes place between things entirely different in their natures, it becomes at once the source of all pains and troubles." You are a thorough illiterate when you ask me to worship your lord ; do you not see me endowed with exquisite beauty ? and what is your Mahiṣa ? A buffalo with horns ; how can then connection become possible between us ? Better fly away or fight if you like ; I will kill you and your friends, and if you leave the region of Heaven and the share of Yajña, then you will become happy."

14-30. Vyāsa said, O King ! Thus saying, the Devī howled and roared so loudly that it appeared strange and it caused a great terror to the Dānavas who took it as the great dissolution of the universe at the end of a Kalpa. The earth and the mountains trembled: the wives of the Dānavas had miscarriages at that terrific noise. Tāmra hearing that sound was terrified ; his mind became unsteady and at once fled to Mahiṣa. O King ! The Danavas present in the city became deaf; they fled and became very anxious and were absorbed in the thought whence and how that sound came. The lion, too, enraged and, raising up its manes, roared so loud that the Daityas became very much terrified. Mahiṣa, too, became confounded to see Tāmra returning ; he then held a council with his ministers what ought to be done next ? Mahiṣasura said :—"O best of the Dānavas ! Shall we now take our shelter within the forts ? Or shall we go out and fight ? Or will it be favourable to us if we fly away ?" You all are intelligent and versed in all the Śāstras and unconquerable by your foes ; therefore ought you all to consult over the matter in utmost privacy for our success at the present moment." The root of Kingdom lies in the council in the secret place (cabinet) and Statesmanship ; if this counsel be kept well preserved in secrecy, then that Kingdom is also kept entire ; therefore it is highly incumbent that the plan be kept in strictest confidence amongst the good and virtuous ministers. "If the plan be out, then destruction comes both to the King and his Kingdom; hence the plan must be kept secret

by those wanting glory, lest it be taken advantage of and rendered ineffective by other persons." O Ministers! Now declare, taking due consideration of time and place, after duly discussing and ascertaining what is the best course to adopt, what would be beneficial and full of reason and intelligence. First find out the cause why this powerful woman, created by the Devas has come here alone and helpless ? That woman is challenging us to fight. What more wonder can there be than this ? Who can say in the three worlds what the result will be, whether it will be good or otherwise ? Victory comes not to many persons nor defeat comes to a single individual ; therefore victory or defeat lies at the hands of the Luck and Destiny. Those who plead for place, policy, statesmanship, they say what is Fate? Is there anyone who has seen Fate ? (Adriṣṭa) No one has seen His appearance." It may be argued that there may exist such a thing as Fate ; to which it might be replied, what proofs are there for such an existence ? Thus the weak persons alone hold it out as their only hope; nowhere are seen energetic persons who can fulfil their ends by their own efforts, by those who enrol themselves under Fate. Therefore "effort," "energy" are the words of the heroes and "Fate" is the word of the cowards. You should all consider to-day these subjects fully and intelligently and then decide what are we to do ?

31-39. Vyāsa said :—Thus hearing the King, the famous Viḍālakṣa with folded hands spoke thus :—O king ! First it should be definitely ascertained whose wife is she, this woman possessing large eyes ? Whence and for what purpose has she come here ; next what ought to be done should be decided. It seems to me that the Devas, knowing that your death will ensue from the hands of a woman, have created very carefully this lotus-eyed woman out of their own essences. And they are lying in wait, unknown to anybody in the celestial space with a desire to see the battle but really to fight with you. In due time, they will undoubtedly help this woman. When the war will ensue, Viṣṇu and the other Devas will put this woman in front and slay us all. Whereas this Devī will slay you. This is their earnest desire. O king ! I have come to know this beforehand ; but what will be the actual result I cannot say. I cannot say also whether it is advisable for You to fight now ; therefore it would be better if you consider yourself well on this matter of the gods and do accordingly. Our duty, the duty of your servants lies in this :—That we should sacrifice at any moment our lives for the preservation of your prestige ; and to enjoy with you whenever you are enjoying. But, O King ! It is extremely advisable to ponder over this very carefully when we see that this woman, though alone, is challenging us to fight who are armed with powerful soldiers.

40-44. Durmukha said :— O king ! I know for certain, that we will not get victory in this battle ; still we ought not to shew our backs ; for that would lead us to sheer disgrace. Even in our encounter with Indra and other Devas, we did nothing hateful and blameable ; then how can any of us fly away when we come face to face with a helpless woman ? Therefore fight we must ; that is certain ; let whatever happen. What is inevitable, must come to pass. Thus considered, what need we care for the result ? If we die in the battle, we will get name and fame ; if we be victorious, we will get happiness. Thus thinking both the cases, we must fight to-day. Death is inevitable when our longevity expires ; our prestige will suffer if we fly away ; therefore we ought not to spend uselessly our time in thus expressing our vain regret for life or for death.

45-51. Vyāsa said :— O king ! Hearing thus the Durmukha's words, Vāskala, the eloquent speaker, thus spoke to the king, with clasped hands and his head bowed down. O king ! You need not think thus in agony with this unpleasant affair ; alone I will kill that Chandikā, of unsteady eyes. O Best of kings ! To be always prompt and energetic indicates that one is steady in one's heroic valour; to consider one's enemy as dreadful is contrary to above; so we ought now to take recourse to heroic valour. O king ! Therefore I will discard fear altogether and fight valiantly ; I will no doubt, send Chandikā in the battle-field to the abode of Death. I fear not Yama, nor Indra, nor Kuvera, nor Vāyu nor Agni, nor Viṣṇu, nor Śankara, nor Moon nor Sun ; I do not fear any of them ; what fear can I, then, entertain of that vain arrogant woman, who has got none to support her. I will kill Her with these arrows, sharpened on stones. You can see to-day the prowess of my arms and enjoy peace ; you will not have to go to battle any more to fight with Her.

52-65. Vyāsa said :— O king ! Vāskala having said thus to the lord Mahiṣa in a haughty spirit, Durdhara bowed down and said thus :— O Lord of the earth ! Let the purpose be whatsoever, with which the beautiful Devī with eighteen hands, the creation of the gods, may come hither, I will vanquish Her. O king ! I think, it is simply to terrify you, as the Suras have thus created this Māyā woman ; therefore, do you forsake your delusion by knowing this merely as a scare. "O King ! Such is the statesmanship ; now hear about the workings of the ministers. Ministers in this world are of three kinds :—(1) Sāttik ; (2) Rājasik and (3) Tāmasik. Those ministers in whom the Sattva quality is predominant, they perform their Master's duties according to their own strength. The Sāttik Mantris (ministers) are well versed in their Mantra Śāstras (the policies and statesmanship), virtuous and one—pointed in their thoughts, they never do any injury to their king and they fulfil

heir own purposes. The Rājasik Mantris are of different sorts ; they are always after their own interests; at times, whenever they like, they do the State duties. The Tāmasik Mantris always look of their own interests out of their greedy nature ; they serve their ends even by ruining the legal interests. It is the Tāmasik Mantris that are influenced by the tribes from the enemies, become separated at their hearts from their own masters and give out the secrets to the enemies, while staying in their homes. They always advise alienation policy like the sword unsheathed in a scabbard ; and when the time of war comes, they always threaten their masters. Therefore, O King ! Never put your trust on ministers ; if you do so, they will always hinder you in your actions and counsels ; what harm cannot be done by those ministers that are treacherous, greedy, deceitful and void of any intelligence and always addicted to vicious acts, when they are trusted ! Therefore, O king ! I will go myself to the battle and serve your purpose ; you need not be at all anxious in this matter. I will soon bring before you that vicious woman ; I will do your actions by my own strength and powers. Let you be calm ; and look at my strength, fortitude and valour.

Here ends the Twelfth Chapter of the Fifth Book on the holding of counsel by Mahiṣasura in Śrī Mad Devī Bhāgavata in the Maha Purānam, of 18,000 Slokas by Maharsi Veda Vyāsa

CHAPTER XIII

1-6. Vyāsa said:—O King ! The two powerful Dānavas Vāskala and Durmukha, well-versed in arts of warfare, went out for battle, maddened with their prowess. The two Dānavas, elated with vanity, went to the battle-field and began to address the Dēvī in voice deep as the rumbling of a cloud. O Beautiful Dēvī ! You better choose and worship the Lord of the Daityas, that high-souled Mahiṣasura who has conquered all the Devas. He will come before you in privacy in a human shape, with all auspicious signs and adorned with beautiful ornaments. O Sweet smiling One ! Better place your highest feelings of love on the lovely Mahiṣa as your husband, and you will get all the pleasures of the three worlds as you desire. O Sweet speaking ! In short, if you select him as your husband, you will be the mistress of those incomparable worldly happinesses that women always aspire.

7-13. Hearing thus the words of Vāskala and Durmukha, the Devī said:—“O Stupid ! Do you think Me as deluded by passion ? Do I not possess strength and intelligence that I will worship that hypocrite Mahiṣa

as husband ? See ! The ladies of a high family select those persons that are equal in rank as far as family and distinctions, qualifications and propriety of conduct are concerned or those who are superior in beauty, cleverness, intelligence and other qualifications. Then how can a Devī, becoming passionate, worship the worst of all beasts, the beast Mahiṣa ? O two Asuras ! Go you immediately to your King Mahiṣa resembling in his body like an elephant and having a pair of horns and tell him "Go either to Pātāla (the nether regions) or come and fight with Me ; the Lord of the Devas will no doubt be happy if the war ensues." "O Stupid ! My advent here cannot go in vain ; I will easily slay you and then depart ; knowing this do as you like." "O Beast ! Without conquering Me, you would get no shelter either in the heavens, or in this earth, or in the caves of mountains ?

14-25. Vyāsa said:—Hearing thus, the two powerful Daityas, with eyes reddened with anger, firmly resolved to fight and took bows and arrows in their hands. O Descent of Kuru ! The Devī then made a terrible noise and fearlessly stood there. The two Dānavas then began to shoot dreadful arrows at Her. For the victory of the Devas, the Devī also began to hurl arrows after arrows on the two Dānavas, emitting a sweet sound. Vāskala first came forward with no delay ; and Durmukha stood aloof there simply as a witness. The terrible fight then ensued between the Devī and Vāskala ; arrows, swords and weapons were seen shining in the air and raised terror to those that were dull in intellect. Then the Mother of the Universe seeing Vāskala growing turbulent shot at him five arrows sharpened on stone. The Dānava, too, cut off the arrows of the Devī and hurled seven arrows at Her, seated on a lion. The Devī cut off the Dānava's arrows and shot at that hypocrite, sharpened arrows and began to laugh frequently. She again cut off his arrows with Ardhachandra arrow ; Vāskala then pursued the Devī with a club in his hands to slay Her. Seeing the arrogant Dānava with club in his hands, Chāṇḍika Devī struck him down on the ground with Her own club. The very powerful Vāskala fell down on the ground but rose up within a very short time and hurled again on the Devī his club. Seeing him again attacking Her, the Devī got angry and pierced him with Her trident ; Vāskala fell down, thus pierced, and died.

26-38. Vāskala falling thus dead on the field, the soldiers of the wicked demon routed ; whereas the Devas became glad and repeatedly shouted aloud "Victory to the Devī." On this Daitya being slain, Durmukha came forward on the battle-field, filled with anger and accompanied by a stronger army. Mounted on a chariot, shielded all over his

body with a coat of armour, Durmukha came before the Devî, shouting all along "Wait, wait, O You weak woman!" and with bows and arrows in his hands. The Devî blew Her conchshell and made sounds by stretching Her bow in order to make the Dânava infuriated with anger. The Asura then began to shoot sharp arrows after arrows like poisonous snakes. The Mahâmâyâ, by Her own arrows, cut off those of Her enemy and began to shout loudly. The fight then raged furiously, when both parties began to use arrows, Saktis, clubs, Musalas, and Tomaras. Blood began to flow in the battle-field in torrents like rivers and on the banks of that river of blood, were seen the severed heads of the dead bodies which looked like so many hollow shells of gourds, as if kept there by the attendant of the god of Death, for their swimming purposes. The battle-field, then, became very dreadful and impassable ; at some places dead bodies are lying ; wolves are feeding on their flesh ; at other places are seen jackals, dogs, herons, crows, vultures, eagles, and other voracious birds and beasts and iron-tipped arrows, eating the dead bodies of those wicked demons. Air began to emit an offensive smell, because of its contact with these corpses ; and there were heard the heart-rending sounds of various carnivorous birds and animals. Then the wicked Durmukha began, as if inspired by the god of Death, to address the Devî angrily and arrogantly with his right hand raised up before Her. "Your brain has become perverted ; fly away just now or I will send you unto death, or you better accept the proud Mahîga, the lord of the Daityas, as your husband.

39-50. The Devî said :— "O Villain ! I see your death at hand this very day ; therefore you are deluded and therefore raving like a mad man. I will kill you to-day like Vâskala." O Stupid ! Better fly away ; or if you prefer death, then wait ; I will slay you first ; then the dull Mahîga, the son of a she-buffalo". Hearing thus, Durmukha, as if prompted by Death, hurled dreadful arrows on the Devî. Instantly the Devî, too, cut off all his arrows and, infuriated with anger, pierced the Dânava by sharpened arrows as Indra had pierced Vrîtrâsura before. The fight then turned out very dreadful. O King ! Weak persons become very afraid and strong ones become very excited. Instantly the Devî cut off the Asura's bow and broke his chariot by five arrows. On seeing his chariot broken, the powerful Durmukha attacked on foot the Devî with his club, very hard to overcome. He knocked at the head of the lion with that club with great force ; but the powerful lion did not become unsteady, though so very hard hit. Seeing the demon thus standing before Her, the goddess Ambikâ cut down his head by her sharpened axe. On his head being thus severed, Durmukha fell down dead on the field. The band of Immortals, then, loudly shouted "Victory to the Devî." When Durmukha was slain, the

Immortals from the celestial space began to chant praises and hymns to the Devī, showered down flowers on Her head and gave shouts of "Victory to the Devī." Thārisis, Siddhas, Gandarbas, Vidyādharaś, and Kinnaras all became very glad to see the Demon dead on the field.

Here ends the Thirteenth Chapter of the Fifth Book on the killing of Vāskala and Durmukha in Śrī Mad Devī Bhāgavatam, the Mahāpurāham, of 18,000 verses by Mahiṣā Veda Vyāsa.

CHAPTER XIV.

1-4. Vyāsa said :—Hearing the death news of Durmukha, Mahiṣā-sura became blind with anger and began to utter repeatedly to the Dānavas " O ! What is this ? What is this ?" Alas ! That delicate woman has slain in battle the two heroes Durmukha and Vāskala ! Lo ! Now look at the wonderful workings of the Daiva (Fate). It is the acts virtuous, or otherwise that make men dependent ; and the powerful Time awards pleasure or pain accordingly. The two powerful Demons are killed ; what are we to do hereafter ? You all judge and say what is reasonable at this critical juncture.

5-23. Vyāsa said :—When the powerful Mahiṣā said thus, his general Chikṣura, the great warrior spoke as follows :—" O King ! Why are you so anxious as to take away the life of a delicate woman ? I will kill Her ; thus saying he departed for battle, mounted on his chariot and accompanied by his own army. The powerful Tāmra accompanied him as his attendant ; the sky and all the quarters became filled with the clamour of their vast army. The auspicious Devī Bhagavati saw them before Her and She made an extraordinary wonderful sound with Her conchshell, with Her bow string and with Her great bell. The Asuras heard that and trembled and fled, speaking amongst each other " What is this ?" The Chikṣurākṣa seeing them turning their backs, told them very angrily " O Dānavas ! What fear has now overcome you ? I will slay to-day this vain woman in the battle with arrows ; so you should quit your fear and remain steady in battle. Thus saying, the Dānava Chieftain Chikṣura came fearlessly before the Devī with bows and arrows in his hands and, accompanied by his army, angrily spoke thus :—" O Thou of large and broad eyes ! Why are you roaring to terrify the weak persons ! O the Soft limbed One ! I have heard all about your deeds but I am not a bit afraid of You." O One of beautiful eyes ! It is a matter of disgrace, rather sin, to kill a woman ; knowing this my heart wants to pass over this act. (does not like to do it, if my purpose be served without it).

O Beautiful One ! The women fight with their side glances and amorous gestures ; but I have never heard a woman like you coming to fight with arms and weapons. Even the delicate flowers, Mālati, etc., cause pain on the bodies of beautiful women like you ; so it is not advisable to fight against you with flowers even; what to speak of sharpened arrows ! Fie on those who spend their lives according to the Kṣatriya Dharma ! Oh ! Who can praise that Dharma which allows this dear body of ours to be pierced by sharpened arrows ? This dear body is nourished by sweet food, by being smeared with oil, and by smelling the scents of beautiful flowers. Dought, then, one to destory it by arrows from an enemy ? Men get their bodies pierced by arrows and then become rich. Now is it possible for the riches to give pleasure afterwards when they caused such pains in the beginning ? Even if this be so, fie on those riches ! O Beautiful One ! It seems you are not intelligent ; why have you desired to fight instead of to enjoy sexual pleasures. O beautiful ! What merits have you found in the battle that you have choosen this. Where you see the action of the axes and spears, striking each other with clubs, and hurling of sharpened arrows and weapons and where, when death comes, jackals come and feed upon the dead bodies, what merits have you been able to trace out in these things ! It is only those cunning poets that praise these ; they say that those who die in battle go to heaven ! O Beautiful ! Those sayings are, no doubt, mere flatteries. Therefore, O Excellent One ! Go away anywhere else you like; or accept this king Mahiṣā, the tormentor of the Devas, as your husband.

24-30. Vyāsa said :—O King ! The Dānava Chikṣura speaking thus, the Divine Mother addressed him thus :—O Stupid ! Why are you speaking false words, having no significance, like a literary man giving out mere words only ? You do not know anything of politics, ethics, metaphysics ; you serve the illiterate and stupid ; therefore, you are also a first class illiterate ; you do not know what are the royal duties; then what are you speaking before me ? I will kill that Mahiṣāsura in battle, make the soil muddy with his blood, thus establish firmly My pillar of Fame and then go happily to My abode. Surely will I slay that vain vicious demon, the tormentor of the Devas. Better fight steadily. O Stupid ! Better go to Pātāla with all the Dānavas, if you and Mahiṣā desire to live any longer. And if you like to go unto death, then be ready and fight without any delay ; I will slay you all ; this is My firm resolve.

31-39. Vyāsa said :—O king ! Hearing the Devi's words, the Dānava, proud of his own strength, began to hurl instantly on Her showers of arrows, as if another shower of rain burst upon Her. The Devi cut off those arrows

into pieces by Her sharp arrows and shot at him dreadful arrows like poisonous snakes. Then their fight became astounding to the public ; the Divine Mother, then, struck him with Her club so much that he fell down from his chariot. That vicious demon, thus struck by the club, remained senseless near to his chariot for two muhūrtas, fixed like a mountain. Tāmra, the tormentor of the foes, seeing him thus, could not remain steady and came forward to fight with Chandikā. The Devī, seeing him laughed and said " O Dānava ! Come, Come, I will instantly send you unto death." Or, what is the use of your coming ? You are so weak that you can be called lifeless. What is that stupid Mahiṣa doing now ? Is he thinking out the way to save his life ? You all are too weak ; no use in killing you, all my labours will go in vain, if that wicked Mahiṣa, the enemy of the gods, be not slain. Therefore, do you go to your home and send here your king Mahiṣa. I am staying here in that form in which that wicked one likes very much to see Me.

40-56. Hearing Her words, Tāmra became very angry and drawing his bow up to his ear, began to hurl arrows after arrows on Chandikā Devī. The Bhagvatī, too, had her eyes reddened with anger and drawing Her bow began to shoot arrowing quickly at the demon, wishing to kill, as early as possible, the enemy of the gods. In the meanwhile, Chikṣura regained his senses, and taking up again his bow in an instant, came before the Devī. Then Chikṣura and Tāmra, the two valiant warriors, began to fight dreadfully with the Devī. Maha Māya then, became very angry and began to hurl arrows after arrows so incessantly that all the armours of all the Dānavas became pierced and were cut down to pieces. The Asuras, thus pierced by arrows, became infuriated with anger and hurled angrily a network of arrows upon the Devī. The Dānavas, thus struck with sharp arrows and filled with cuts and wounds looked like the red Kimsuka flowers in the spring. The fight then grew so severe between Tāmra and Bhagvatī that the seers, the Devas, were all struck with wonder. Tāmra struck on the head of the lion with his dreadful hard Muṣala (club), made of iron, and laughed and shouted aloud. Seeing him thus vociferating, the Devī became angry and cut off his head by her sharp axes in no time. The head being thus severed from the body, Tāmra, though headless, for a moment turned round his Muṣala and then fell down on the ground. The powerful Chikṣura, seeing Tāmra thus falling down, instantly took up his axe and ran after Chandikā. Seeing Chikṣura with axe in his hand, the Bhagvatī quickly shot at him five arrows. With one arrow, his axe was cut down, with the second arrow his hands were cut and with the remaining ones his head was severed from his body. Thus when the two cruel warriors were slain, their soldiers soon fled

away in terror in all directions. The Devas were exceedingly glad at their downfall and showered gladly flowers from the sky and uttered shouts of Victory to the Devî. The Rishis, Gandarbas, the Vetâlas, the Siddhas and Chârayas were all very glad and began to utter repeatedly "O Goddess ! Victory, victory be Yours."

Here ends the Fourteenth Chapter of the Fifth Skandha on the killing of Tamra and Chikṣura in Śrî Mad Devî Bhâgavatam, the Mahâ Purânam, of 18,000 verses by Maharshi Veda Vyâsa,

CHAPTER XV.

1-3. Vyâsa said :—O King ! Hearing the two Demons slain by the Devî, Mahîṣâsura became very much amazed and sent the powerful Asilomâ and Viḍâlakṣa and the other Dânavas to the battle to kill the Devî. The Dânavas, all very skilled in the art of warfare, marched out for battle, fully equipped with weapons and clad in armour, and well attended by a vast army. They arrived there and saw the Divine Mother with eighteen hands taking Her stand on a lion, with axes and shields in Her hands.

4-5. The calm-tempered Asilomâ appeared before the Devî ready to kill the Daityas, saluted Her and smilingly said :—O Devî ! Why have You come here ? and what for You are killing these faultless Daityas ? O Beautiful One ! Tell all these to me truly. We will make treaty with you.

6-17. Take gold, jewels, pearls and any other excellent things that you like and retire from the field as early as possible. Why do you like this warfare tending to increase misery ; the wise persons say that it leads to the destruction of all happiness. Your body is very delicate ; it cannot bear the stroke of flowers even ; then why are you suffering the stroke of weapons on your bodies ; I am very much puzzled to think these things. See ! The cleverness is judged when peace is the result thereof ; for it leads always to happiness. Then why are you liking to fight which will lead only to pain and suffering. Happiness is only to be had and pain is to be avoided ; this is the rule. O Devî ! That happiness is again of two kinds :—Permanent and transitory. The pleasure that comes out of the knowledge of Atmajñân is permanent and that which is derived from enjoyments is transitory ; these who know truly the Veda Sâstra, they avoid this transitory pleasure of enjoyments. If you follow the opinion of the Mimâmsakas and do not believe in the

existence of future births, even then you ought not to fight; when you have got this youthful age, you ought to enjoy the excellent pleasures in this world. O One of lean stomach ! And if you doubt in the existence of the other worlds after death, even then you ought to desert from fighting and perform, in this life, such actions as will lead you to the attainment of Heavens. This fully developed womanhood is transient ; knowing this do virtuous actions always ; the wise ones always avoid tormenting others ; thus one ought to perform things not contradictory to Dharma, Artha and Kāma. Therefore, O Auspicious One ! Do You also things virtuous always. O Mother ! Why are you killing these Daityas without any cause ? There is, again, the feeling of mercy : the lives again of all are dependent on Truth. Therefore the sages always preserve piety, mercy and Truth. O Beautiful One ! Then what is the use in Your killing these Demons ? Please say explicitly on this point.

18-27. The Devī said :—O Powerful one ! Hear why I have come here and why I am killing the Daityas ? I answer your question on the above points. O Demon ! I, though merely a spectator, always go about all over the worlds, seeing the justices and injustices done by the several souls there. Never I possess any desire of enjoyment, nor have I greed for anything, nor have I enmity with any creature. Only to preserve the virtue and religion and to keep up the righteous, I roam over the worlds. This is My vow and I always adhere to it. To preserve the good and to put down the evil doers is My duty. Many Avatāras are to take their incarnations, cycles after cycles, to preserve the Vedas ; therefore I incarnate Myself in yugas after yugas. Now the wicked Mahiṣa is ready to destroy the Devas ; seeing this, I have come here to kill him. I tell you verily that I will slay that vicious powerful Mahiṣasura, the enemy of the gods. Knowing this, you remain or depart, as you desire. Or you can go to Mahiṣa, that impious son of a she-buffalo, and say what is the use in sending other Asuras to the battle ; he can come himself and fight. If your king likes to make a treaty, then let him avoid his enmity with the Devas and go down to the Pātāla. Let him return to the Devas whatever he has taken perforce from them and go to the Pātāla, where Prahlāda is residing.

28-29. Vyāsa said :—O King ! Hearing thus the Devī's words, Asīloma asked gladly, before the Devī, the powerful Asura Viḍālkhyā :—Well, Viḍālkhyā ! You have heard just now all what the Devī has said ; now are we to observe treaty or declare war ? What are we to do under the circumstances ?

30-34. Viḍālkhyā said :—Our king knows full well that his death will certainly take place in the battle ; knowing this, he is not willing

to make peace, out of his egoism and vanity. He is seeing before him daily the deaths of the Dānavas and still he has sent us to battle. Who can overcome the destiny ? The duty of a servant is a very difficult one ; he will have to be always submissive and obedient, without caring the least for his own self-respect ; just as the dancing dolls are completely under the hands of the actors and their movements vary according to the pulling of the wires employed in making them dance. How can we then go to our master and say such hard words as he would give away to the Devas all the gems and jewels and go down to Pātāla with other Dānavas. One considers it one's duty to speak pleasant words though untrue ; true words cannot be beneficial ; true and at the same time beneficial words are very rare in this world ; at such critical cases, one ought to remain silent. Especially heroes ought never to excite their kings by useless words ; this is the essence of politics. We should never go and advise our king with eagerness what is best or to ask advice from him about such things ; the king would then certainly be very angry. Therefore we ought to do our duties to the king, even if our lives be at stake. To consider our lives as nothing and to fight for our king are what is best for us.

35-57. Vyāsa said :—O King ! Thus thinking, the two heroes then wore their coats of armour, mounted on their chariots and, with bows and arrows in their hands, became ready for fight. First Vidālakhyā shot seven arrows ; the great warrior Asilomā stood aloof at a distance as a mere witness. The Divine Mother cut off those arrows to pieces with Her arrows, no sooner they reached Her, and then shot at Vidālakhyā three arrows sharpened on stone. The demon Vidālakhyā fell senseless by these arrows on the battle-field and after a short while died, as if ordained by Fate. Seeing Vidālakṣya thus dead, Asilomā took up his bows and arrows and came up, for fight. The hero, then, raising his left hand, said briefly, thus:—"O Devī ! I know that death is inevitable to the Dānavas ; still I am ready to fight ; for I am dependent : and Mahīṣa is of very dull intellect ; he cannot make any distinction between what is really good and what is merely pleasant. I will never speak before him unpleasant words, though beneficial. Rather I will sacrifice my life in the battle-field than advise him anything, be that auspicious or inauspicious. The Dānavas are being killed no sooner they are shot at by your arrows ; seeing this I consider Fate superior to all. Prowess does not lead to any success ; Pie on one's prowess ! Thus saying, the Demon began to shower arrows after arrows on the Devī ; the Devī, too, cut them to pieces with Her own arrows before they came to Her ; and, becoming angry, soon pierced him with arrows. The Devas witnessed this sight from above. The body of the

Demon was then covered with cuts and wounds ; blood began to flow from them ; the Demon consequently began to shine like the jovial Kimsuka tree. Asiloma then lifted aloft his heavy iron club and ran after Chandikā and hurt the lion on his head with anger. Not caring at all this severe stroke of the club inflicted by that powerful Demon, the lion tore asunder his arms with his claws. Then that dreadful Demon leapt with club in his hand and got up the shoulder of the lion and hit the Devī very hard. O King ! The Devī, then, baffled the hit and cut off the Demon's head with Her sharp axe. The head being thus severed, the Demon was thrown on the ground with great force ; seeing this, a general cry of distress arose among his soldiers. The Devas shouted aloud "Victory to the Devī" and chanted hymns to Her. The drums of the Devas resounded and the Gandarbas began to dance in great joy. Seeing the two Demons thus lying dead on the battlefield, the lion killed some of the remaining forces by his sheer strength and ate up others, and made the battle field void of any persons. Some fled away in great distress to Mahiṣasura. The fugitives began to cry aloud "Save us, save us" and said, "O King ! Asiloma and Viḍälakṣya are both slain ; and those soldiers that remained were eaten up by the lion." Thus they told and plunged the King in an ocean of dire distress. Hearing their words, Mahiṣa became absent minded through pain and grief and began to think over the matter with great anxiety.

Here ends the Fifteenth Chapter of the Fifth Book on the slaying of Viḍälakṣya and Asiloma in Śrīmad Devī Bhagavatam, the Maha Purānam, of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XVI.

1-7. Vyāsa said :—O King ! Hearing those words, the King Mahiṣa in anger addressed the charioteer Darūka :—" Bring over my chariot quickly. That chariot is drawn by one thousand excellent horses, is bedecked with banners flags, and ensigns, is furnished with various arms and weapons, and is endowed with good wheels of a white colour, and beautiful poles in which the yoke is fixed " The charioteer brought the chariot instantly and duly informed the king " O King ! I have got the chariot ready at your door, your beautiful chariot, bedecked with beautiful carpets and various arms and weapons." Hearing that the chariot had been brought, Mahiṣa thought, the Devī might not care him, seeing him ugly faced with a pair of horns and therefore decided to assume a human shape and then go to the battle. The beauty and cleverness are the delights

of women; therefore I will go before Her, with a beautiful body and with all the cleverness and dexterities. For I will never be delighted with anything but that woman looking at me with fondness and becoming passionately attached to me.

8-38. Thus thinking, the powerful King of the Demons quitted the buffalo appearance and assumed a beautiful human shape. He put on beautiful ornaments, armplates, etc., and wore divine cloths and had garlands on his neck and thus shone like a second Kandarpa, the god of Love. Taking, then, all the arrows and weapons, he mounted on the chariot, and, attended by his army, went to the Devî, elated with power and vanity. The Devî blew Her conchshell when She saw Mahisâsura, the lord of the Dânavas, come before Her with a handsome appearance, tending to captivate the minds of mistresses and surrounded by many powerful and valiant warriors. The King of the Demons heard the blow of the conchshell, wondrous to all, came up before the Devî and smilingly spoke to Her thus:—O Devî ! Whatever person there exists in this world, this wheel of Samsâra (the eternal round of births and deaths), be he or she a man or a woman, everyone always hankers after pleasure or happiness. And that pleasure is derived in this world by the combination of persons with each other; never is it seen where this combination is absent. Again this combination is of various kinds: I will mention them; Hear. Union is of various kinds according as it arises out of affection or out of natural consequences. Of these, I will now speak of unions coming out of affection, as far as my understanding goes. The union that comes between father, mother and their sons arises out of affection ; it is therefore good. The union between brother and brother is middling, for mutual interests of give and take are there between the two. In fact, that union is considered as excellent which leads to happiness of the best sort and that union which leads to lesser happiness is known as mediocre. The union amongst the sailors, coming from distant lands, is known as natural. They come on various errands concerning their varied interests. This combination, because it offers the least amount of happiness, is considered as worst. The best union leads in this world to best happiness. O Beloved ! The constant union of men and women of the same age is considered as par excellence ; for it gives happiness of the very best sort. Both the parties, men and women, are elevated when they want to excel each other in their family connections, qualities, beauty, cleverness, dress, humility and propriety of conduct. Therefore, O Dear ! If you establish with me that conjugal relation, you will get, no doubt, all the excellent happiness. Specially I will assume different forms at my mere will. All the Divine jewels and precious things that I have

acquired after defeating Indra and the other Devas in battle, and others are lying in my palace ; you can enjoy all of them as my queen consort or you can make a charity of them as you like. O Beautiful One ! I am your servant ; consequently, at your word, I will no doubt quit my enmity with the Devas. In short, I will do anything that leads to your pleasure and happiness. O Sweet speaking One ! O Large-eyed One ! My heart is enchanted very much with your beauty ; I will do, therefore, as you order me. O One having a broad hip ! I am very much distressed ; I now take refuge unto You. O One having beautiful thighs ! I am very much struck with the arrows of Cupid, and I am very much discomfited ; therefore, save me. To protect one who has come under one's refuge is the best of all virtues. O One of a somewhat whitish body ! O One having a slender waist ! I will spend the remaining portion of my life in serving you as your obedient servant. Never will I act contrary to your orders to the risk even of my life. Take this as literally true and do accordingly. I now throw aside all my weapons before Your feet ; O Large eyed ! I am very much distressed by the arrows of Cupid ; dost Thou therefore shew Thy mercy on me. O Beautiful One ! Never I showed my weakness to Brahmā and the other Devas ; but to-day I acknowledge that before You, I have defeated Brahmā and others ; they are fully acquainted with my prowess in the battle-field. But, O Honoured Woman ! Though I am so powerful, I now acknowledge myself as your servant. Better look at me and grant your mercy.

34. Vyāsa said :—O King ! Mahīṣa, the lord of the Daityas, having said so, that beautiful Bhagavati laughed loudly and spoke smiling :—

35-45. The Devī said :—I do not desire any other body than the Supreme One ! O Demon ! I am His Will-power ; I therefore create all these worlds. I am His Śivā (auspicious) Prakriti (Nature) ; That Universal Soul is seeing Me. It is owing to His proximity that I am appearing as the Eternal Consciousness, manifesting Itself as this Cosmos. As irons move owing to the proximity of magnets, I, too, though inert, owing to His proximity, work consciously. I do not desire to enjoy the ordinary pleasures ; you are very dull and stupid ; there is no doubt in this, when you desire sexual union. For women are considered as chains to hold men in bondage. Men bound up by iron chains can obtain freedom at any time; but when they are fastened by women, they can never obtain freedom. O Stupid ! You now want to serve the source of urine, etc. Take refuge under Peace ; peace will lead you to happiness. Great pain arises from connection with women ; you know this ; then why are you deluded ? Better avoid your enmity with the Devas and

room over the world anywhere you like. Or, if you desire to live, go to Patala ; or fight with Me. Know this for certain that I am stronger than you. O Dānava ! The Devas collected have sent Me here ; I tell you this very truly ; I am satisfied with you by your words of friendship ; therefore dost thou fly away while you are living. See ! When words are uttered seven times amongst each other, friendship is established between saints. That has been done so amongst us ; so there is friendship now between you and me ; I won't take away your life. O hero ! If you desire to die, fight gladly ; O powerful one ! I will, no doubt, kill you.

46-65. Vyāsa said :—O king ! Hearing the Bhagavatīs words, the Dānava, deluded by passion, began to speak in beautiful sweet words :— O Beautiful One ! Your body and the several parts thereof are very delicate and beautiful. A mere sight of such a lady makes one enchanted. Therefore, O Beautiful faced one ! I fear very much to strike against your body. O Lotus-eyed One ! I have subjugated Hari, Hara, the Lokapāla and the several other Devatās ; I therefore ask whether it is proper for me to fight with you ! O Fair one ! If you like, you marry and worship me, or you can return to your desired place whence you have come. You have declared friendship with me ; I therefore do not like to strike any weapons on you. I have now spoken for your good and welfare. You can gladly go away. O beautiful one ! You are a fair woman with beautiful eyes ; what fame shall I earn by killing you ! O One of slender waist ! Murdering a woman, a child, and a Brāhmaṇa certainly makes the murderer liable to suffer the consequences thereof. I will certainly carry you to-day to my place without killing you. If I use force to you, I will not get happiness; for, in such cases, the application of force leads to no happiness. O One having good hairs ! I salute before you and speak that a man cannot be happy without the lotus face of a woman ; similarly a woman cannot be happy without a man's lotus face. Where comes off the good combination between these two, then the highest pitch of happiness is conceived and pain arises on the disjunction thereof. True that you are well decked with ornaments all over your body but you seem wanting in cleverness ; for you are not worshipping me. Who has advised you to renounce enjoyments ? O Sweet speaking One ! If this be true ; then surely he is your enemy ; he has deceived you. O Dear ! Leave your this stubbornness and marry me ; both of us shall then be happy. Viṣṇu shines well with Kamalā, Brahma looks splendid with Savitri, Rudra is well associated with Pārvati and Indra with Śachi ; so I will shine well with you ; there is no doubt in this. No woman can ever be happy without any good husband. And why are you not then, seek-

nowledging me your husband even when you have got him, O Beloved! Where is now that Cupid of dull intellect? Why is he not troubling you with his maddening delicate five arrows? O Fair one! I think that Madana (the god of Love) out of his pity to you, seeing that you are very weak is not striking his arrows on you as he has done to me. O One looking askance! Or it may be that I have got some enmity with that Cupid; else why is he not shooting arrows at you? Or my enemies the Devas have advised the God of Love not to dart his arrows on you. O One of slender body! As Mandodarī had to marry afterwards, when she became passionate, a hypocrite, and so she had to repent thinking that she had not married before a beautiful auspicious king, so I think, O One, having eyes like the young of a deer! You, too, will have to repent like her if you decline to marry me now.

Here ends the Sixteenth Chapter of the Fifth Book in the conversation between the Devī and Mahiṣāsura in Śri Mad Devī Bhāgavatam, the Mahāpurāṇam, of 18,000 verses, by Maharsi Veda Vyāsa.

CHAPTER XVII.

1-2. Vyāsa said :—“O King! Hearing thus, the Devī asked the Dānava “ Who is that Mandodari? Who is that king who was not first taken by her? And who is that king whom she married afterwards? And how did she repent afterwards? Describe all these in detail to me.”

3-26. Thus asked by the Devī, Mahiṣā began to say :—“ O Devī! There is a place, named Simhala, noted in this earth and decorated with various trees and prosperous with wealth and grains. A virtuous king, named Chandrasena, used to reign there; he was calm, peaceful, truthful, heroic charitable, steady, forbearing, well versed in politics, ethics and morals vast as a wide ocean, learned in Śāstras, knowing all forms of religions and much skilled in archery. He was mindful in governing his subjects and he used to punish according to the laws of Justice. “ The king had a beautiful well-qualified wife, very handsome and broad-hipped. She was very much devoted to his husband and always engaged in religious acts and of good conduct. This wife, endowed with all auspicious signs, gave birth to a beautiful daughter in her first delivery. The King Chandrasena, the father, was very pleased to have this beautiful daughter and gladly called her by the name of Mandodari. This daughter began to grow daily like the phases of the Moon. When she grew ten years old, she became very handsome. The King now became anxious to have

a suitable bridegroom and used to think of it everyday. The Brâhmins then told the king that there was a prince named Kambugrîva, the intelligent son of the powerful king Sudhanvâ of Madra; this prince was endowed, with all kingly qualifications and versed in all knowledge and was therefore a fit match for your daughter. The king then asked his dear qualified wife that he would like to marry his daughter to Kambugrîva. The queen, hearing this, asked her daughter Mandodarî that her father was desiring to marry her to Kambugrîva, the son of the king of Madra. Hearing her mother's words, Mandodarî spoke thus :—" O Mother ! I have got no desire to marry ; I will not accept any husband ; I will take the vow of leading a chaste virgin life and thus pass the rest of my life." O Mother ! There is nothing more miserable in this ocean of world than dependence; I therefore prefer to lead incessantly a life of severe asceticism. The Pundits versed in the Sâstras say that taking up the vow of separateness and independence leads to salvation ; I will thus be liberated ; I have no need for a husband. At the time of marriage ceremony, one has to say before the consecrated Fire that one will remain always a dependent to one's husband in every way ; besides in a father-in-law's house, one has to pass one's time as a slave, as it were, to one's mother-in-law and to husband's (younger) brothers ; again one will have to think oneself as happy when one's husband is happy and as unhappy when one's husband is unhappy ; this is the worst of all miseries. Again if the husband marries again another woman, then this misery of having a co-wife is extreme. O Mother ! Jealousy arises then towards even one's own husband and therefore suffering is endless. Therefore what happiness can there be in this dream-like worlds ; especially with women who are made dependent by Nature ? O Mother ! I heard that in days of yore the religious son of Uttânapâla, Uttâna was younger than Dhruva; and yet he became King. And the King Uttânapâda banished his dear wife, solely devoted to her husband, without any cause, to the forest. Therefore women have to suffer such diverse pains while their husbands are living ; and if by chance the husband dies, then women get interminable pains ; the widowhood becomes the only source of grief and sorrow. Again if the husband be in foreign lands, women become subjected to the fire of Cupid, and then the house becomes an object of more agony. Thus whether the husband lives or dies, there is no happiness at any time. Thus, according to my opinion, I ought never to accept any husband..

27-31. The Mother then told her husband all about what the daughter had said. Mandodarî would accept the vow of a life-long virgin ; she had no desire to marry. She had brought forward many faults in a worldly life and thus would perform vows and Japams and pass her time alone.

She did not yearn after a husband. The King, hearing thus, came to know, that his daughter had no intention to marry and so began to pass his time without giving away his daughter in marriage. Thus the daughter lived in family protected by her father and mother; by that time signs of puberty were seen in the body of the daughter. Her comrades requested her repeatedly to select a bridegroom; but she spoke many words of wisdom and did not show any inclination for marriage.

32-44. Once, on an occasion, that beautiful faced woman went out with her female attendants on a pleasure trip to a garden, beautified with various trees. There the slender bodied one began to play and enjoy with her comrades in picking up various flowers and beautiful flowering creepers. Just at that time, the famous King of Kosala, the powerful Vīrasena came there accidentally. Alone he was on his chariot, attended by a few soldiers; his large army and retinue were coming slowly behind him at some distance. Her comrades, then, looking at that King from a distance, told Mandodarī "O friend ! See! Some body, strong and beautiful, like a second God of Love is coming towards us, mounted on a chariot. I think some King he will be and we are very lucky that he has come here. While thus talking, the King arrived there. The King, looking on that blue coloured woman with beautiful eyes became surprised and getting down from the chariot, asked the maid-servant, "O Gentle one! Who is this woman with large eyes! Who is her father? Tell me this without any delay." The attendant smiling, told him thus:—O Beautiful-eyed One! Pray speak first who are you? What for have you come here? What do you want to do here? The female attendant thus asking him, the King replied:—There is a very beautiful country named Kosala, in this earth; I am the King of that place; my name is Vīrasena. My fourfold army is coming at my will at my back. I have lost my way and have come here. Know me as the King of the country Kosala.

45-49. The female attendant said:—"O King! This lotus-eyed one is the daughter of the King Chandrasena; her name is Mandodarī. She has come here in this garden for sporting. Hearing thus the attendant's words, the King replied:—"O Sairandhri! You appear to be smart; therefore make the King's daughter understand my following words clearly!" "O Sweet-eyed one! I am the King descended from the Kakutstha line; O fair woman! Marry me according to the rules of Gandharva marriage.*

* Note.—Gandharva marriage—one of the eight forms of marriage; this form of marriage proceeds entirely from love or the mutual inclination of a youth and maiden without ceremonies and without consulting relatives.

"O broad hipped One ! I have no other wife ; you are a beautiful woman, of a good family and of a marriageable age ; I therefore like to marry you?"

"Or your father may marry you to me according to rules and ceremonies ; if so, I will no doubt be your husband as you desire."

50-55. Mahiṣa said:—"O Devī ! The female attendant, expert in the science of love, hearing the King's words, spoke to the daughter smilingly and in sweet words." O Mandodarī ! A very good looking beautiful King of the solar dynasty has come here ; he is very pretty, powerful, and of your age ; O Beautiful ! The King is entirely devoted to you and loves you very much." O Large-eyed One ! Your time of marriage has come and yet you have not married ; rather you are against it. Your father is, therefore, always very sorry and remorseful. See ! How many a time your father sighed and told us "O attendants ! Always serve my daughter and awaken her to this." "But you are engaged in penances and austerities, in Haṭha Dharma ; therefore we cannot request you on this matter. The Munis have said:—To serve the husband is the highest virtue of a woman." O Large-eyed ! Women get Heaven if they serve their husband ; therefore you better marry according to rules and ceremonies.

56. Mandodarī said:—I am not going to marry ; better that I should perform an extraordinary tapasyā (asceticism) ; O Girls ! You go and ask the King desist in his request ; why is he shamelessly looking at me."

57-59. The female attendant then said, "O Devī ! Passion is very hard to conquer ; time is also surmountable with difficulty ; so know my advice as the medicinal diet and keep my request. "And if you do not keep it, surely danger will-befall you. Hearing this, Mandodari replied "O attendant ! I know whatever is ordained by Fate will inevitably come to pass ; for the present, I am not going to marry at all."

60-61. Mahiṣa said:—"The female attendant, knowing this her obstinate view, told the King:—"O King ! This woman likes not a good husband ; you would better go wherever you like. "The King heard and did not want to marry that woman any more; and, being sad and broken-hearted, went back with his army to Kosala.

Here ends the Seventeenth Chapter of the Fifth Skandha on Mando-dari's accounts in the Mahāpurānam, Sri Mad Devī Bhāgavatam, of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XVIII.

1-4. Mahisa said :—“ O Devi ! Mandodari had a sister Indumati,” unmarried and endowed with all auspicious signs. She grew up in time to a marriageable age. The Svayambara assembly (a marriage in which the girl chooses her husband from among a number of visitors assembled together) was then called for the marriage of the maiden Indumati. The Kings from various parts came there and the maiden Indumati selected from among them a beautiful strong king, of noble lineage and endowed with all auspicious signs. At that time, by the undescribable power of Destiny, Mandodari seeing the deceitful, cunning, and hypocrite King of Madra, became passionate and desired to marry him.

5-17. That slender woman Mandodari then addressed her father thus :—“ O Father ! Seeing the King of Madra in this assembly, I am desirous to marry him ; so perform also my marriage ceremony now. When the king heard this request from her own daughter privately, he became very glad and began with promptness, to make preparations for the marriage. He invited the King of Madra to his own palace and gave him in marriage his own daughter Mandodari, according to due rites and ceremonies with an abundance of dowry and wealth. The King of Madra Chârudeśṇa became very glad to marry the beautiful Mandodari and went back with her to his own abode. The King Chârudeśṇa then enjoyed her for good many days ; when one day a maid-servant found the king in sexual intercourse with another maid-servant in a lonely place and divulged this to Mandodari ; she finding the king in that state became angry and rebuked him with a slight smiling countenance. Again, on another occasion, Mandodari saw the king willingly engaged in amusements and sports with an ordinary beautiful woman and became very sorry and thought thus :—When I saw him in the Svayamvara, I could not recognise him as a cheat ; I am deceived by this King ; Oh ! What a wrong act have I done through delusion. This King is a rogue and he is totally shameless and has no dislike for contemptible things ; it is now too late to repent for him. How can I have any affection for this husband ; fie on my living now ! I forsake from this very day all the pleasures with my husband and all other worldly pleasures, and I take recourse now to contentment alone. I have committed a very wrong act that I ought never to have done ; therefore it causes intense pain to me now. If I now commit suicide, then that sin will never forsake me, and I must have to enjoy the consequences thereof. And if I return to

my father's house, I will not be happy there, for my companions seeing me thus will, no doubt, ridicule me. Therefore, it is now advisable for me to avoid all the sensuous pleasures, become dispassionate and remain here patiently and abide by the strange combinations of Time.

18-20. Mahisa said :—Thus that woman lamented and retrorsed and began to remain there, very much sorrowful and distressed, renouncing thoroughly all the pleasures of the world. O Auspicious One ! I am the king, yet you are showing your dislike for me ; know, eventually, you, too, will be passionate and entertain afterwards an illiterate coward. Keep my word even now, it will be of great benefit and it will serve as a medicinal diet to you as to all women. In case you do not follow my advice, you will have to meet with extreme pain and misery, certainly.

21-25. Hearing the words of Mahisâsura, the Devî said :—O you fool ! Go to the lower world; or stand up for fight ; I will send you and the other Dânavas unto death and then go away at my pleasure. O Demon ! I take up form to preserve the righteous, whenever they suffer pains in this earth. O Lord of the Deities ! Formless, birthless I am ; yet, at times, I take up form and be born to save the Devas. Know this firmly. O wicked Mahisa ! The Devas prayed to Me for your destruction. Therefore I will not rest until I kill you. I speak all these truly to you. Therefore fight or go to Pâtâla, the abode of the Asuras ; I speak truly to you again that I will destroy you wholly.

26-51. Vyâsa said :—O king ! Hearing thus the Devî's words, the Dânavas took up his bow and came to the battle, fully stretching the string of his bow up to his ears, and began to shoot sharpened arrows with great force at the Devî. The Devî, too, hurled with anger, arrows tipped with iron and cut off the Asura's arrows to pieces. The fight between them rose to such a terrible pitch that it caused terror to both the Devas and the Dânavas, trying hard to be victorious over each other. In the midst of the terrible encounter, the demon Durdhara came up to fight and made the Devî angry and shot arrows, all terribly poisonous and sharpened on stones, at Her. The Bhagavati, then, got very angry and hit him hard with sharp arrows. Durdhara, struck thus, fell down dead on the battle-field like a mountain top. The demon Trinetra, well skilled in the uses of arrows and weapons, seeing him killed, came up to fight and shot at the Great Goddess with seven arrows. Before these arrows came on Her, She cut them to pieces with Her sharp arrows and by Her trident killed Trinetra. Trinetra thus killed, Andhaka quickly came in the battle-field and struck violently on the head of the lion with his iron club. The lion killed that powerful Andhaka by striking the demon

with his nails and, out of anger, began to eat his flesh. Mahiṣāsura became greatly astonished at the death of these Asuras and began to shoot pointed arrows, sharpened on stone, at Her. The Devī Ambikā cut his arrows into two before they came on Her and struck the Demon on his breast by Her club. That vile Mahiṣāsura, the tormentor of the Devas, fell in a swoon under the stroke of the club but patiently bore it and, at the next moment, came again and struck the lion on his head by his club. The lion, too, by his nails rent that great Asura to pieces. Mahiṣāsura, then, quitting the man-form took up the lion-form and by his claws cut the Devī's lion and wounded him very much by his nails. On Mahiṣāsura taking up this lion-form, the Devī became very angry and began to shoot arrows after arrows at him all very terrible, sharp and like poisonous snakes. Then the Asura quitting the lion form assumed the appearance of a male elephant, oozing out juice from his temples and began to hurl the mountain tops by his trunk. Seeing the mountain peaks thus hurled on Her, She cut them off to pieces by Her sharp arrows and began to laugh. The Devī's lion on the other hand, sprang on the head of the elephant Mahiṣa and by his claws rent him to pieces. To kill the Devī's lion, then, Mahiṣa quitted his elephant-form and assumed the appearance of a Sarabha, more powerful and terrible than lion. The Devī seeing that Sarabha became angry and struck on the head of that Sarabha with Her axe; the Sarabha, too, attacked the Devī. Their fight became horrible; Mahiṣāsura, then, assumed the appearance of a buffalo and struck the Bhāgavatī by his horns. That horrible Asura, of hideous appearance, swinging his tail, began to attack the thin bodied Devī. That violent Asura caught hold of the mountain peaks by his tail and, whirling them round and round, hurled them on the Devī. That vicious soul, then, maddened with his strength, laughed incessantly and addressed thus:—"O Devī! Be steady in the battle-field. I will send you to-day unto death, and your youth and beauty too. You are an illiterate fellow as you have come maddened to fight with me. Really you are deluded in your pretensions that you are very strong; this idea of yours is absolutely false. I will kill you first and the hypocrite Devas after who want to vanquish me by standing up a woman in their front.

52-53. The Devī said:—"O Villain! Do not boast; keep yourself firm in the fight. To-day I will kill you and make the Devas discard their fear." "O Wretch! You are a Sinner; you torment the Devas and terrify the Manis. Let me have my drink of sweet decoction of grapes. And then I will slay you undoubtedly.

54-70. Vyāsa said:—“O King ! Saying thus, the Devī, wrathful and eager to kill Mahiṣasura, took up the golden cup filled with wine and drank again and again.” When the Devī finished Her drink of the sweet grape juice, She pursued him with trident in Her hands, to the great joy of gladdening all the Devas. The Devas began to rain showers of flowers on the Devī and praised Her and shouted victories to Her with Dundubhi (a Divine drum) Jai, Jīva; victory, live. The Rishis, Siddhas, Gandarbas, Pis'achas, Uragas, and Kinnaras witnessed the battle from the celestial space and became very much delighted. On the other hand, Mahiṣasura, the hypocrite Pundit, began to assume various magic forms and struck the Devī repeatedly. The Devī Chandikā, then, infuriated and with eyes reddened, pierced violently the breast of that vicious Mahiṣa with Her sharp trident. The Demon, then, struck by this trident, fell senseless on the ground ; but got up in the next moment and kicked the Devī forcibly. That Great Asura, thus kicking the Devī, laughed repeatedly and bellowed so loudly that the Devas were all terrified with that noise. Then the Devī held aloft the brilliant discus of good axle and of thousand spokes and loudly spoke to the Asura in front:—O Stupid ! Look ! This Chakra will sever your throat to-day ; wait a moment, I am sending you instantly unto death. Saying this, the Divine Mether hurled the Chakra. Instantly that weapon severed the Dānava's head from his body. The hot streams of blood gushed out from his neck as the violent streams of water get out from mountains, coloured red with red sandstones. The headless body of that Asura moved, to and fro, for a moment and then dropped on the ground. The loud acclamations of “Victory” were sounded to the great joy of the Devas. The very powerful lion began to devour the soldiers that were flying away, as if he was very hungry. O King ! The wicked Mahiṣasura thus slain, the Demons that remained alive were terrified and fled away, very much frightened, to Pātāla. The Devas, Rishis, human beings and the other saints on this earth were all extremely glad at the death of this wicked Demon. The Bhagavati Chandikā quitted the battlefield and waited in a holy place. Then the Devas came there with a desire to praise and chant hymns to the Devī, the Bestower of their happiness.

Here ends the Eighteenth Chapter of the Fifth Book on the killing of the Dānava Mahiṣasura in Sri Mad Devi Bhāgavatam, the Maha Purānam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XIX.

1. Vyāsa said:—O King ! Then Indra and all the Devas became very glad to see the great Mahiṣasura slain ; they all began to praise and chant hymns to the World-Mother.

2-33. The Devas said:—It is by thy Power that Brahmā becomes able to create this world, Viṣṇu, to preserve, and Maheśvara to destroy during the Pralaya time (the Great Dissolution) of this universe. But when they are bereft of Thy Power, they are quite unable to do such. Therefore, O Devī ! Thou art undoubtedly the Prime Cause in the preservation and destruction of this whole Universe. O Devī ; Thou art, in this world, Fame, idea and ideal, memory ; Thou art the goal, mercy, compassion, faith, constancy, earth ; Thou art Kamalā, the Mantra Ajapā, respiration and perspiration, nourishment, Jayā, Vijayā (the destroyer of obstacles ; a name of Durgā) ; Thou art contentment, correct notion, measure, intellect, Ramā (Lakṣmī), wealth), knowledge, forgiveness, beauty, intelligence ; Thou art the Śakti (power) of Rudra, Thou art Girijā and the Energy of God Umā and all other forces in this universe ; this is known to everyone in the three worlds. Without any or all of these forces, no one is able to perform any action. Thou art the Supreme Cause of all this world. Therefore everything rests on Thee. If Thou wert not the upholding Power, how could Kurma (in the Tortoise Incarnation) and Ananta have upheld this world ? O Mother ! Wert Thou not this Earth, could all these world-load of things have rested on the sky ? O Mother ! Those human beings that worship Brahmā, Viṣṇu, Rudra, Moon, Fire, Yama, the God of Death, Vāyu, Ganesa, and the other Devas, they are certainly deluded by Thy Māyā. Could all those Devas do any action or any favour without Thy Energy ? O Mother ! Those that offer in any Sacrifice, a profuse quantity of ghee (clarified butter) as oblations to the several Devas, they are certainly conceived to be of very narrow views ; Wert Thou not the Svāhā, could it have been possible for those Devas to get the offered oblations at that very instant ? Certainly, therefore, they are fools and ignorant persons. There is no doubt in this. O Mother ! Thou givest the several objects of nourishment and enjoyment to all the beings in this universe by Thy parts (the several transformations of these material things) ; it is Thou that nourishest the Devas, Thy devotees, as well as the others (the Dānavas, according to their Karme). O Mother ! As the owner of any garden plants, with pleasure, the beautiful trees in his

garden for his delight and, finding some of them not to bear any fruits or leaves or of a bitter taste, does not cut them off by their roots, so, O Devî ! Thou hast brought into existence these Daityas out of their inferior Karmas and Thou art supporting them. Knowing that the Daityas like to enjoy the celestial nymphs, Thou hast, out of compassion, killed them by their arrows in the battle-field, to afford them facilities in their rebirth in Heavens and thus to enjoy the Deva women which they could not have got in any other possible way. Therefore this Thy dealings with them are to fulfil their intentions and not to kill them. O Mother ! It is a great wonder that to kill these Asuras Thou hadst to assume this Divine Body ; Thou couldst have done so by Thy mere will. It seems that this act of Thine is but a mere Pastime. There is no other cause for this. O Devî ! Those human beings that do not worship Thee in this dreadful age of Kali, they are certainly deceived by the cunning Purâna makers who have deluded them to worship Hari and Hara, who are Thy creations. Oh ! What an amount of evil has befallen to those poor souls ! O Devî ! Those men know that the Devas, tormented by the Asuras, are Thy devotees, and yet they worship them ; certainly such fellows, holding the lighted torches in their hands, plunge deep into the darkest waterless wells. O Mother ! Thou art the Vidyâ (Blissful Intelligence) and Thou grantest pleasure and liberation ; Thou art the Avidyâ, Great Delusion) and thus Thou causest bondage and pain in this world. O Mother ! Thou only destroyest the affliction of the human beings ; those that want liberation worship Thee, and those that are ignorant and attached to worldly enjoyments do not worship Thee. What more can be said than this, that Brahmâ, Viñu, Mahesa and the other Devas incessantly worship Thy adorable lotus-feet ; but those men that are of dull intellect and are mistaken, they do not meditate Thy feet and, therefore, they come again and again into this ocean of world. O Chandikâ ! It is through the grace of the dust of Thy lotus-feet that Brahmâ, Viñu, and Mahesvara are creating, preserving and destroying this universe. Therefore, O Goddess ! Those men that do not serve Thee, are certainly very unfortunate. O Mother of the Universe ! Thou art the Goddess of speech of the Suras and the Asuras ; thus if Thou didst not dwell in their mouths, they would not have been able to utter a single word ; therefore, O Goddess ! How can men speak, when they are thus deprived of Thee ! O Mother ! It is due to the curse of Bhrigu Muni that Hari takes several incarnations as Fish, Tortoise, Boar, Man-Lion, and deceitful Dwarf Incarnations ; all these show clearly the dependence of Hari.

*N. B.—The Devas and the Daityas are the opposite polarities of the same creation.

How, then, can they avoid the fear of death when they serve these dependent incarnations ! O Mother ! It is well known that the male genitive organ of Śambhu, the Mahādeva fell unto the ground, owing to the curse of Bhrigu Muni, when he went to the hermitage of the Rigs. How can, then, happiness come in this world or in the next, to those who worship such a Śambhu who wears human skulls on His body ! O Davi ! Those that worship Ganes'a, born of the above qualified Maha Deva are awfully mistaken ; they are especially quite ignorant of Thee, the Goddess of the Universe, that can be easily worshipped and that can give the fourfold aims of human existence. O Davi ! It is out of Thy kindness that Thou hast slain with Thy arrows the enemies and thus hast translated them into Heavens ; otherwise they would have certainly gone down to Hell owing to their own Karmic effects. Brahmā, Hari, Hara and the other Devas cannot realise Thy greatness ; how can, then, ordinary men know Thee, when they are deluded by immeasureably strong Sattva, Rajas and Tamas qualities. O Mother ! Those who do not worship Thy lotus-feet as very hard to be brought within this mind and therefore worship this visible Sun and Fire, they cannot grasp the Essence of the Vedas, demonstrated by hundreds of passages of Śruti ; they are deluded and simply suffer pains. O Mother ! I think that the influences of Thy Sattva, Rajas and Tamas qualities are widely known in this world, those qualities as taught in various deluding schools of Tantras by various persons, stimulate people to the worship of Vignu, Mahes'vara, Sun and Ganes'a and thus detract them from worshipping Thee. O Mother ! Those that detract thus the Brāhmaṇas from worshiping Thy lotus-feet and advise them through the Āgamas, to worship Hari, Hara and others, Thou dost not get angry with them, rather Thou dost shew Thy kindness to them and make them widely celebrated as possessing the occult powers of enchanting, bringing others under their control, or attracting towards them various other persons. In the Satya Yuga, Sattva Guṇa was more powerful and therefore the untrue Sastras could not rear their heads ; but in this Kali Age, owing to the Sattva Guṇa being not so powerful, the lower qualities have got preponderance ; so these so-called clever Pundits instead of worshipping Thee, worship Hari, Hara and the other Devas, the products of their fancy and hide Thee. O Mother ! Thou art the Brāhma Vidyā, the knowledge of the Supreme Consciousness, Thou givest liberation to Thy devotees when they succeed in their Yogas. Therefore the pure Sāttvik Munis meditate on Thee and Thee alone. Those that get themselves diluted in Thee, they are very blessed ; what more to speak of them in their praise, they will no longer have to suffer any pain in their mother's womb ! O Mother ! Thou art inherent

as Chit Śakti (the power of consciousness) in the Supreme Spirit and therefore He is become manifest specially as this Great Cosmos and becomes known as the Creator, Preserver, and Destroyer of this world, fashioned out of five elements. O Devi ! What male can by his own power work out this Jagat Prapancha, enjoy it and move in this, without the aid of Thy power. O Bhāgavatī ! This universe has been created by Thee ; Thou art, therefore, its Mother. The twenty-four Essences or Tattvas are inert ; how can they without Thy Chitśakti, create this universe ? O Devi ! Never can these senses and organs, endowed with Guna and Karma, do any work or bestow any fruits without Thy energy.

O Mother ! Wert thou not Svāhā, the instrumental cause in the sacrifice, how could the Devas have got their shares of the ghee offered in the Yajñas by the Munis ! Therefore, O Devi ! Thou art, no doubt, preserving this universe. O Bhagvatī ! It is Thou that hast created this world in the beginning ; it is Thou that art preserving the gods Hari, Hara and others; it is Thou that art destroying this universe. Therefore, O Brahman ! The Devas cannot know Thy deeds ; how can, then, the men who are of dull intellect, know Thee. O Mother ! Thou hast now saved the Devas by killing this terrible Mahiṣasura. O Mother ! All the Vedas have not been able to know exactly all Thy movements ; how can we, of dull intellect, praise Thee ! O Mother ! Thou has served our cause by killing our enemy, the wicked Dānava, the inconceivable source of pain to all the world : by this act of Thine, Thy fame has spread far and wide in this universe ; therefore, O Thou of renowned prowess ! Thou art the Mother of this world; save us, and maintain us by Thy mercy.

34-35. Vyāsa said :— O king ! The Devas having praised the Devi thus, the Devi addressed them gently :—“O Devas ! Say if you have any other difficult thing for Me to do; remember Me whenever any difficult crisis occurs to you ; I will destroy that evil.

36-42. The Devas said :—“O Devi ! All our purposes have been served when Thou hast killed lately our enemy Mahiṣasura. Now dost Thou do for us so that we can always recollect Thy lotus feet, and our Bhakti be firm and steadfast towards Thee. It is only the Mother that bears the thousand offences of the son ; we, therefore, cannot say why men, knowing this, do not worship the Mother of the Universe. There are two birds always dwelling in this body, Jivātma (human soul) and the Parātma (the Supreme Soul). They are so very intimate friends towards each other that they never separate. But there is no other third friend that can bear the faults of these two. Therefore the embodied soul that forsakes Thee, his friend, can never attain any welfare ; what more to say ?

on this ! That vicious soul is very unlucky amidst the Devas and men, to doubt. He who on attaining this excellent human body, attained with much difficulty, does not remember Thee frequently by words and deeds, is certainly the vilest of men. O Devi ! Whether in times of distress or happiness, Thou art our Saviour ; therefore dost Thou protect us with Thy best weapons. O Devi ! There is no other means of our security than the Grace of the dust of Thy Feet.

43. Vyâsa said :—“O king ! The Devas having prayed to the Devi thus, the Devî vanished then and there. The Devas, seeing the disappearance of the Devi, were sufficiently struck with surprise.

Here ends the Nineteenth Chapter of the Fifth Book on the prayer and hymns to the Devi in Sri Mad Devi Bhagavatam, the Maha Purânam of 18,000 verses by Maharshi Veda Vyâsa.

CHAPTER XX.

1-11. Janamejaya said :—“ O best of Râjas ! I have now seen the wonderful excellent deeds of the Devî for the enhancement of peace in this world. Though I have heard from thy lotus face these nectar-like words, still I am not satisfied.” O best of Munis ! What did the chief Devas do when the Goddess disappeared, kindly say to me. O Bhagavan ! I think those Jîvas cannot fully comprehend these excellent sacred deeds of the Devî, that are less fortunate and have done not many meritorious deeds in this world. O Muni ! What to speak of the less fortunate souls, even the Mahâtmâs who are well versed in hearing such things, can hardly be satiated on hearing the Devî’s deeds. O ! Fie to those, that do not hear of these things, the essence of essences, on hearing which men become Immortals. The Mother’s Lila is to preserve the Devas as well as the great Munis and to serve as a boat for the human beings to cross this ocean of world. How can, then, the grateful souls forsake Her ? The Pundits versed in the Vedas declare, that the Devî’s life is able to fulfil all the desires. Therefore the liberated souls that want liberation, the wordly souls, the diseased all ought to drink incessantly the nectar-like nectar of Devî’s doings. Especially the kings that are engaged in Dharma, in earning wealth and in enjoyments, ought to hear Her life O Muni ! When the liberated souls drink the nectar-like doings of the Devî, what doubt can there be with the ordinary human beings, to listen with rapt devotion those wondrous things ! O Best of Munis ! It is those that worshipped the Goddess Bhavâni in their previous birth with

beautiful Kunda flowers, Champaka flowers and Bel leaves, they have, it is inferred, in their present birth become possessed of rich enjoyments. And those devoid of any devotion, that obtained this human body in the land of Bharata and did not worship the Mother Goddess, they are, in their present births, without gains and riches, diseased, and void of any issues. Wander they always as servants, carrying out orders, and bearing only the burden loads ; day and night, they seek for their own selfish ends, yet they cannot get their belly full meals. The blind, deaf and dumb, lame and lepers suffer pain and misery in this earth : seeing them, it should be inferred that they never worshipped the Goddess Bhavāni. And those that are wealthy, prosperous, attended by numerous attendants and are always enjoying, like kings, it is to be inferred that they certainly worshipped the lotus feet of the Mother Goddess in their past lives.

12-15. Therefore O Son of Satyavatî ! As you are kind-hearted, kindly narrate before me the excellent deeds of the Devî. O best of Munis ! Where did the Goddess, Mahâ Lâkshmi, created out of the energies of all the gods, depart after She had slain the Mahîṣâsura and had been worshipped and praised by the Devas ? O highly Fortunate one ! You told me that She vanished from the sight of the Devas ; now I like to know where is She staying now, whether in the Heavens or in the Land of Mortals ? Did She melt away then and there or did She descend to Vaikuntha or did She go to the mountain Sumeru ? O Muni ! Narrate all these duly before me.

16-50. Vyâsa said :—O king ! I told you before about the beautiful Maṇî Dvîpa ; that island is the place of sport to the Devî and very dear to Her. In that place Brahmâ, Viṣṇu, Mahâdeva were transformed into females; they afterwards became males and were engaged in their respective duties. That place is grand and splendid and is in the centre of the ocean of Nectar ; the Devî Ambikâ assumes various forms there as She likes; and She sports there. To that Maṇî Dvîpa the auspicious Devî departed after She had been praised by the Gods, to that place where sports always the eternal Bhagavatî Bhuvaneshvarî, the incarnate of Para Brahma. When the Highest Goddess vanished, the Devas installed, on the throne of Mahîṣâsura, the powerful King Satrughna, endowed with all auspicious qualities, the Lord of Ajodhya and descended from the Solar line. After making him thus the King, Indra and the other Devas went to their respective abodes on their own conveyances. O King ! The Devas having gone to their places, the subjects were governed on this earth according to Dharma; and they passed their times in ease and comfort. It used to rain, then, timely and the earth was covered with plenty of grains and wealth ; the

trees were all filled with fruits and leaves and gave enjoyment to people. The cows with their udders full like earthen pots gave such a profuse quantity of milk that men began to milk them whenever they liked. The rivers' waters were all clear and cooling ; and they flowed full in regular channels ; the birds grouped round them. The Brâhmaṇas, versed in the Vedas, were engaged in performing sacrifices ; The Kṣattriyas observed their virtues and were engaged in doing charities and in their education ; the kings held their rods of justice and were engaged in governing their subjects; though the several kings were busy with various arms and weapons, they all became fond of peace. Thus no wars nor quarrels were seen amongst the subjects ; and the mines yielded plenty of wealth to the people. O best of Kings ! There were the Brâhmaṇas, Kṣattriyas, Vais'yas and Sûdras who became the devotees of the Goddess. The Brâhmaṇas and Kṣattriyas used, then, to perform so many sacrifices that, at every nook and corner in this globe, the sacrificial altars and the sacrificial posts* became visible. The female sex became gentle and of good behaviour, truthful and chaste towards their husbands respectively. Atheism and unrighteous acts vanished entirely from the face of the earth ; the people left all dry discussions ; they argued only about the Śâstras that did not go in contradistinction to the Vedas. Nobody liked to quarrel with each other ; poverty, and evil inclinations were checked ; the people everywhere lived in happiness. Untimely death was not there ; so the people had no bereavements with their friends ; no distress was seen. Famine, want of rains, and deadly plagues were out of sight. The people had no illness even ; and jealousies and quarrels vanished. O King ! all men and women began to sport merrily everywhere like the Gods in Heaven. Theft, atheism, deceit, vanity, hypocrisy, lustfulness, stupidity, and the anti-Vedio feelings were not to be seen. O Lord of the Earth ! All the men were then extremely devoted to their Dharma and engaged in serving the Brâhmaṇas. The Brâhmaṇins were also, according to the three-fold plan of the creation, Sattvik, Râjasik and Tâmasik. The Sattvik Brâhmaṇins were all versed in the Vedas, clever and truthful ; they were kind, they controlled their passions and they did not accept any presents from others. Filled with their ideas of Dharma, they used to perform their Paropâkâ and other such sacrifices with sattvik rice, etc., but never, never did they immolate any animals.* O King ! The Sattvik Brâhmaṇas gave charities, studied the Vedas and offered sacrifices for themselves. These were their three ordained actions. They were busy in these. O King ! The Râjasik Brâhmaṇas were versed in the Vedas and acted as priests to the Kṣattriyas.

*N.B.—Where the victim is fastened during the time of immolation.

and ate flesh as sanctioned by recognised rules. They were busy with their six duties. They offered sacrifices on their own behalf, assisted others in sacrifices, took gifts, made charities, studied and taught others the Vedas. The Tâmasik Brâhmaṇas were angry, attached to worldly objects, and jealous. They studied very little of the Vedas and spent most of their time in serving the kings. O King ! Mahîṣâsura was killed, all the Brâhmaṇas were glad and began to practise Dharma according to the Védas, observed vows and made charities. The Kṣattriyas began to govern the subjects, the Vaisyas carried on their trading business and the other tribes went on with their agriculture, preservation of the cows, and lending money on interest. Thus all men became very glad on the death of Mahîṣa. Devoid of cares and anxieties, the subjects got much wealth ! The cows were endowed with auspicious signs and gave plenty of milk and the rivers flowed full of waters. The trees looked splendid with abundance of fruits ; men were without diseases : in short, people had no mental agony and too much or too little of rains were not there ; S'âlavas, mice, birds, and seditions were not extant. O king ! The beings died not prematurely ; rather enjoyed, incessantly, their full health and possessed lots of riches ; especially all beings, engaged in the Vedic Dharma, served the lotus feet of Chândîkâ and thus spent their lives.

Here ends the Twentieth Chapter of the Fifth Book on the peace of the world in the Mañjapûrânâm Šri Mad Devî Bhâgavatam of 18,000 verses by Mahâsi Veda Vyâsa.

CHAPTER XXI.

1-6. Vyâsa said :—O king ! I am describing to you that excellent pure life and doings of the Devî that destroy all the sins of all the beings and make them happy. In days of yore, there were two very powerful demons Sumbha and Nis'umbha ; they were two brothers, strong heroes and invulnerable by the male persons. Those two wicked Asuras were surrounded with numerable Dânavas ; they tormented always the Devas. Then the Goddess Ambikâ, for the good of the Devas, killed Sumbha and Nis'umbha with all their attendants in a very dreadful battle. In the battle-field the Devî killed their main assistants Chanda Munda and the exceedingly terrible Rakta Viśa and Dhumralochana. When the Devî destroyed those Dânavas, the Devas became fearless ; the Devas then went to the beautiful Sumeru mountain and praised Her and chanted hymns to Her.

7-8. Hearing about the names of Sumbha and Nis'umbha, Janamejaya asked :—O best of Munis ! Who were those two Asuras ? How came

they to be most powerful ? Who put them here ? Why were they vulnerable to women only ? Under whose tapasyā and under whose boon did they become so strong ? And why did that great Devī kill them ? Describe all these to me in detail."

9-20. Vyāsa said :—O king :—I am describing to you that beautiful anecdote where the Devī's holy deeds are involved. Hear. This incident full of all that is good, destroys the hearer's all sins and grants them all their desired ends. In days of yore, Śumbha and Nis'umbha, the two fair and good looking brothers came out of Pātāla to this earth. These two Asuras, when they grew to their manhood, performed severe asceticism in Puṣkara, the holy place of pilgrimage, the most purifying place in this world and they refused to eat rice and water. They became so very skilled in their Yoga practices that they passed away in their one posture and seat one Ajuta (10,000) years. Thus they performed very difficult Tapasyā. Then the God Brahmā, the Grandsire of all, became pleased with their asceticism and appeared before them, riding on His vehicle, the Swan. The Creator, seeing them thus deeply merged in meditation, asked them to get up from that state and told them thus :—"I have become pleased with your asceticism." "I fulfil the desires of all the Lokas ; I have now come to you, pleased to see you so very strong in your ascetic practices ; better ask your desired boons from me ; I will grant them to you." Vyāsa said :—" O king ! Hearing thus the Grandsire's words, Śumbha and Nis'umbha got up from their meditation; concentrating their attention towards Him, circumambulated Him and bowed down to Him with their hearts full of reverence. The two Asuras were very weak, lean and thin by their hard tapasyā and they looked very humble. They fell down before Him like a piece of wood and began to speak in a sweet voice, choked by intense feelings. O Brahman ! O Deva of the Devas ! O Thou, the Ocean of Mercy ! O Destroyer of fear of the devotees ! O Lord ! If Thou art pleased then dost Thou grant us immortality. There is nothing in this world more fearful than death ; we two have taken refuge unto Thee, being afraid of this death. O Thou, Ocean of mercy ! O Creator of the world ! O Lord of the Devas ! O Universal Soul ! Protect us from this fear due to the terrible Death.

21-23. Brahmā said :—Is this the boon that you ask ? This is in every way, against the Law of Nature ; for no one, in these three Lokas, can grant this boon to anybody. When one becomes born, one must die ; and when one dies, one must be born again. This Law is ordained in this world by the Supreme Creator of this Universe, from time immemorial. Therefore all the beings must die ; there is no doubt in this. Better ask any other boon that you desire ; I will grant that to you.

24-27. Vyāsa said :—“O King ! Hearing thus the words of Brahmā, the two Dānavas pondered over the matter and bowed down to the Prajāpati, the Lord of the Creation and said :—O Merciful One ! Grant us then so that we shall be invulnerable to any of the males of the Immortal Devas down to human beings and birds and deers ; this is the boon that we ask. Where exists the woman so powerful as to kill us ? We never fear any woman in all the three Lokas. O Lotus-born ! We, the two brothers, want not to be killed by any male ; the females are naturally weak ; therefore we need not fear them.

28-61. Vyāsa said :—“O king ! Hearing their words, the Grandsire Brahmā gladly granted them their desired boon and returned to His own abode. On Brahmā going away, the two Dānavas, too, returned to their own places. They then appointed the Muui Bhrigu as their priest and began to worship him. Bhrigu, the best of the Munis, then, on an auspicious day and when the star was benign, got a beautiful golden throne built and gave it to the king. Sumbha, being the eldest, was then installed on the auspicious throne as the king ; the other brave and excellent demons began to assemble there quickly for serving him. The two great warriors Chanda and Munda, proud on account of their great strength came there with their large armies, chariots, horses, and elephants. Similarly the valiant warriors Dhumralochana, hearing that Sumbha had become their King, came there with his own army. There came up also at that time the great warrior Rakta Vija, more powerful on account of his getting a boon, attended by his army of two Akṣubhiṇī soldiers. O King ! Hear why this Rakta Vija became so very unconquerable ; whenever this Asura was wounded by any weapon, if one drop of blood fell on the ground, at once would be created so many innumerable Asuras, resembling his wicked nature and with similar weapons in their hands. The Asuras born of this blood would have similar appearances and would be similar in strength and ready to fight at once when they were born. That great warrior, the great Demon Rakta Vija was unconquerable in battle for this very reason and no being could now kill him. The other Asuras, when they heard that Sumbha had become their king, came up there with their armies consisting of four divisions of elephants, chariots, cavalry and infantry and began to serve him. The army of Sumbha and Niś'umbha thus became countless ; and they forcibly conquered and got possession of all the kingdoms that existed then on the surface of the earth. Then Niś'umbha, the destroyer of enemies, collected his army and marched up to the Heavens without any delay to conquer Indra, the Lord of Sachī. He fought very hard with all the Lokapālas on all sides when Indra struck him on his breast with His thunderbolt. Niś'umbha fell unconscious

on the ground with that blow when his soldiers, defeated in the battle, fled away on all sides. Śumbha, the destroyer of the enemies' forces, hearing the unconscious state of the younger brother, came up at once on the field and shot at the Devas with multitudes of arrows. The untiring Śumbha fought so violently that Indra and the other Devas and Lokapālas were defeated. Śumbha then took away, perforce, the position of Indra and he occupied the Celestial Tree and Heavenly milching cow that yielded all desires and other excellent things over which Indra used to reign. In fact, that high-souled Asura got the dominion of the three Lokas and took away all those that were offered at the sacrifices. He became highly glad on getting the Nandana Garden and was extremely delighted when he drank the celestial nectar. He then defeated in battle Kuvera, the god of wealth and occupied his kingdom. He defeated the Moon, Sun, and Yama, the God of Death and occupied their positions. Surrounded by his army, Niśumbha dispossessed Varuṇa, Fire, and Air of their kingdoms and began to reign in their stead. Thus deprived of their kingdoms, prosperity and wealth, the Devas left the Nandana Garden and fled, out of terror, to the caves of hills and mountains. Thus deprived of all their rights, the Devas without any weapons, without any lustre, without any home, and without anywhere to go, began to wander in lonely forests. O King ! All the Immortals began to knock about in lonely gardens, mountain caves and rivers ; and nowhere they found happiness ; for happiness depends entirely unto the hands of Fate. O Lord of men ! Even those fortunate souls, who are powerful, and wealthy and wise, meet at times with distress and poverty. O King ! How marvellous are the ways and manners of Time ! It makes kings and donors beggars ; it renders the powerful, weak ; literates, illiterates ; and it makes great warriors into terrible cowards. O King ! Vāsava performed one hundred horse-sacrifices and got the excellent Indra's position ; but again he fell into extreme difficulties ; thus runs the wheel of Time.

59. It is Time that bestows the gem of knowledge to a person and it is Time again that deprives that very same man of his wisdom and makes him a great sinner.

60-61. The Bhagavān Viṣṇu takes incarnations, under the control of Time, in several lower wombs as boar, etc., and Mahā Deva carries on His body the human skulls, that are not even fit to be touched. When Brhma, Viṣṇu, Maheś'a and others suffer such painful things, then one need not wonder at the workings of the Great inscrutable Time.

Here ends the Twenty-first Chapter of the Fifth Book on the conquest of the Heavens by Śumbha and Niśumbha in Śrī Mad Devī Bhāgavatam, the Maha Purāṇam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXII.

1-7. Vyāsa said:—"O King ! When the Devas were all defeated, Śumbha began to govern all their kingdoms ; thus one thousand years passed away. The Devas, on the other hand, deprived of their kingdoms, were all drowned in an ocean of cares and anxieties ; at last they began to feel very much and were greatly afflicted. They asked with reverence their own Guru Brihaspati, "O Guru ! What are we to do now ? O All knowing ! You are the Great Muni ; kindly say unto us if there be any means by which we can get rid of this our present crisis." There are thousands of Vedic Mantrams which yield the desired results, if they are worshipped with due rites and ceremonies and if all the rules be observed thereof. O best of Munis ! Many Yajñas are mentioned in the Vedas that yield all the desired results ; you know them all ; so kindly perform those Yajñas. Do all those ceremonies duly that are ordained in the Vedas for the killing of enemies ; O Descendant of Āngirasa ! You ought to perform as early as possible those sacrifices for magical purposes to destroy the Daṇavas so that all our miseries come to an end.

8-22. Brihaspati said :—" O Lord of the Suras ! All the mantras mentioned in the Vedas yield the desired results, but subservient to the Great Destiny only ; they do not give results of themselves but do so in obedience to the laws ordained by Nature. You all are the presiding Deities of the Vedic Mantras : but, now, by the strange irony of Time, you are put to difficulties and troubles ; what can I do now in this case ? See ! Indra, Agni, Varuṇa, and other gods are invoked in sacrifices ; how, then, can sacrificial ceremonies do good when you are put to so great difficulties. Therefore there is no remedy to those which will take place unavoidably ; but those who are wise declare that in such cases means are to be adopted. Some sages say that Fate is strong but those who advocate the cause of taking remedial means say that Fate is powerless ; remedies or manly exertions lead to all success. But, O King of the Devas ! The embodied souls ought to resort to both Fate and Remedies ; it is never advisable to depend solely on Fate. Therefore, it is advisable to think out again and again as far as one's own intellect goes, the best remedies. O Devas ! I have thought over again and again on this subject and say to you my opinion, Hear. In days of yore, the Bhagavati, being appeased, killed Mahiṣasura ; and when you

all praised and chanted hymns to Her, She gave you this boon that She will remove all your sorrows and troubles no sooner you remember Her, and She told that you all must remember Her whenever any difficulty would arise to you out of this Great Destiny. She would, then, free you all of your ocean of great difficulties. Therefore do you all now go to the highly sacred and exquisitely beautiful Himalayān mountains and worship the most worshipful Chandikā Devī with your love and devotion. Know all the rules of the Seedmantra of Māyā and be engaged in taking Her name accompanied with burnt offerings. I have come to know, by Yogic power, that She will be pleased with You." I see that to-day your difficulties will come to an end ; there is not the least doubt in this. I have heard that the Devī resides always in the Himāchal; if you worship and praise and chant hymns to Her, She will certainly grant you your desired boons. Therefore fully decide on this thing and go to the Himalayas. O Devas ! She will fulfil all your desires and carry out all your intentions.

23-24. Vyāsa said :—‘ O King ! Hearing thus his words, the Devas departed to the Himalayas and they became all merged in the devotional worship of the Supreme Goddess and began to meditate constantly in their hearts the Seedmantra of Māyā. (Hrīm.) They bowed down to the Goddess Mahā Māyā, the Discarder of all the fears of Her Bhaktas and began to chant hymns to Her with perfect devotion.

25-42. O Goddess ! Salutation to Thee ! O Thou, the Lord of the Universe ! the Lord of our hearts ! Thou art the Everlasting Bliss and the Giver of bliss to the Devas ! Salutation to Thee ! Thou art the Destroyer of the Dānavas and Thou art the Giver of all desires of human beings. Thou canst be approached with devotion. Salutation to Thee ! O Thou, the Incarnate of all the Devas ! Thy names are endless ; Thy forms are endless ; none can count them. Thou residest always as the Force Incarnate in all the actions, in the Creation, Preservation and Dissolution of Beings. O Goddess ! Thou art the Memory, Constancy, Intelligence, Old Age. Thou art the nourishment, contentment ; Thou upholdest all ; Thou art the beauty, peace, good knowledge, prosperity and happiness, Thou art the Goal, fame, and intellect and Thou art the Eternal Seed unmanifested. We now bow down to those forms of Thine through which Thou dost serve the purpose of the Devas in this world as we are now in need of peace. Thou art forgiveness and mercy ; Thou art the Yoga Nidrā (a state between sleep and wakefulness); Thou art the kindness and Thou residest in all the beings in so many forms, great and grand, and so very celebrated; O Goddess ! Thou hadst already served the cause of the gods in killing our

great enemy Mahis'āsura, puffed up with vanity. Therefore Thy mercy is well known amongst the gods ; what more, Thy mercy is known, since very ancient times and it is narrated in the Vedas. What wonder is there that a mother nourishes gladly her own sons and preserves them carefully ! For Thou art the Mother of the Devas ; Thou art the great source of help to them; therefore dost Thou fulfill all their desires with Thine whole heart. O Devî ! We do not know the limit of Thy qualities nor of Thy forms ; O Goddess ! Thou art worshipped by the whole Universe. Thou art fully competent to save all from dangers ; we are objects of Thy pity ; dost Thou save us from our present troubles ! Theu art capable to kill enemies without shooting any arrows, without striking any blows, without hurling any trident, axes, Saktis, clubs, or any other weapons ; merely by Thy mere will. Thou canst kill, still for sports and for the good of all beings. Thou incarnatest and fightest for the sake of Lîlâ. The ignorant persons know such things as birth, death, etc., that this world is not eternal ; that no actions can be without any cause; we, therefore, ascertain by reasoning and inference that Thou art the Supreme Cause of this whole Universe. Brahmâ is the Creator, Viṣṇu is the Preserver, and Mahes'a is the Destroyer ; so it is related in the Purânas. Thou again hast given birth to these three Gods in the respective cycles ; therefore Thou art the Mother of all ; there is no doubt in this. O Devî ! In days of yore, these three Devas worshipped Thee ; Thou wert pleased and gavest them all the best powers. Being thus endowed with Thy powers, they have been able to create, preserve and destroy this Universe beautifully. Art they not foolish, though they be Yatis (persons of self-controlled nature), who do not worship the Universal Mother, the Consciousness Incarnate, the Giver of liberation, or Whose feet are worshipped by the Devas, and worshipping Whom, one gets the fruits of all one's desires ? Certainly those Vais̄navas, Sauras (worshippers of the Sun) and Pâ'supatas (worshippers of Śiva) are foolish braggarts who do not meditate Thee as the embodiment of Kamalâ (prosperity), modesty, beauty, continuancy, Fame, nourishment. O Mother ! The Asuras, Hari, Hara and other great Devas worship Thee in this world ; therefore those mortals are certainly deceived by their Creator that do not worship Thee on the surface of this earth. O Devî ! Hari himself scrubs the lotus feet of Lakṣmî by colouring them (toes and other fingers of the feet) red with lac juice ; Hara is very anxious to serve the lotus feet and take the dust thereof of Pârvatî ; Lakṣmî and Pârvatî are but Thy part manifestations ; therefore to serve them is, in other words to serve Thee. What to speak of other persons, even those who can discriminate between real and unreal and those who have left their worldly homes and have become dispassionate towards worldly objects, even those Munis worship forgiveness and mercy, that are but Thy parts ; therefore who is there

in this world that does not serve Thy lotus-feet ! O Devî ! Those human beings plunge into the dreadful wells of this Samsâra, the round of birth and death, and are deprived of all pleasures, who do not serve Thy lotus feet. What more can be said than the fact that those fallen beings suffer terribly from poverty, humility, leprosy, headache, and the chronic enlargement of spleen. O Mother ! Those persons are void of any wealth and wife; they are the carriers of loads of wood and collect grass and leaves and show their skill in such acts ; they are of little understanding and never they served in their previous births Thy lotus-feet. This we have come to know very well within our heart of hearts.

43-47. Vyâsa said:—“O King ! When all the Devas thus eulogised, instantly the Devî Ambikâ, full of youth and beauty appeared there out of mercy. That extraordinary beautiful Bhagavatî, endowed with all auspicious signs, and adorned with the Divine clothings, ornaments, and garlands and sandal paste, etc., appeared before the Devas. Before Whom, even the world enchanter Cupid bows down; with such beautiful, Divine appearance, the Devî emerged from the mountain cave in order to take Her ablutions in the Ganges. That Devî, sweet-voiced like a cuckoo, gladly smiling began to say to the Devas, singing hymns to Her, in a voice deep like that of a rumbling cloud.

48. The Devî said:—O Best of Suras ! Whom are you praising constantly in this place ? What do you want ? Why are you so anxious and seem to be so much careworn ? Do please tell all this to Me in detail.

49. Vyâsa said:—O King ! The Devas were first enchanted by Her beauty and softness ; then, being encouraged by Her sweet words, began to speak with great joy.

50-57. O Devî ! We pray to Thee, O Lord of this Universe ! We bow down to Thee. O Thou, the Ocean of mercy ! Protect us from all the troubles ; we are very much care-worn and tormented by the Daityas. O Great Goddess ! In ancient times Thou didst kill Mahisâs'ura, the source of troubles to all and then told us to remember Thee whenever any difficulty would arise.” Then Thou wouldest undoubtedly remove all the troubles arising from the Daityas no sooner we remember Thee. O Devî ! We have now remembered Thee for that very reason. At present the two dreadful Asuras Sumbha and Nis'umbha have sprung up and are creating great disturbances; and they cannot be killed by any male beings. The powerful Raktavîja and Chanda Mundâ and other Asuras united have dispossessed the Devas of their Heavens. Thou alone art our goal and refuge ; without Thee there is none other to save us. Therefore, O Beautiful One ! Thou dost do this work for the Devas who are extremely troubled and distressed. O Powerful Devil ! The Devas are always at the services of Thy lotus feet; still the very powerful Danavas are throwing them into dangers; O Mother ! Thou art the

Preserver of the distressed; therefore dost Thou preserve the Devas, devoted to Thee. O Mother ! The Dānavas, being very much emboldened by their powers, are creating many havocs on the surface of the Earth ; now remembering that, in the beginning of the Yugas, Thou didst create all this Universe, Thou dost now ought to protect all this Universe."

Here ends the Twenty-second Chapter of the Fifth Book on the eulogising of the Devī by the Devas in Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XXIII

1-7. Vyāsa said :—“O King ! When the tormented Devas praised thus, the Devī created from Her body another supremely beautiful form. This created form, the Ambikā Devī, became known in all the worlds as Kaus’ikī, as She came out of the physical sheath of the Devī Pārvati. When Kaus’ikī was created out of the body of Pārvati, the Parvati’s body became transformed and turned out into a black colour and became known as Kālikā. Her terrible black appearance, when beheld, increases the terror even of the Daityas. O King ! This Devī is now become known in this world as Kālarātri, the night of destruction, at the end of the world, identified with Durgā, the Filler of all the desires. The Ambikā Devī, then, began to look splendid, decked with various ornaments ; Her beautiful form began to look very lovely. The Devī Ambikā then smiled a little and said, “Better be fearless ; I will slay just now your enemies. It is My incumbent duty to carry out your purposes ; I will therefore slay in battle Nis’umbha and others for the sake of your happiness.”

8-30. Thus saying, the Devī Bhagavati, elated with pride, mounted on lion and, taking Kālikā with Her, entered into the city of Sumbha, the enemy of the gods. Ambikā went to a garden adjoining the city accompanied by Kālikā, and began to sing in such a sweet melodious tune that enchants even the God of Love, who fascinates the whole world. What more can be said than the fact that, hearing that sweet melodious song, the birds and beasts became enchanted ; the Devas then began to feel much pleasure from the sky. In the meanwhile Chanda, Munda the two dreadful Asuras, and attendants of Sumbha, came out accidentally there on their sportive excursions and saw the beautiful Ambikā Devī singing and Kālikā Devī sitting before Her. O best of Kings ! No sooner Chanda, Munda saw the extraordinary beauty of the Goddess Bhagavati, than they went at once to Sumbha. On approaching towards the lord of the Daityas sitting in his room, they bowed down and told thus in a sweet voice :—“O King ! Here has come from the

Himālayās a woman accidentally, mounted on a lion ; Her limbs are shining with all good signs so much so that even the God of love would be enchanted by Her sight. Nowhere, in the Devalokas, the Gandarbha Loka or in this earth can be found such a beautiful lady; we never saw nor heard about such a lady before. O King ! That lady is singing so beautifully and pleasingly to all that even the deer are standing motionless by Her side enchanted, as it were, by Her melodious voice. O King ! That Lady is fit for you ; therefore determine first whose daughter is this lady, what for she has come there and then marry Her. Know this as certain that such a beautiful lady is not to be found anywhere in this world. Therefore do you bring Her to your house and marry Her. O Lord of men ! You have acquired all the gems and jewels of the Devas ; why not, then, accept this Gem in the form of a lady ? O King ! You have taken by force the exquisitely beautiful Airāvata elephant of Indra, the Pārijāta Tree, the seven faced horse Uchchaisravā, and many other jewels. You have acquired by your might the Prince of Jewels, the celestial car of the Creator Brahmā, ensigned by the emblematic Swan. You have dispossessed Kuvera of his treasure of the value of a Padma (one thousand billion) and Varuṇa, the God of oceans, of his white umbrella. O King ! When Varuṇa was defeated, your brother Niśumbha took perforce his Paśa's weapon. O King ! The Great Ocean gave you, out of terror, various jewels and honoured you by presenting a garland of lotuses which never fade away. What more can be said than the fact that you have conquered the Death and took away His force and that you have easily conquered Yama, the God of Death and have taken from Him His horrible staff. O King ! You have brought that Heavenly cow which came out when the ocean was churned ; that cow is still with you ; what more to say than that Menaka and other Apsarās are under your control. Thus you have got by your strength all the jewels. Why, then, are you not taking this exquisitely beautiful lady, the Prince of Jewels, amongst women. O King ! All the jewels in your house, will serve their real purpose, no doubt, then and then only when they will shine with this queen of jewels—this Lady. O Lord of the Daityas ! There cannot be seen in all the Trilokas such a Beautiful Lady as this that I have now described before you. Therefore bring this Beautiful Lady quickly and accept Her as your wife.

31-35. Vyāsa said :—“ O King ! Hearing thus the sweet words of Chanda and Munda, Śumbha spoke gladly to Sugrīva who was close by :—“ Go, Sugrīva, do my messenger's work ; you are well skilled in these things. Speak so that the Beautiful Lady of thin waist may come over to me. Those who are well versed in the science of amorous love desire

that only two methods are to be adopted by the clever persons towards the female sex :—(1) conciliation and gentle words and (2) gifts and presents. For if the policy of division or sowing dissensions be applied, then hypocrisy is shewn and that means the improper manifestation of love sentiment ; whereas if chastisement be applied then the love sentiment becomes interrupted. Therefore, the wise have condemned these as corrupt means. O Messenger ! Where is that woman who does not come round excited with passion when good and sweet words are spoken to her in accordance with the Šama and Dâna methods?

36-37. Vyâsa said :—Sugriva, hearing the nice skilled words of Sumbha went hurriedly to the spot where existed the Mother of the Universe. He saw the Fair Lady mounted on a lion, saluted Her and spoke gently and sweetly as follows :—

38 49. The messenger said :—“ O Beautiful One ! S'umbha, the enemy of the Gods and the King of all, is beautiful in all respects, the ruler of the three Lokas, a great hero and conqueror of all. Hearing your beauty and loveliness, that high-souled monarch is so much attached to you and has become so very passionate that he has sent me to you to express his views. O One of delicate limbs ! Please hear what that Lord of the Daityas has spoken to Thee, after duly saluting Thee, words full of love and affection towards Thee :—O Beloved ! I have defeated all the Devas and have thus become the Lord of the three worlds ; specially I partake of all the offerings made in-sacrificial acts and ceremonies, without moving away from my house. I have taken away all the gems, jewels and wealth that belonged to the Devas ; consequently the abode of the Gods has become now worthless, on account of all its jewels being carried away. O Fair One ! I am now enjoying all the jewels that exist in the Trilokas ; so much so that all the Devas, Asuras, and human beings are passing away their times, subservient to Me. But no sooner Thy qualifications reached my ears Thou hast penetrated into my heart and hast made me completely subservient to Thee ; O Fair One ! What am I to do now ? Whatever Thou commandest, I am ready to do that ; verily I am now Thy servant ; so Thou ought'st to save me from the darts of passion.” O One having swan-like eyes ! I am verily made your captive. Specially I am extremely agitated by the arrows of Cupid ; therefore dost Thou serve me when Thou wilt be made the Lord of the three worlds and thus enjoy the incomparably excellent things. O Beloved ! I will remain ever Thy obedient servant up to the last moment of death. O Excellent One ! I cannot ever be killed by the Devas, Asuras and human beings. O Fair-faced One ! Thou wilt be always prosperous and fortunate. Thou

wilt be able to sport anywhere Thou likest. O Devī ! Please ponder over the above words of the Lord of the Daityas in Thy heart and speak out Thy views gladly and with the same sweetness in reply ; O Brisk One ! I will go immediately to Śumbha and inform him about Thy mind.

50. Vyāsa said :—“ O King ! The Devī, ready to serve the cause of the Gods, heard the messenger's gentle words and replied smiling and sweetly.

51-66. Śrī Devī spoke :—I know fully well Śumbha and Niśumbha ; the King Śumbha is very powerful, the conqueror of all the Devas, and the destroyer of enemies. He is the repository of all good qualities, the enjoyer of all pleasures, very valorous, charitable and is beautiful, in fact a second Cupid. He is adorned with thirty-two auspicious signs ; particularly he is a hero and cannot be killed by the Devas or human beings. O Messenger ! Knowing this I have come here to have a look of that great warrior Śumbha. The jewel comes in contact with gold to increase its lustre; so I have come here from afar to see my husband. On seeing all the Devas, Gandharbas, Rākṣasas and the eminent beautiful persons on the earth I have come to know that they are all terror stricken and almost unconscious and shudder at the name of Śumbha. So, on hearing about his abilities, I have now come here to see him. O Messenger ! O Fortunate One ! Better now go back to the great hero Śumbha and speak to him in private the following sweet words of Mine :—“ That you are foremost amongst the powerful ; beautiful of the beautifuls, skilled in all the branches of learning, well qualified, charitable, clever, born of a high noble family, energetic, and conqueror of the Devas ; especially, by the cheer force of your arms, you are so much exalted and you now enjoy all the gems and jewels. Therefore, O King ! Knowing your qualifications, I have come truly of my own accord to your city with the desire of getting for Me a husband. O High-souled One ! I am fit for your consort. O Lord of the Daityas ! There is a slight hitch in My marriage. It is this :—In my early days while I was playing with My comrades, I promised before them privately partly out of childishness and partly out of vanity for bodily strength that I will certainly marry that hero who is powerful like Me and who will defeat Me in battle, thus testing his powers and weaknesses. My comrades laughed at my words and spoke with wonder “ Why has this girl made such an extraordinarily difficult promise ? ” Therefore, O Monarch ! Better marry Me and fulfil My desires after knowing My strength and defeating Me in a battle. O Beautiful One in all respects ! Better come yourself or your younger Niśumbha and perform the marriage ceremony after defeating Me in the battle-field.

Here ends the Twenty-third Chapter in the Fifth Book on the prowess of Kaus'iki in Sri Mad Devi Bhagavatam, the Mahapurāṇam of 18,000 verses by Maharṣī Veda Vyāsa.

CHAPTER XXIV.

1-12. Vyāsa said :—“ O King ! The messenger was thunderstruck with Devi's words and said :—“ O Beautiful Lady ! What art Thou speaking ? It seems that Thou dost not think on this matter, owing to Thy feminine nature. O Devi ! Thou art boasting in vain ; how canst Thou expect to conquer Śumbha in a battle when he has conquered Indra and other Devas and many other Dānavas ? O Lotus-eyed One ! There is no hero in the three worlds that can conquer Śumbha in battle ; Thou seemest to be a mere trifle before that King of Demons in a face-to-face fight. O Fair One ! Nowhere ought to be said any words without being thought over ; one must weigh one's own and other's might and then speak accordingly. The King Śumbha, the Lord of the three worlds, enchanted by Thy fascinating beauty, is desirous of Thee ; therefore dost Thou fulfill his desires and become his beloved wife. Thou better now abandonest Thy illiterate nature and worshipest Śumbha or Nis'umbha ; I am speaking for Thy good ; so keep my words. The amorous love sentiment is the best of nine prevailing sentiments. Therefore every intelligent being ought to cherish with gladness this amorous feeling. And if Thou, O Weak girl ! dost not go to Śumbha, then that Lord of the Earth will become very angry and will order his servants to take Thee perforce before him. O Fair One ! Those proud Demons will carry Thee by holding Thy hair before Śumbha ; there is no doubt in this. O thin bodied One ! Better forego Thy boldness in every way and keep Thy self-respect. Thou art the object of respect and admiration and so should go before him. What difference is there between the fight which makes one's body liable to cuts and wounds by sharp arrows and pleasures that arise out of sexual intercourse ! These are like the two opposite poles ; therefore judge what is useless and what is useful and keep my good advice. Thou shalt be exceedingly happy if Thou servest Śumbha or Nis'umbha.

13-19. The Devi spoke :—‘ O Messenger ! You are fortunate ; you are well trained to speak out truth ; I know full well that Śumbha and Nis'umbha are strong. Still out of My childish nature, the promise that I made before I cannot undo it. Therefore speak to the powerful Śumbha or Nis'umbha that none can be my husband simply from his beauty. Without defeating Me in battle no one can marry Me. So conquer Me soon and marry Me as you like. Though of a weaker sex, I have come here

to fight; know this as certain. Therefore if you be capable, fight and do the duty of a warrior. And if you be terrified by seeing my trident or if you want your life, quit the Heavens and this earth and go down to Patala without any delay. O Messenger ! Go just now to your master and tell him sweetly these words. Then that powerful Lord of the Danavas will judge what ought to be done. O Knower of Dharma ! To speak out truth before an enemy, before one's own master is certainly the duty of a messenger in this world ; therefore go quickly and tell him what are verily true.

20-21. Vyasa said :—O King ! The messenger was quite surprised to hear the bold words, though full of reason and morals, of the Devi, puffed up by the vanity of Her strength and departed. Coming to the Lord of the Daityas, the messenger bowed down before his feet and told him sweet words, full of morals, in a very humble way after pondering over and over again what he would say.

22-29. The messenger said :—O King ! Words, true and the same time sweet, ought to be spoken before one's master ; but these are very rare in this world. On the other hand, if unpleasant words be spoken, the King gets very angry. So I am very anxious now. O King ! Whether that lady is weak or strong, whence has She come, whose wife is She, I have not been able to ascertain all these. How then can I say about Her conduct ? But, on seeing that harsh speaking woman, I have come to understand this much that She is exceedingly haughty and has come to fight. O King ! You are very intelligent ; therefore judge what ought to be done after hearing only what that lady has told me to speak to you. That Lady said :—"In days of childhood, while I was playing, out of my childish nature, I promised before my comrades that I would marry that valiant warrior who would defeat me thoroughly in a battle and thus curb My pride. O best of kings ! You are religious ; so you ought to make My word turn out false. Bring Me under your control by defeating Me in a battle." O King ! Hearing these words I have returned ; now do whatever you like. That Lady is determined to fight and is waiting there, firmly mounted on a lion, and with various weapons in Her hands. Now judge and do what is best.

30. Vyasa said :—"O King ! Hearing thus the words of Sugriva, the king S'umbha asked his hero brother Nis'umbha who was close by.

31-32. O Brother ! You are intelligent ; speak out truly what ought to be done now ? The lovely woman is challenging us to fight. Shall I go to fight or you would go with forces ? I will do whatever you say.

33-34. Niśūmbha said :—O King ! It is not proper that you or I would go to the battle field. Better send Dhūmrlochana to the field quickly. Let that hero go there and defeat that beautiful Lady and bring Her here. You can then marry Her.

35. Vyāsa said :—Hearing thus his younger brother's words, Śumbha filled with anger, instantly sent Dhūmrlochana who was close by to battle.

36-40. Sumbha said :—“O Dhūmrlochana ! Take a vast army and go at once to the battle-field and bring that stupid Lady, vainly boasting of Her strength. If any Deva, Dānava or any other powerful human being take Her side, kill him instantly. Slay Her companion the Goddess Kāli and bring Her too. Do all these responsible duties and return quickly. That Chaste Lady is to be protected by all means. The body of that thin Lady is very delicate ; so shoot arrows at Her very carefully and see that they are not sharp. But kill those that will help Her with weapons in their hands. Try your best to protect Her, never to kill Her.

41-60. Vyāsa said :—“O King ! No sooner ordered thus by the king, Dhūmrlochana bowed down to the king, and, accompanied by sixty thousand Dānava forces, quickly went to the battle-field and saw there that the Lady was sitting in a beautiful garden.” Seeing that deer-eyed Lady, Dhūmrlochana began to address Her with great humility and in sweet words full of reason and goodness. O Devī ! O highly Fortunate One ! Hear ! Sumbha is very much distressed owing to Thy absence. Lest there be any break in the love sentiments, that King, a wise statesman, sent a messenger with instructions to speak Thee in sweet and suitable terms ; but, O fair One ! That messenger, on arriving before the King had told all the contrary words. O Knower of love sentiments ! Hearing thus the messenger's words, my lord Śumbha, sick with love, has become immersed in cares and anxieties. That messenger had not been able to realise the true meaning of Thy words. O honourable Lady ! “The sentence uttered by Thee “He who will conquer me in battle” is full of deep meanings ; he was stupid ; hence he could not realise the meaning of the word “battle” intended by Thee. O Beautiful One ! “Battle” means two different things according to persons for whom it is intended ; it is of two kinds :—One out of excitement and another out of sexual intercourse. With Thee, the sexual intercourse is intended ; and with any other enemy, excitement in a real fight is meant. Out of these, the fight of sexual intercourse is full of sweetness and the fight with enemies is painful. O Beautiful One ! I know Thy intentions fully. In Thy heart reigns

that fight of sexual intercourse. Knowing me as expert in these affairs, the king Sumbha has sent me to-day to Thee with a vast army. O highly Fortunate Lady ! Thou art clever and shrewd ; hear my gentle words ; serve Śumbha, the lord of the three worlds, the destroyer of the Deva's pride. Thou wilt be the dearest queen-consort and enjoy the best pleasures. The powerful Śumbha knows the real meaning of the fight of sexual intercourse ; so he will easily conquer Thee. When Thou wilt shew various amorous gestures, he will also show his feelings. And the the Kālikā Devī, your companion will remain with Thee as a helping mate in your vital pleasures. The lord of the Daityas, expert in the science of love, will certainly conquer Thee engaged in amorous fight and will lay Thee stretched on a soft bedding and will make Thee tired ; he will make Thy body covered with blood by striking with nails and he will bite Thy lips to pieces ; then Thou wilt perspire profusely and wilt cease fighting. Thus Thy mental desire for fight—sexual intercourse—will be satisfied. O Beloved ! At Thy mere sight Śumbha will be completely subject to Thee. Therefore dost Thou keep my sweet and beneficial words. Thou art an honourable Lady ; and Thou wilt be highly honoured by all if Thou marriest Śumbha. Those are certainly very unfortunate who like fighting with weapons. O Beloved! The sexual intercourse is always favourite to Thee ; therefore it is not worthy of Thee to fight with weapons. Therefore dost Thou make the king free of sorrows by pouring on him Thy mouth nectar and by making his heart bud forth by Thy kicking, as Bakula and Kurubaka trees blossom forth when drenched with mouth nectar and Asoka tree gets blossomed by the kicking of women.

Here ends the Twenty-fourth Chapter of the Fifth Book on the description and Dhūmrlochana giving the news in Śrī Mad Devī Bhāgavatam, the Mahā Purāṇam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXV.

1-7. Vyāsa said :—“O Janamejaya ! When Dhūmrlochana ceased speaking, the Devī Kālikā made a wild laughter and began to speak sweetly thus :—O Stupid ! Skilled in flattery, you know only how to use jugglery of words like an actor ; do you think that your ends will be served if you speak only sweet words ; this can never be. O Stupid ! Fight now ; there is no need of useless words. You are strong and have been sent by that wicked Demon with a great army. This Devī, out of wrath, will kill you, Śumbha, and Niśumbha and other commanders by Her arrows and will then return to Her abode. Where is that stupid Śumbha ? And where is this Devī, the Great Enchantress of the Universe !

Their marriage in this world is entirely out of question and can never take place. O Stupid ! What do you think that a lioness becoming very passionate, would make an ordinary jackal her husband ? or would a she-elephant prefer an ass ? or would a heavenly Cow like a bison ? Go to Sumbha and Niśumbha and tell truly to them :—“Fight or go instantly to Pātāla.”

8-10. Vyāsa said :—“O Fortunate One ! The Demon Dhūmrlochana, hearing thus the Kālikā’s words, became very angry and spoke with reddened eyes :—“O Ugly One ! I will slay Thee and this lion infatuated with pride in battle and take this Fair One to the king. O Kāli ! I have not been able to do this simply it would break our amorous love sentiments. O Quarrelsome One ! Otherwise I would have undoubtedly slain Thee just now with my sharpened arrows tipped with irons.

11. Hearing thus, Kālikā said :—O Fool ! Why do you boast vainly ? this is not the religion of a hero with bows and arrows in their hands. Shoot your arrows with all your might ; I will send you to the realm of Death.

12-31. Vyāsa said :—“O King ! Hearing the Devī’s words, Dhūmrlochana caught hold of his very strong bow and began to shoot arrows after arrows at Kālikā. Indra and the other Devas came out to see the fight on their best cars in the celestial space and shouted “Victory to the Devī” and thus eulogised Her. Then a deadly fight ensued between them with arrows, axes, clubs, S’aktis, and Muṣalas and various other weapons. Kālikā cut off at the very outset all the asses that carried the chariot by Her arrows and next broke his chariot and began to laugh repeatedly. O Bharata ! Then Dhūmrlochana becoming angry mounted on another chariot and began to shoot deadly arrows at Kālikā. Kālikā Devī, too, cut off those arrows into pieces before they reached Her and shot arrows after arrows on the Dānava in quick succession. Thousands of his soldiers near to him were killed ; the asses and the charioteer were killed and the chariot was broken. She cut off his arrows by Her swift serpent-like arrows and blew Her conchshell. The Devas seeing this became very glad. Dhūmrlochana, seeing himself displaced from his chariot, took up with anger his very strong Parigha weapon and came near to the chariot of the Devī. Then the Dānava, terrific like death, began to abuse the Devī and said :—“O Ugly tawny-eyed Kāli ! I will kill Thee just now.” Thus saying, he suddenly went near to Her and when he was about to throw his Parigha weapon on Her, the Ambikā Devī burnt him to ashes simply by Her loud shout (of defiance). Seeing Dhūmrlochana burnt to ashes, his soldiers became panic-stricken, and fled away immediately, crying aloud “O Father !” “O Father !” The Devas saw this and and gladly

showered from high heaps of flowers on the Devī. O King ! The battle ground then assumed a dreadful appearance ; at some places the slain Dānavas; at others, the horses; at other places elephants and at some other places the asses lay scattered, on the field. The herons, crows, vultures, the Pisāchas of the class Baṭabaraphas and jackals and other carnivorous animals, began to dance wildly and clamour hideously at the sight of the dead bodies, lying on the field. The Ambikā Devī then quitting the field, went to a distant place and blew Her conchshell so furiously and terribly that Śumbha heard that terrific noise, while he was sitting in his own residence. At the next moment, he saw that the Dānava forces had retreated, and they were coming there crying. Some of them were besmeared with blood all over the bodies ; some had got their feet, some their arms, cut asunder, some were devoid of eyes, some had got their backs broken; some had their waists broken ; some got their necks broken and some were going on bedsteads. Seeing them thus, Śumbha and Nis'umbha asked them :—“Where is Dhūmrlochana ? Why have you all retreated ? And why have you not brought that Lady? Where are the other forces ? Who has blown this horrible conch-shell ? O Fools ! Inform me quickly and truly all these things.

32-33. The soldiers said :—“O King ! Dhūmrlochana has been slain by Kālikā ; She has destroyed all the soldiers and has done extraordinary deeds. O King ! Know the blowing of the conchshell that has caused terror in the hearts of the Dānavas and has enhanced the joy of the Devas and is being resounded in the celestial space, is that done by the Ambikā Devī.*

34-45. “O Lord ! When the Devī broke the chariot of Dhūmrlochana by the multitude of Her arrows and killed the horses and at last slew Dhūmrlochana himself, when all the forces were slain by Her who appeared like a lion and when the rest of the army retreated, the Devas seeing all these were very much gladdened and showered flowers from the celestial sky. O King ! We have come to a perfect conclusion that we will not get the victory ; now consult with your expert ministers and do what is needful. O King ! The Supreme Goddess of the Universe is waiting there alone to fight with you without any help of any other forces ; this is a great wonder to us. O King ! Intoxicated with Her power, that Girl, fearless, is reigning there taking Her stand on the lion. All these seem wonderful to us. O King ! Consult with your councillors and out of the four policies peace, fight, retreat or remaining neutral, accept what is best. O Tormentor of the foes ! True ! There are no forces with the Devī, but the whole host of the Devas will take up Her cause in crisis, there is no

*Note.—In the Mārkandeya Purāṇa, Ambikā killed Dhūmra.

doubt. In due time, Hari and Hara both will come and assist Her ; now the guardians of the several quarters, the Lokapâlas are waiting by Her side in the celestial space. O Tormentor of the Gods ! Know that the Gandarbhas, Kinnaras, and human beings all will come timely and help Her. O King ! We guess all these. But that Lady does not want the assistance of anyone nor does She expect that any other body would do the work for Her. You must know this certainly, that She alone can destroy this whole Universe. What to speak of the Dânavas only ! O Highly Fortunate One ! Knowing all these, do as you like. It is the duty of the servants to speak beneficial and at the same time true words with moderation.

46-51. Vyâsa said:—O King ! Śumbha, the tormentor of others, hearing their words asked his younger brother in private:—“O Brother ! This Kâlikâ has slain to-day Dhûmralochana with his forces ; the few retreated and came over to me. Now the Ambikâ Devî, puffed up with pride is blowing Her conchshell. Brother ! The ways of Time are unknowable even to the wise. The grass becomes a thunderbolt and the thunderbolt becomes like a grass and powerless. Know thus the course of Destiny. O Fortunate One ! Now I ask you, what are we to do now ? Are we to entertain yet the desire of enjoying Ambikâ, or are we to fly away from here or are we to fight on ? Say quickly. Though younger, in times of difficulty, I consider you as my elder.

52-54. Hearing thus the Śumbha’s words, Nis’umbha said:—“O Sinless One ! Flight or taking refuge in a fort is not reasonable. To fight with this Lady is the best course. I will take the best generals and soldiers with me and will slay that Lady and quickly return. And if Fate be strong and prove it otherwise, then, after my death, think out again and again and do what is best.

55-60. Hearing thus the younger brother’s words, Śumbha said “You better wait ; let Chanda and Munda go to the battle, surrounded with forces.” To kill a hare it is not necessary to send an elephant. This is a very trifling matter ; the two great warriors Chanda and Munda will be freely able to slay Her. Thus saying his younger brother, the King Śumbha addressed Chanda Munda, who were waiting before him, thus:—O Chanda ! O Munda ! Take your forces and go quickly to kill that shameless Lady, puffed up with pride. O Pair of warriors ! Kill that tawny-eyed Kâlikâ in the battle and bring that Ambikâ Devî here quickly. Do this Great Service. And if that haughty Ambikâ be unwilling to come here, though taken as a captive, then kill that Durgâ, the ornament of the battle, too, by sharp arrows.

Here ends the Twenty-fifth Chapter of the Fifth Book on the killing of Dhūmralochana in Śrī Mad Devī Bhāgavatam, the Mahā Purāṇam, of 18,000 verses by Maharsi Vedavyāsa.

CHAPTER XXVI.

1-17. Vyāsa said:—“O King ! Thus ordered, the two strong warriors Chanda and Munda hurriedly went to the battle, accompanied by a vast army. There they saw the Devis, intent on doing good to the Gods. Then they began to address Her in conciliatory words. O Lady ! Dost Thou not know that the extraordinarily strong Sumbha and Niśumhha, the Lords of the Daityas have crushed down the Devas and vanquished Indra and have become intoxicated with their victory ? O Fair One ! Thou art alone ! Only Kālikā and Thy Lion are with Thee ! It is Thy foolishness that Thou art desirous to conquer Sumbha, who is endowed with all power. I think there is no adviser to Thee, man nor woman; the Devas have sent Thee here simply for Thy destruction. Think, O Delicate One ! over the powers of Thine as well as those of Thy enemy. Vainly dost Thou boast of Thy having eighteen hands. Before the great warrior Sumbha, the conqueror of the Devas, many hands and many weapons will be useless ; they will prove mere burdens. So dost Thou fulfil what reigns in the heart of Sumbha, the destroyer of the legs and the uprooter of the teeth of Airāvata elephant. Vain is Thy boast, O Beloved ! Follow my sweet words ; they will do good to Thee, O Large-eyed One ! They will destroy Thy pains and give Thee bliss. Those actions that lead to pain are to be avoided by the wise ; and those that bring in happiness are to be served by the Pundits, versed in the Sāstras. O Sweet speaking one ! Thou art clever. Look at the great strength of Sumbha with Thy eyes. He has enhanced his glory by crushing down the Devas. And if Thou thinkest the gods superior, that is false, for the wise men do not rely on the mere guess, full of doubts ; they believe what they actually see. Sumbha, hard to be conquered in battles, is the great enemy of the Gods ; they have been crushed down by him, and have therefore sent Thee here. O Sweet smiling One ! Thou hast been deceived by their sweet words ; they, prompted by their selfish ends, have sent Thee here simply to give Thee trouble. The friends that come with certain business and selfish ends are to be rejected. Friends out of religious motives are only to be sought for refuge. Verily I tell Thee that the gods are terribly selfish. Therefore dost Thou serve Sumbha, the conqueror of Indra and the lord of the three worlds ; he is a hero, beautiful, lovely, cunning and thoroughly expert in the

science of amorous love. Thou wilt get the prosperity of all the worlds by the mere command of Sumbha; therefore make a firm resolve and serve that splendid husband Sumbha.

18-30. Vyāsa said:—O King! The Universal Mother, hearing the words of Chanda spoke with a voice deep as thunder. O Boor! Why do you use false deceitful words? Fly away just now. Why shall I make S'umbha my husband, disregarding Hari, Hara and the other Devas? O You, a veritable Fool! I have no necessity for My lord; I have got nothing to do with my lord. I Myself am the Lord of all the beings; and I preserve this whole Universe with all the lords and beings therein. Note this. In ancient times I saw thousands and thousands of Sumbha and Ni'sumbha and I slew them all. I sent hundreds and hundreds of Daityas and Demons to the realm of Death. Before Me the hosts of Devas were destroyed in yugas after yugas. To-day the Daityas again will go unto destruction. The Time has come to destroy the Daityas; why, then, are you struggling in vain with your followers for your lives? Fight now and keep the Dharma of the warriors; death is inevitable; thinking thus, the high-souled ones should keep their name, fame, and respect. What business have you to do with Sumbha and Ni'sumbha? Follow the warrior's Dharma and go to Heavens, the abode of the gods. Sumbha, Ni'sumbha and your other friends and followers, all will follow you and will come here no doubt. O Stupid One! I will put an end to all the Dānavas to-day. Therefore cast aside your weakness and go on, fight. I will slay you and your brother just now; next I will kill the proud Rakta Vīja, Ni'sumbha and Sumbha and the other Dānavas in the battle-field and will then go to My desired place. Now remain here if you like or fly away quickly. You have been fed in vain because you fear to fight. What use is there now in using sweet words like a weak and distressed man. Well! Take up your arms now and fight.

31-61. Vyāsa said:—O King! Chanda and Munda, elated with pride, got excited at the Devi's words, became angry and made a violent noise with their bow strings. The Devi, too, blew Her conchshell so loudly that the ten quarters of the sky reverberated; in the meanwhile, the powerful lion became very angry and roared loudly. Hearing that sound Indra and other Devas, the Munis, Yakṣas, Siddhas, and Kinnaras became all very glad. A dreadful fight then ensued between Chandikā and Chanda with arrows, axes and other weapons, causing terror to the weak. The Chandikā Devi became very wrathful and cut off to pieces all the arrows shot by Chanda and then hurled arrows serpentlike on him. Then the sky over the battle ground seemed to be overcast with arrows just as the

clouds get covered over with locusts, dreadful to the cultivators. In the meanwhile Mūnda, exceedingly terrible, came up to the field, taking with him his army and becoming impatient with anger began to shoot arrows. Seeing that multitude of arrows, Ambikā got very angry ; out of Her frowny look, Her eyebrows became crooked, Her face became black, and Her eyes turned red like Kadali flowers ; at this time suddenly came out of Her forehead Kālī. Wearing the tiger's skin, cruel, covering Her body with elephant's skin, wearing a garland of skulls, terrible, with a belly like a well dried up, mouth wide open, with a wide waist, lip hanging loosely, with axe, noose, Siva's weapon, in Her hands, She looked very terrible like the Night of Dissolution. She began to lick frequently and forcibly dashed into the Dānavas army and began to destroy it. She angrily began to take the powerful Dānavas by Her arms and pouring them into Her mouth crushed them with Her teeth. Taking the elephants with bells by Her own power in Her hands She put them all into Her mouth and swallowed them all with their riders and began to laugh hoarsely. Thus camels, horses and charioteers with chariots all She put into Her mouth and began to chew them all grimly. O King ! Seeing that the forces were being thus destroyed, the two great warriors Chānda and Mūnda began to shoot arrows after arrows without intermission and covered the Devī with them. Chānda hurled the Sudarśan-like disc, lustrous like the Sun, with great force against the Devī, and frequently shouted thundering cries. Seeing him roaring and the lustrous disc coming towards Her like another sun, She shot at him arrows sharpened on stones so that the warrior Chānda became overpowered by them and lay down senseless on the ground. The powerful Mūnda seeing his brother unconscious became very much distressed with grief ; but he got angry and began to shoot arrows immediately on the Devī. Chāndikā Devī hurled the weapon named Iṣikā and thus cut off to pieces all the dreadful arrows of Mūnda in a moment and shot Ardha Chandra (semi-circular) arrow at him. With this arrow the powerful Asura was deprived of his pride and made to lie down unconscious on the earth. Mūnda thus lying on the ground, a great uproar arose amidst the army of the Dānavas ; and the Devas became delighted in the sky. In the meanwhile Chānda became conscious and taking a very heavy club hurled it violently on the right hand of Kālikā. Kālikā rendered that blow useless and instantly tied down that Asura by Her Pāsa weapon, purified by Mantras. Mūnda again rose up, and, seeing his brother in that fastened condition, came to the front well armoured and with an exceedingly strong weapon called Śakti. Seeing the Asura coming, She instantly fastened him down like his brother. Taking

the powerful Chanda and Munda like hares and laughing wildly, Kali went to Ambikā, and said :—“ I have brought the two beasts very auspicious as offerings in this sacrificial war. Kindly accept these. Seeing the two Dānavas brought, as if they were the two wolves, Ambikā told her sweetly :—O Thou, fond of war ! Thou art very wise ; so dost not commit the act of envy nor dost leave them ; think over the purport of my words and know that it is Thy duty to bring the Deva’s work to a successful issue.

62-65. Vyāsa said :—“ O King ! Hearing thus the words of Ambikā, Kālikā spoke to Her again :—‘ In this war-sacrifice there is this axe which is like a sacrificial post ; I will offer these two as victims to Thy sacrifice. Thus no act of envy will be committed (*i. e.*, killing in a sacrifice is not considered as envy).’ Thus saying, the Kālikā Devī cut off their heads with great force and gladly drank their blood.” Thus seeing the two Asuras killed, Ambikā said gladly :—“ Thou hast done the service to the gods ; so I will give Thee an excellent boon. O Kālikā ! As Thou hast killed Chanda and Munda, henceforth Thou wilt be renowned in this world as Chāmuṇḍā.

Here ends the Twenty-sixth Chapter of the Fifth Book on the killing of Chanda and Munda in Sri Mad Devī Bhāgavatam, the Maha Purāṇam, of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXVII.

1-14. Vyāsa said :—“ O King ! Seeing the two Dānavas killed in the battle, the remnant soldiers all fled away back to Sambhu. Some of them were cut and wounded in many places by arrows, some had their arms severed, some were bleeding ; thus they entered crying into the city. On reaching the lord of the Daityas, they began to make frequently the noise indicative of danger and exclaimed “ O King ! Save us, Save us ; Kālikā is devouring everything to-day.” The two great warriors Chanda the Munda, the tormentors of the Devas, were slain by Her ; all the soldiers were devoured by Her ; we have fled away panic-stricken. O Lord ! Kālikā has rendered the battle-field horrible by the dead bodies of elephants, horses, camels, warriors, and foot soldiers. A river of blood is flowing there of which the flesh of the soldiers is sufficient mud, their hairs are like aquatic plants, the broken chariot wheels are like whirlpools, the severed arms and feet are like fishes and their heads look like Tumbi fruits (long gourds). O king ! Save your line ; go quickly to Pātāla. The Devī has become angry and will, no doubt, destroy our

race. Even the lion is eating away the Dānavas; and the Kālikā Devī is killing innumerable Dānavas by Her arrows. Therefore, O king! What intentions are you cherishing in your mind? Is it that you have desired to be merely slain with your younger brother Nis'umbha? And what good purpose will this cruel woman, destroying your race, serve, for Whose sake, you have desired to kill all your friends? O king! Victory or defeat in this world are under the Daivā. The wise never risk to meet with great difficulties for the gratification of an ordinary whim. O Lord! Look at the wonderful deeds of that Great Creator? What more wonder can there be than this that a woman alone killed all the Dānavas. O king! You have conquered by the help of your army all the Lokapālas (guardians of the quarters of the sky); but now that Lady, though alone and unsupported by anybody, is challenging you to fight.

15-24. O King! In ancient times, in the holy pilgrimage of Puṣkara, the sacred place of the Devas, you performed austerities when Brahmā, the Grandsire of all the worlds, came to you to grant a boon. Then you asked the boon and wanted to become to be immortal. But when Brahmā refused to grant it you wanted from him and were granted that you would not be killed by any male being, be he a Deva, Dānava, a man, Nāga, Kinnara, Yakṣa, or any other person. O Lord! For that very reason we think now that this Lady has timely come to kill you. Think over it seriously and cease fighting. O King! This Devī is the great Mahā-Māyā, the Highest Prakriti; It is She that devours everything at the end of a Kalpa. This auspicious Devī is the Creatrix of all the worlds and the Devas. She is the embodiment of the three qualities, endowed with all the powers. She is Tāmasi, i. e., is the Destructrix of the whole world. This Devī can never be conquered, Imperishable, Eternal, She is the Sandhyā and the Refuge of the Devas. She is Gāyatri, the Mother of the Vedas. She is All-knowing and always manifested. This Undecaying Lady is void of any Prākritic attributes, though She at times possesses attributes. She is Success Incarnate and bestows success to all; She is Bliss Herself and gives bliss to all. This Gaurī bids all the Devas discard all their fears. She is Śuddha Sattva. Thus, knowing, O king! Quit thy inimical feelings to Her; seek refuge unto Her; the Devī would then certainly protect you. Be obedient to Her and save your race. Then the remnant Dānavas will be able to live for a very long time.

25. Vyāsa said:—O King! Hearing thus, Śumbha, the conqueror of the Devas, told them truly in words becoming of a hero.

26-42. Śumbha said:—“O Fools! Hold your tongue. You have fled because your desire to live is very strong. So you better go to

Pātāla without any delay." This world is under the 4th vol of Fate ; so I need not think about Victory. I am under i By Fate just as Brahmā and other Devas are under it. Brahmā, Vayu, Rudra, Yama, Agni, Varuṇa, Sūrya, Chandra, and Indra are all under the sway of this Destiny. O Fools ! Whatever is inevitable will certainly come to pass. What need I think over it then ? The effort also comes to be of such a nature as will lead to that ordained by Fate. Thus thinking, the wise never grieve ; especially the wise ones never leave their own Dharma for fear of death. The happiness, pain, longevity, birth and death of all the embodied souls are all determined by Fate when their proper time arrives. See ! When the time is over, Brahma, Visnu and Mahadeva, the lord of Pārvatī die away; on the expiration of their terms of lives, Indra and other Devas go to destruction. Similarly I am also completely under the sway of time ; so what doubt is there that I, too, will go to destruction when I have observed my own Dharma ! This Lady is challenging me to fight of Her own will ; how can I fly away and live hundreds of years. I will fight to-day. Let the result come whatever it may. I will gladly take the victory or defeat whatever the case may be. The learned approving of the cause of effort declare Fate as fictitious ; those who realise their sayings know that they are full of reason. Without exertion no end can be achieved ; weak persons depend on the destiny. Foolish persons say that Fate is strong ; but the wise do not say so. There is no proof whether Fate exists or not ; in fact what is called Fate is invisible ; how can it then be seen ? Has anybody seen Fate ? It is simply a scare for the illiterate, remedy only to console one's mind in times of distress. Simply proximity to a grindmill without any man's effort cannot grin' a material. Therefore if exertion be made in proportion to the gravity of the work, success is sure to ensue ; if exertion be made less in proportion, the work does not come to a successful issue. If time, place and one's enemies' forces be correctly taken into account and then if the proper attempts be made, success follows ; thus Brihaspati has said.

43-44. Vyāsa said :—"O king ! Thus making a firm resolve to send the powerful Bṛaktabija to the battle with a vast army; Sumbha said :—"O Rājyoji ! You are a very powerful hero ; therefore do you go to the battle. O Fortunate One ! Fight as you are the strength of your forces.

45-46. Bṛikshuṇa said :—"O king ! You need not be a bit anxious for this work. Certainly I will either slay Her or I will bring Her under your control. Please see my skill in this warfare ; that Lady, favourite

of the gods, I am worth nothing ; I will just now conquer Her and make Her your slave.

47-50. Vyāsa said :—“O Best of Kurus ! Thus saying, the powerful Raktabija mounted on his chariot and went to the battle accompanied by his forces. The battalion consisted of cavalry, infantry, chariots, and elephants. Thus surrounded he departed from the city for that Devī, seated on a mountain. Then the Devī, seeing him coming, blew Her conchshell ; the Dānavas were terrified at that sound and the joy of the Devas increased. Hearing that sound Raktabija came very hurriedly to Chāmuṇḍa and began to speak to Her sweetly.

51-62. O Girl ! Do you think me weak and thus want to terrify me with the sound of my conchshell ? O Lean One ! Have you taken me to be a Dhūmalochana ? O Sweet speaking one ! My name is Raktabija ; I have come here for Thy sake. If Thou desirest to fight, be prepared ; I am not a bit afraid of that. O Dear ! You saw those who were weak ; I do not belong to that class. Therefore dost Thou fight as Thou likest and then Thou wilt be able to ascertain my strength O Beautiful ! If Thou didst serve the old persons before, if Thou hadst heard the science of politics and morals, if thou hadst studied the political economy, joined the assemblage of the Pundits or if Thou hast been well versed in literature and Tantras, then hear this my good counsel which will serve as a medicinal gift to Thee. Out of the nine sentiments, the Śringāra (Amorous love sentiment) and Sānti (Peace) are considered as the chief by the assemblage of the Pundits. Again out of these two, the love sentiment is the king. Drenched with this sentiment, Viṣṇu lives with Kamalā ; Brahmā, the four-faced, lives with Sāvitri ; Indra with Sachī and Śāṅkara resides with his wife Umā. The tree stands with creepers surrounding it, the deer lives with his female deer, the pigeon lives with the female pigeon ; thus all the beings are very attached to this sentiment of remaining in couples. Those who cannot enjoy owing to certain disease or illness, they are deprived by Fate of such enjoyments. Those who are ignorant of this love sentiment in couples, they are deprived of it by the sweet jugglery of words of the cheat and yet attached to the Peace sentiment. When delusion, the destroyer of Buddhi, the common sense, occurs, when the violent, indomitable anger, greed, and lust arise, where, then, is the place for Knowledge and dispassion ? Therefore, O Auspicious One ! Dost thou marry the beautiful S'umbha or the powerful Niśumbha.

63. Vyāsa said :—O king ! When Raktabija spoke all these words, standing before the Devī Kālikā, Ambikā and others, he began to laugh.

Here ends the Twenty-seventh Chapter of the Fifth Book on the description of the war of Raktabija in S'rî Mad Devî Bhâgavatam, the Mahâ Purânam, of 18,000 verses by Maharsi Veda Vyâsa.

CHAPTER XXVIII.

1-5. Vyâsa said :—“O King ! The Devî, hearing thus, laughed and spoke the following reasonable words, in a voice deep as a rumbling cloud :—O Dull brained one ! Already I told to that messenger before in reply to you ; why then do you boast in vain ? If there be any such in the three worlds who can stand equal to Me in appearance, strength, and prosperity, I will marry him. Go to Šumbha and Nis'umbha and inform them that thus I promised before ; therefore let any of them conquer Me in battle and then marry Me according to the prescribed rules. You have come here to execute the order of Šumbha ; so either stand up and fight or fly to Pâtâla with your King.

6-11. Vyâsa said :—“O King ! Hearing the Devî's words, the Dânava was filled with anger and began to shoot dreadful arrows at once on the Lion. Ambikâ, then, ready-handed, seeing the multitude of arrows coming in the sky like serpents, cut them off in a moment to pieces by Her sharp arrows. The Devî, then, drawing Her bow, shot arrows sharpened on stone at the great Asura Raktabija. Then that wicked Demon, thus shot at by the arrows, fell unconscious on the chariot. When he lay thus senseless, a great uproar arose amidst his army and the soldiers began to cry aloud saying “Alas ! We all are killed.” Then Šumbha, the king of the Asuras, hearing the sound of Boombâ (a danger cry by hands and mouth) ordered all the Dânavas to be ready for the battle.

12. Then J'umbha said :—Let all Kâmbojas* go to the battle with all their forces ; let other powerful heroes, especially the Kâlakeyâs, too, who are very strong heroes, go up for the battle.

13-33. Vyâsa said :—“O King ! Thus ordered, all the fourfold army of Šumbha, viz., cavalry, infantry, elephants and chariots, went out, intoxicated for war, to the battle ground where the Devî existed. The Devî Chândikâ, seeing the Dânava forces coming near, made at once terrible sounds frequently. The Ambikâ Devî also made the sound with Her bowstring and blew Her concheshell. Kâli, then, shouted aloud opening Her mouth widely. The powerful Lion, the Devî's Vâhana, hearing the terrible sounds, roared so loudly that the Dânavas were struck with strange terror. The powerful Dânavas, then, hearing that sound became

* Note:—Kâmboja, name of a people and their country. They inhabited the Hindoo Koosh mountain which separates the Gilgit valley from Balkh, and probably extended upto little Tibet and Lâdak. The Kalakeyas may be the Afridis.

impatient with anger and shot arrows after arrows on the Devi. The wonderful horrible battle, then, ensued, causing horripilation and the Saktis of Brahma and the other Devas began to come to Chandika Devi. The Devis, the wives of the several Devas, then went, to the battle-field in their respective forms with ornaments and Vahanas as generally on such occasions. The Sakti (wife) of Brahma named Brahmāni, mounting on the back of Her Swan came there with a string of beads and Kamandalu (an wooden waterpot used by ascetics). The Vaisnavi with Her yellow robes came there mounted on Garuda (the sacred bird of Vishnu, the carrier of Him) with conch, discus, club, and lotus in Her hands. The Devi Sankari, the wife of Siva, the Auspicious One, arrived on the back of Her Bull. The emblem of half-moon was on Her forehead while in Her hands She held snake, bracelet, and trident (Trisula) and the sign of fearlessness for Her devotees. The beautiful wife of Kartika, Kaumari Devi, looking like Kartika, came to fight there mounted on a peacock. The fairfaced Indrani, decked with ornaments on Her several limbs, came there to fight, with thunder-bolt in Her hand, mounted on the elephant Airavata. The Varahi Devi looking like a female boar, came also, seated on an elevated seat of departed souls (Preta). The Narasimhi, resembling Nrisimha (the Man Lion Incarnation) came there. The wife of Yama, looking fearful like Yama arrived there on the battle-field smiling and with staff in Her hand and mounted on the back of a buffalo. Thus the wives of Kuvera, Varuna, and other Devas came there with proper forms, Vahanas, ornaments, accompanied by their forces and all excited. Seeing them all, the Devi Ambika became glad; the Devas, too, became peaceful and expressed their great joy: the Danavas were afraid at the sight of them. Sankara, auspicious to all the beings, came there to the battle-field, surrounded by these goddesses and thus said to Chandika:—Slay quickly all these Asuras, Sumbha, Nisumbha and all other Danavas to serve the cause of the Devas. Let all the goddesses destroy the Danava race and thus free the world from dangers; they may, then, return to their own abodes. Let the Devas get their shares of sacrifices, let the Brähmapas perform the sacrificial acts, and let all the creatures, moving or not moving, be happy. Let all calamities such as proceed from drought, excessive rain, rats, foreign invasion, locusts and birds, bats, etc., come to an end. Let the clouds bestow rains regularly and let the cultivation yield ample harvests. Note here that rats bring in plague.

34-40. Vyasa said:—"O king! When Sankara, the Lord of the gods and Auspicious to all, said thus, a wonderful female ensued out of the body of Chandika, very furious, horrible, with hundreds of jackals surrounding and yelling; then that Sakti, of dreadful appearance, said

to the five-faced S'iva, smiling :—O Deva of the Devas ! Go quickly to the lord of the Daityas ; do the duty of a messenger for us, O Destroyer of lust ! O S'ankara ! Tell that haughty lustful S'umbha and Nis'umbha leave the Heavens and go to Pâtâla. Let the Devas reign in the Heavens; Indra go to his own beautiful throne ; let all the Devas go to their appropriate places in Heaven and receive their sacrificial offerings duly. And in the Demons desire to live, let them go quickly to the city of Pâtâla where other Dânavas are dwelling. Else, if they like to die, let them go quickly to the battle-field and let their flesh be eaten up by Her jackals.

41. Vyâsa said :—“O king ! Hearing Her words, Śâlapâni went quickly to S'umbha, the lord of the Dânavas, seated in the assembly, and said thus :—

42-44. “O king ! I am Hara, the Destroyer of the Asura Tripurâ; now I have come to you for your good as a messenger of Ambikâ Devî. Quit the Heavens and Earth and go quickly to Pâtâla where reside the powerful Bali and Prahlâda, or if you like to court Death, come to fight; I will slay you all in a moment. O king ! The Great Queen Ambikâ Devî has sent me with these instructions for your welfare and information.

45-63. Vyâsa said—“O king! Thus conveying the nectarlike, beneficial words of the Devî to the chief Daityas, S'iva, the Holder of the trident, returned to his own place. The S'akti that sent S'ambhu as a messenger to the Dânavas is known in three worlds as Siva Dâti. The Daityas, thus hearing the rigorous words of the Devî, put on their coats of armour and taking their bows and arrows quickly went out to fight. They came with great force to the battle-field, stretched their bows to their ears and shot piercing arrows, sharpened on stone and tipped with iron, at the Chandikâ Devî. The Kâlikâ Devî, too began to strike some with the trident, some with S'akti weapon, and some with clubs and rent them asunder and devoured them all, and began to roam in the field. Brahmânî began to pour water from Her Kamandalu on the powerful Dânavas in the battle-field and thus destroyed them. Mâhes'varî, mounting on Her Bull gave violent blows by Her trident and thus lay them dead on the ground. Vaisnâvi, with the blow of Her club, took away the lives of many Daityas and striking them with Her Discus cut off the heads of several others. Indrânî hurled Her thunderbolt on the chief Dânavas, already struck by the feet of the elephant and lay them dead on the field. Nârasimhi tore the strongest Dânavas with the sharp nails and, devouring them, walked to and fro and made dreadful sounds. Siva Dâti began to laugh hoarsely and laid the Dânavas flat on the field, when they were at once devoured by Kâlikâ and Chandikâ. Kaumâri, seated on a peacock, by drawing the bowstring to

Her ears hurled arrows sharpened on stone on the enemies and killed them to serve the cause of the gods. Vārunī tied down the Dānavas by Her Pāśa weapons in a face to face fighting ; thus they lay down senseless on the ground. O King ! Thus the Mātrikās, the goddesses, crushed the forces. Then the other powerful soldiers fled away terrified. The "Boombā" danger cry rose then loudly ; on the other hand, the Devas began to shower flowers on the Devīs. Hearing the distressful agonies of the Asuras and the shouts of victory of the Devas, Raktabija, the chief of the Dānavas became very angry. Seeing specially the Dānavas flying away and the Devas shouting, that powerful Demon came hurriedly to the battle-field with anger. Then with eyes reddened with anger, and with various weapons came before the Devī, Raktabija mounting on a chariot, and making sounds unusual with his bowstring.

Here ends the Twenty-eighth Chapter of the Fifth Book on the description of the fighting of the goddesses in Śrī Mad Devī Bhāgavatam the Mahā Purāṇam, of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXIX.

1-21. Vyāsa said :—“O King ! Please hear attentively about the extraordinary boon that was given by Mahādeva, the God of gods, to the great warrior Raktabija. Whenever a drop of blood from the body of that great warrior will drop on the surface of the earth, immediately will arise innumerable Dānavas, equal in form and power to him ; thus the Deva Rādra granted the Demon the wonderful boon. Thus elated with the boon, he entered into the battle-field with great force in order to kill Kālikā with Ambikā Devī. Seeing the Vaiṣṇavī Sakti, lotus-eyed, seated on the bird Garuḍa, the Demon struck Her with a violent weapon (named Śakti). She then baffled the weapon by Her club and hurled Sudarśana disc on the great Asura Raktabija. Thus struck by the disc, blood began to ooze out from his body as the red stream of soft red sand-stone comes out of a mountain-top. Wherever on the surface of the earth drops of blood fell from his body, then and there sprang out thousands and thousands of demons like him. Indrāṇi, the wife of Indra, became very angry and struck the terrible Raktabija with his thunderbolt. Streams of blood then began to ooze out from his body. No sooner the drops of blood fell from the Demon's body, than were instantaneously born from the blood many powerful Asuras, of similar forms, having similar weapons and hard to be conquered in battle. Brahmāṇi then becoming enraged

struck at him with the staff of Brahmā with greater force. Māhes'vari rent the Dānava asunder by striking him with Her trident. Nāra Simhī pierced the Asura with Her nails ; Vārāhī struck at him with Her teeth. Then the Dānava becoming angry shot at them all with sharpened arrows and pierced them all. Thus when the Mātrikā Devis were pierced by the club and other various weapons of that great Asura, they got very angry and pierced the Dānavas in return with shots of arrows. Kaumāri, too, struck at his breast with Her weapon, named Śakti. The Dānava then got angry and hurled on them multitude of arrows and began to pierce them. O King ! The Chandikā Devī, getting angry, cut off his weapons into pieces and shot violently at him other arrows. O King ! Thus struck by severe blows, when blood began to flow in profuser quantities from his body, thousands and thousands of Dānavas resembling Raktabija sprang out instantly from it. So much so, that the heavens were all covered over with Raktabijas that sprang up from the blood. They all covered all over their bodies with coats of armour, began to fight terribly with weapons in their hands. Then the Devas, seeing that the innumerable Raktabijas were striking the Devī, became very much frightened and were distressed with sorrow. They began to talk with each other with sorrowful countenances that thousands and thousands of huge bodied warriors were springing from the blood. These were all very powerful ; so how could they be destroyed ! In this battle-field there were now left only the Mātrikās, Kālikā, and Chandikā. It would be certainly extremely difficult for them to conquer all these Dānavas. And if at that moment, S'umbha and Nis'umbha were to join them with his army, certainly a great catastrophe would occur.

22-28. Vyāsa said :—“O King ? When the Devas were thus extremely anxious, out of terror, Ambikā Devī said to the lotus-eyed Kāli :—“O Chamundā ! Open out your mouth quickly, and no sooner I strike Raktabija with weapons, you would drink off the blood as fast as it runs out of his body. Instantly I will kill those Dānavas sprung from the blood with sharpened arrows, clubs, swords and Muṣalas ; and you would then be able to devour them all at your will, and, then, roam in this field as you like. O Large-eyed One ! You would drink off all the jets of blood in such a way that not a drop of it escapes and falls on the ground. And then when they will all be devoured, no more Dānavas would be able to spring. Thus they will surely be extirpated ; otherwise they will never be destroyed. Let me begin to strike blows after blows on Raktabija and you better drink off quickly all the blood, being intent on destroying the forces. O Chamundā ! Thus, the Dānavas being all exterminated, we will hand over to the Indra, the lord of the Devas, his Heavens without

any enemy ; and, thus, we can go peacefully and happily to our own places.

29-47. Vyāsa said:—“O King ! The Chāmundā Devī, of furious strength, hearing thus the Devi’s words began to drink the jets of blood coming out of the body of Raktabija. The Devi Ambikā began to cut the Demon’s body into pieces and Chāmundā, of thin belly, went on devouring them. Then Raktabija, becoming angry, struck Chāmundā with his club. But though She was thus hurt severely, She drank off the blood and then devoured all the limbs thereof. O King ! Thus Kālikā Devi drank off the blood of all other powerful wicked Dānavas Raktabijas that sprang out of the blood. Ambikā thus destroyed them. Thus, all the Dānavas, created out of the blood were devoured ; then, there was left, lastly, the real Raktabija. Ambikā Devi then cut him asunder into pieces by Her axe and thus killed him. Thus, when the dreadful Raktabija was slain in the battle, the Dānavas fled away trembling with fear. Without any weapons, covered all over their bodies with blood, and void of consciousness they uttered, dumb confounded “Alas ! Alas ! What has happened, what has happened.” Thus crying, they told their King S’umbha thus:—“O King of Kings ! Ambikā Devi has killed Raktabija and Chāmundā has drunk off all their blood.” The carrier (Vāhana) of Devi, the powerful ferocious Lion killed other powerful warriors and Kāli devoured the remaining soldiers. O Lord of the Dānavas ! We have fled and come to you to give the news of the battle and to describe the wonderful doings of that Chandikā Devi in the battle-field. O King ! In our opinion, no one will be able to conquer that Lady, be he a Daitya, Dānava, Gandarbha, Asura, Yakṣa, Pannaga, Chāraṇa, Rākṣasa, or an Uraka. O King of Kings ! The other Goddesses, Indrāni and others, have come to the battle, on their own carriers respectively and are fighting with various weapons. O Lord of the Dānavas ! The Dānava forces are all slain by them with the excellent weapons in their hands. Even Raktabija has been slain in no time. That Lion, of indomitable prowess, killed the Rākṣasas in the battle ; The Devi alone is hard to conquer ; how much more would it be impossible to conquer Her, when She has been joined with other goddesses. So consult with the ministers and do what is reasonable. In our opinion it is better to make treaty with Her and quit your enmity. O King ! Think over the fact that that Lady destroyed all the Dānavas and at last drank off the blood of Raktabija and at last killed him. What on earth can be more wonderful than this ? O King ! The Devi Ambikā killed all the other Daityas and Chāmundā devoured their blood, flesh, and all. Considering all this, it is now better for us to serve the Devi Ambikā or fly away to Pātāla. No more fighting is desirable. She is

not an ordinary woman ; She is Mahâ Mâyâ, there is not the least doubt in this. Only to serve the cause of the Gods, She has manifested Herself and is now destroying the Râkshasas' race.

48. Vyâsa said :—Hearing thus, S'umbha got confounded by Kâla (Death), as his end was coming nigh, and said the following words, his lips quivering with anger.

49-54. You are struck with fear ; so you all take the refuge of Chân-dikâ or fly down to Pâtâla ; but I will kill Her with all my exertion and effort. I conquered all the hosts of Devas and I have enjoyed their kingdoms; shall I now, out of the fear of one Lady, fly and enter into the Pâtâla. All my attendants, Raktabija and other heroes, are now slain in the battle and is it possible that I will now fly away out of the sake of preserving my life only. See ! The death of all the beings is ordained by Kâla and it is unavoidable. No sooner a being is born, he is liable to the fear of death. How can a man, then, out of fear of death, quit all his name and fame ? O Nis'umbha ! I will now go immediately to the battle, mounting on my chariot and will return after slaying Her in battle. And if I cannot kill Her, I will not then return any more. O Best of warriors ! Better stand on my side with all your forces and kill that Lady in no time, with sharp arrows.

55-58. Nis'umbha said :—To-day I will go to the battle and slaying that Kâlikâ, will shortly return here with Ambikâ. O King ! Do not think at all for that Lady ; see my world-conquering strength and look at that weak woman ; there is a vast difference. Cast aside your this great mental anxiety and trouble. Enjoy, O Brother, excellent things. I will bring that dignified Lady with all honours before you. O King ! You ought not to go to the battle when I am alive. I will presently go to the fight and bring for you that Lady as a sign of our victory.

59-60. Vyâsa said :—O King ! Thus saying, the younger brother, proud of his own strength, went hurriedly to the battle-field, mounting on his big chariot. He was protected all over his body by his coat of armour and he was well provided with various weapons and all other accoutrements of war. The bards began to sing hymns to him and various other propitious ceremonies were being performed.

Here ends the Twenty-ninth Chapter of the Fifth Book on the killing of Raktabija in Sri Mad Devî Bhâgavatam, the Mahâ Purânam, of 18,000 verses by Maharshi Veda Vyâsa.

CHAPTER XXX.

1-10. Vyāsa said :—“O King ! Thus making a firm resolve that there would be either victory or death, the great warrior Nis’umbha went to fight with the Devī, with great excitement and with all his forces. Sumbha, too the Lord of the Daityas, accompanied by his forces, went after Nis’umbha ; S’umbha knew full well the rules of warfare ; therefore he remained a witness there. Indra and the other Devas and Yakṣas, all stationed themselves in the celestial space, eager to see that fight, covered with clouds. Nis’umbha came to the field, and, taking the strong bow made of horns, began to shoot arrows after arrows at the Divine Mother with the object of frightening Her. Seeing Nis’umbha with his excellent bow, shooting arrows, Chandikā began to laugh frequently. With a soft slow voice She spoke to Kālikā :—“O Kāli ! See their foolishness ! They have come before me, courting death. They are so much deluded by My Māyā, that they yet expect victory when they have already witnessed the death of Raktabija and many Dānavas. Hope is so very strong that it never quits a man. How wonderful is this that some of their armies are destroyed, some are wounded, some are rendered senseless, some made powerless, some have fled ; seeing all these, yet, they have come to fight, as it were, fastened by the cord of hope of victory. O Kāli ! To-day I will certainly slay Nis’umbha and S’umbha. Their death is nigh ; deluded by the Daivī Māyā, they have come to Me. Therefore, in the face of all the Devas, I will kill them to day.

11-24. Vyāsa said :—“O King ! Thus saying, and suddenly drawing Her bow, Chandī covered Nis’umbha, in front, all over with a multitude of arrows. Nis’umbha, too, cut off those arrows into pieces by his sharp arrows ; thus the fight became more and more dreadful between them. At this time, the lion of Bhagavati, came down upon the forces, quivering his manes, like a powerful elephant going down into the sea. By his nails and teeth, he tore asunder the bodies of the Dānavas that fell before him and devoured them, as if they were infatuated elephants. That lion thus crushing down the soldiers, Nis’umbha came forward hurriedly, drawing his excellent bow. Hundreds of other generals of the Dānavas came up there to kill the Devī, biting their lips and with their eyes reddened with anger. In the meantime S’umbha killed Kālikā and came very hurriedly there with his forces to capture the Divine Mother. Coming to the battle-field S’umbha saw that the Divine Mother was

standing before him ; though She was looking very beautiful, fit for love sentiment, yet She was filled also with the sentiment of fiery wrath. At that time the large eyes of Bhagavatî, the Beautiful in the three worlds, though naturally red, looked more red due to wrath. When S'umbha saw Her lovely features, the desire to marry Her and the hope of victory all vanished away from his mind ; and he stood there with bow in his hand, firmly holding in his mind that he would die. Seeing the Dânavas in that state, She smiled and began to say, so that all the Dânavas could hear. O Wretched Fools ! If you all want to live, quit all your weapons here, go to the Pâtâla or to the middle of the ocean. Or be slain in the battle by My arrows and go to heavens and enjoy there without any fear all the enjoyments and sports there. Weakness and heroism, both cannot be expected at one and the same time and at the same individual ; therefore I am ordering you to dispel your fears. Now go wherever you find your ease and happiness.

25-35. Vyâsa said :—O king ! Hearing these words of the Devî, that haughty Nis'umbha ran forward, holding in his hand the sharpened axe and shield adorned with eight Chandras (embossed) and firstly struck with sword violently on the proud lion ; then, whirling with great force that sword, hurled it upon the Divine Mother. The Devî, then, thwarted off the blow of the sword by Her club and struck at his arm by Paras'u. The warrior Nis'umbha, thus struck at his arm, patiently bore that hurt, and struck at Chandikâ by his axe. The Devî then made such a terrible noise of bells that all the Daityas were struck with terror. Then She, desiring to kill Nis'umbha, began to drink nectar frequently. O King ! Thus the terrible fight went on between the Devas and Dânavas both trying to defeat the other party. Then began to dance in the battle-field, the cruel voracious dogs, jackals, vultures, herons, crows and other birds, very much gladdened. The battle-field was drenched with blood and the dead carcasses of innumerable Dânavas, elephants, and horses. Nis'umbha, then, seeing the Dânavas dead on the field, became very angry and ran forward with his terrible club before the Devî. That proud Asura struck first at the head of the lion with that club and laughed again and again and struck the Devî with that same club. The Devî, too, got very angry seeing Nis'umbha before Her and striking at Her. She then spoke thus :—

36. O You Stupid ! Wait till I sever your head from your body by this axe. Soon you will be sent unto death with your head severed off your body.

37-64. Vyâsa said :—“O king ! Thus saying, the Chandikâ Devî instantly cut off the head of Nis'umbha by Her axe with great caution.

The head thus severed from the body by the blow of the Devî, the headless Demon began to roam there with great force with club in his hand. The Devas then got very much frightened. The Devî, then, cut off the hands and feet of that headless Demon with sharpened arrows. That vicious wretch fell down lifeless, on the ground like a mountain. The powerful Daitya Nis'umbha being thus killed, a great uproar arose amidst his panic stricken forces. The soldiers, covered all over their bodies with blood, left all their weapons in the field, began to make Boombâ sound (a piteous cry with mouth and hands as sign of danger) and fled away to the king S'umbha. He, the tormentor of the foes, then asked them coming : —“ Where is Nis'umbha now ? Why have you fled away from the field ? ” Thus hearing the King's words, they bowed down and said : —“ O King ! Your brother Nis'umbha is lying dead on the battle-field. O King ! The Devî killed all the Dânava warriors that attended your brother ; only we are left and have come here to give you the information. O King ! Nis'umbha has been killed by the weapons of the Devî. So we think you ought not to go to the battle. Know this as certain that the Lady, the Highest Cause of this Universe has come here to destroy the Dânavas, the object being to serve the cause of the Gods. This Lady is not an ordinary woman ; She is the Supreme Force ; Her doings are inconceivable ; what more can be said than the fact that the Devas never can know Her ! This Devî can assume various forms ; She is the origin of Mâyâ ; She is very clever ; She is adorned with various ornaments and is holding various weapons in Her hands. Her doings are incomprehensible ; She is like a Second Night of Dissolution (at the end of the world) ; She is Perfect, endowed with all auspicious signs, capable to go beyond the insurmountable. This wonderful Devî is serving the cause of the gods and the Devas from the sky are singing hymns to Her. O King ! It is now your paramount duty to fly away and save your life ; if you live, you may have the chance for gaining the victory when time will turn out favourable ; there is no doubt in this. It is Time that makes a strong man weak ; and it is that very Time that makes that weak man strong again and stimulates him for victory. Time makes a generous donor a beggar and it is Time that makes the same beggar again a generous donor. Brahma, Viśnu, Mahes'a, Indra and other Devas are all under the sway of this Time ; so Time is the Sovereign of all. Therefore, O King ! Wait for this Time. Now Time is favourable to the Gods and inimical to you. Therefore Time is destroying now the Daityas. But the course of Time is not the same throughout. O King ! The actions of Time are various no doubt. Time creates men and Time destroys them. The time of

creation is different from the time of destruction, this is evident to you before your eyes. See ! When Time was favourable to you, you subjected Indra and all other Deyas and made them pay taxes to you ; and now Time is unfavourable to you ; so an ordinary weak woman is killing the powerful Dānavas ; Time, therefore, is doing favourable things and also unfavourable things. The host of Devas or the woman Kālī is not the cause thereof. O King ! The present Time is not favourable to you and the Daityas ; knowing this, do as you like. See ! Indra, Viṣṇu, Varuna, Yama and other prominent Devas all fled before in battle, quitting their weapons. So, knowing this world as subject to the control of Time, you can now fly away and go quickly to the Pātāla. For if you live, you will get in future all the pleasures ; and if you be killed, your enemies will all be very glad and roam everywhere fearlessly, singing propitious songs.

Here ends the Thirtieth Chapter of the Fifth Book on the killing of Nis'umbha in Śrī Mad Devī Bhāgavatam, the Mahā Purānam, of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXXI.

1. Vyāsa said :—“ O King ! S'umbha, the Lord of the Daityas, hearing the words of the soldiers, began to say, then, with eyes rolling with anger.

2-15. S'umbha said :—“ O Fools ! What are you saying all this ? How can I do this unspeakably mean act and then hope to live ? How shall I be able to roam in this world when I have become the cause in the slaying of my brothers and ministers ? Time is the more powerful cause of all that takes/place, good or bad ; so when this formless Time is the Supreme Ruler, what use is there in my brooding over the result ? Let whatever come that is inevitable, let whatever be done that is destined to take place ; death or life, I do not think of either. The more so when Time is never able, even when worshipped, to thwart off death or life when their proper moment arrives. See ! The God of rain gives us rain in the rainy season ; but, it is seen that sometimes it does not rain in the month of Srāvan (the rainy season) ; whereas it rains sometimes in the month of Agrahāyana, Pausa, Magha, or Phālguna (not the rainy season). Therefore it is evident that Time is not the chief factor. Fate is stronger than Time; Time is merely the instrumental cause. It is this Fate that has created all this universe ; it cannot be rendered otherwise. I consider Fate as Supreme ; Fie on this one's own exertion ! For, Lo ! Nis'umbha, who had before conquered all the Devas, is slain to-day by an ordinary woman ! Alas !

When Raktabija, too, had been slain, how can I desire to hold on to my life, foregoing all my name and fame ! Even Brahmā, who has created all this universe, will not sooner come to an end than his longevity expires. Four thousand Yugas constitute one day of Brahmā ; and in that one day fourteen Indras perished ; so twice the life of Brahmā constitute the life of Viṣṇu ; similarly twice the life period of Viṣṇu constitute the life period of Maheś'a ; and when their longevities expire, they come to an end. This visible earth, mountains, sun and moon all will perish ; so it has been specially ordained by the Destiny ; therefore, O Fools ! I do not care a bit for the death. When a being is born, he must die ; and when anyone dies, he will be born again, there is no doubt in this. So one ought to preserve one's name and fame which is more permanent in this transitory body. Prepare my chariot ; I will go to-day to the battle-field ; let victory or defeat come what it may, as Fate has ordained. I will soon go to fight.

16 33. Thus saying, S'umbha mounted on the chariot quickly and went where the Devī Ambikā was staying. Then the four-fold army, cavalry, infantry, chariots, horses and elephants and innumerable soldiers, followed him with weapons in their hands. Going there to the Himālayā mountain, he saw the Divine Mother sitting on Her Lion. She appeared so very lovely as to enchant the three worlds. Her body was decorated with various ornaments, all the auspicious gems were manifest ; the Devas, Gandharbas, Yakṣas and Kinnaras in the heavens were all worshipping Her with hymns and Pārijāta flowers ; and the Devī was making beautiful sounds with bells and conches, indicative of Her victory. Seeing Her S'umbha was very much enchanted with passionate love and struck with, the five arrows of cupid, thought thus :—How wonderful is Her lovely countenance ! See ! How wonderful and amazing is Her skilfulness !! Delicacy and capability to endure the hardships of war, though quite contrary to each other, are both in Her. What a wonder is this !! Her bodies are extremely delicate and limbs are lean and thin ; besides She is lately blooming into womanhood ; still She does not feel any passion ; this is undoubtedly very wonderful !! She is exquisitely beautiful that can be desired of in one's mind ; and though She is endowed with all the auspicious signs, yet She has no inclinations for all the pleasures and allurements of the world and is now slaying the powerful Asuras ; this is wonderful indeed !! Now what steps are to be taken so that this Lady comes under my control ? All the Mantrams also are not with me now to bring over this Swan-eyed Lady unto me. This proud lovely Lady is the incarnate of all Mantrams ; how will She come under my control ? This heroic Lady cannot be controlled by conciliatory words, allurements, dissensions ; it is not advisable, too, to fly away from the battle-field and to

go to Patala. What am I to do ? Where shall I go in this critical moment? And if I die at the hands of this Lady, that death is not a glorious one ; it will take away my fame. The death in a battle-field is conducive to one's well being, so the sages say, when both the parties are equally strong. The Devas have created this Lady stronger than even hundred strong men; She is a woman merely in name. This Lady is very powerful and has come here to destroy the Dānavas ; there is no doubt in this. What effect will conciliatory words now produce on Her; She has come to slay us; Will She be appeased with good words ? Neither will allurements of precious things be of any avail, for She is decked with various arms and weapons ; nor will it be of any use to sow dissensions between the Devas and Her. Further all the Devas are under Her control. Therefore it is far better to die than to fly ; victory or death would come unto me to-day as Fate has ordained.

34-46. Vyāsa said :—O King ! Thus thinking in his mind, S'umbha became ready to shew his strength ; and firmly resolved to fight, he said to the Devī before him :—O Devī ! Fight. But, O One of delicate limbs ! Thy so much toil is in vain. Thou hast no sense at all ; for Thou art doing contrary to the doings of woman-kind. The pair of eyes of women are their arrows ; the eyebrows are their bows ; their gestures and postures are their weapons and their hits are those persons who are skilled in amorous love sentiments. The dyes used in painting the bodies are their armours, their mental desires are their chariots, so sweet soft words and conversations are their trumpet sounds ; women have no other things for their war preparations. Therefore, O Beloved ! Any other weapons are mere mockeries and ridiculous ; their modesty is their ornament ; impudence can never grace them. An exquisitely beautiful woman, if engaged in a fight will look harsh ; especially when Thou wilt draw Thy bow, how wilt Thou be able to hide Thy breasts ? When Thou wilt run with Thy club, where will Thy gentle treadings go ? O Beautiful ! Thy counsellors are this Kālikā and the stupid Chāmundā. Chāndikā is Thy adviser ; her voice is very hoarse ; how can then she be able to nurse Thee ? Again this Lion, the terror of all the beings, is Thy carrier. Therefore, O Dear ! Leave aside all these and come over unto me. O Beautiful One ! That Thou art ringing Thy bells and dost not sound Thy lute goes quite against Thy beauty and youth. O Sensitive One ! If Thou likest to fight, better assume an ugly appearance, let Thy nature be ferocious and cruel ; let Thy colour be black like a crow ; lips elongated, legs long, nails ugly, teeth horrible, and let Thy eyes be ugly or yellow like those of a cat. O Devī ! Assume such an ugly appearance and stand firmly for the fight. O Deer-eyed One ! Speak first harsh words

unto me ; then I will fight with Thee ; my hand does not get up to strike Thee with handsome teeth, in the battle-field, Who art like a second Rati.

47. Vyâsa said :—O Best of the descendants of Bharata ! When S'umbha said thus, the Divine Mother, seeing him passionate, smiled and said :—

48-50. O Stupid One ! Why are you so much distressed with passion ? O Fool ! If your hand does not come forward to strike weapons at Me, then fight with this ugly Kâlikâ or Chamundâ ; they are your best compeers in the battle-field ; they will fight with you ; I will stand as a mere Witness. Thus saying, the Devî Bhagavatî said to Kâlikâ in sweet words :—“O Kâlikâ ! Your nature is fierce ; this S'umbha likes also the fierce ; so kill him.”

51-69. Vyâsa said :—“O King ! That Kâlikâ, the incarnate of Death, thus ordered, took up Her club immediately and became ready to fight, as if sent there direct by the God of Death. A dreadful fight then ensued between the two ; and the high souled Munis and the Devas were present there and witnessed the great event. S'umbha first struck at Kâlikâ, raising his club. Kâlikâ, then, struck S'umbha in return with her club violently. Instantly she made a dreadful sound, broke down his chariot, glittering like gold, into pieces, killed the horses of the chariot and slew the charioteer. Walking, then, on foot with a very heavy club in his hand, S'umbha struck with great anger on the breast of Kâlikâ and began to laugh. Kâlikâ, in the meanwhile, rendering his stroke useless, soon took up Her axe and cut off his left hand, pasted with sandal and decked with arms and weapons. His left hand thus cut off, his whole body was drenched with torrents of blood ; yet he came up with club in his hand and struck Kâlikâ with it. Kâlikâ, too, laughed and with Her scimitar cut off his right arm holding the club and ornamented with armlet. S'umbha became angry and came up violently to kick Her when Kâlikâ quickly cut off his two legs. His arms and legs thus severed from his body, the Demon frightened Kâlikâ and told Her. “Wait, wait.” And soon he came up before Her. Seeing the Demon coming, Kâlikâ severed his neck from his body like a lotus ; blood began to gush out in continuous streams. O King ! The head of S'umbha, thus severed from his body, fell on the ground like a mountain. Immediately the life left the body. Seeing the Dânava fall down lifeless, Indra and the other hosts of Devas began to worship the Devî Bhagavatî, Chamundâ, and Kâlikâ and chanted lovely hymns to them. The winds then began to blow pleasantly ; all the quarters looked very clear and Fire in sacrificial altars, being circumambulated, became very propitious. On the other hand, those Daityas that remained alive quitted

their arms and weapons, bowed down to the Divine Mother, and fled away one and all to the Pātāla. O King ! I have now described in regular order to you how the Devī protected the Devas and destroyed S'umbha and other Asuras. Those human beings on the surface of the earth that read this anecdote, from the beginning to the very end or hear it constantly, get all their desires fulfilled ; there is no doubt in this. O King ! Verily he gets a son who has not got any son ; he gets abundance of wealth who is without any wealth ; the diseased become cured of their diseases ; what more can be said than the fact that he who hears this glorious deed of the Devī in its entirety, gets all that he desires. O King ! That man who reads daily this holy anecdote or hears it, has never to fear from his enemies ; in addition he gets liberation after leaving his this body.

Here ends the Thirty-first Chapter of the Fifth Book on the death of S'umbha in the Mahā Purāṇam S'rī Mad-Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XXXII.

1-4. Janamejaya said :—“O Best of Munis ! The glory of Chāndikā has been fully described by you. By whom was She worshipped in the ancient times after the reading and hearing of Her three glorious deeds (the killing of Madhu Kaiṭava, etc.) ? Who was it that derived the best effects by worshipping the Devī, the Bestower of all desires ? When and with whom was She pleased and then offered boons ? O Ocean of mercy ! Kindly narrate fully all these things to me.” O Brāhmaṇa ! Describe to me also the rules how the meditation, worship and Homa of the Great Devī are conducted. Sūta said :—“O Rishi ! Kriṣṇa Dvai-pāyana, the son of Satyavatī, was very glad to hear these questions of Janamejaya and began to describe how the worship, etc., of the Mahā Māyā, the Devī Bhagavati are to be done.

5-21. Vyāsa said :—“O King ! In days of yore in Svārochisha Manvantara there was a king, named Suratha, very liberal-minded and devoted to govern well his subjects. He was truthful, active and energetic, and devoted to his Guru ; he always served the twice-born and he never used to hold any sexual intercourse except with his legal wife. He was generous, not liking to quarrel with anybody, and expert in the science of archery. While he was thus governing his kingdom, the Mlechhas, the hill tribes, turned out his enemies. They destroyed the city of Kolt, became very haughty and turbulent and desired to conquer the whole earth by their sheer force. Thus accompanied by the great four-fold army

elephants, chariots, cavalry and infantry they came to conquer the dominion of the King Suratha. A dreadful fight then ensued between the King and the dreadful Mlechhas. O King ! The Mlechha forces were not at all numerous whereas the armies of the king were large ; still the Mlechhas were lucky to win the battle. The King, defeated, fled to his own city which was a strongly fortified place. The good King, wise in statesmanship when he saw that his ministers had gone over to the enemies' party, became very anxious and thought whether it was advisable for him to wait for a better opportunity, remaining within his own extensive city, well guarded by a strong wall and ditch or it would be better to fight on. The King thought also that it would not at all be advisable to consult with his ministers who were, then, under the control of his enemies ; what then would he do under the circumstances ? Those vicious ministers could at any time deliver him to the hands of his enemies ; what would then happen to him ! Those men, that are avaricious, can do anything in this world ; therefore it would never be advisable to trust them. The people under the sway of greed commit injury to their fathers, brothers, friends, acquaintances, their Gurus and the adored Brâhamanas. When the ministers had joined with his enemies, they could well be classed with the vicious; no doubt in this. Never could they be trusted under the above circumstances. Thus pondering over the matter, the King became absent-minded, and, finding no remedy, went out of the city alone, mounted on a horse. The intelligent King, helpless, entered into a dense forest and thought where would he go now ? Knowing, then, that there was, at a distance of three Yojanas from that place, a hermitage of the great ascetic, the Sumedhâ Rishi, the King went there.

N. B.—A Yojana is a distance measuring four Krosas or eight or nine miles.

22-33. O King ! That hermitage was more beautiful than even the Heavens ; it was on the bank of a river ; various kinds of trees were there; it was frequented with wild animals having no enmity with each other ; the whole place was echoed with the sounds of cuckoos. The students were studying and reverberating the atmosphere with their Vedic chants ; hundreds of herds of deers were running there ; rice trees had grown there wildly at places and their harvests were collected at places ; good flowery trees and others with delicious fruits were seen there ; at places fragrant smells of oblations of ghee, etc., were coming ; all these were delighting to any man who went or stayed there. The King Suratha was very glad to see that As'rama ; he became fearless and wanted to stay there in the hermitage of the Brâhmin. Fastening his horse at the root of a tree, the King approached humbly to the Rishi, and saw that the

Muni was seated on a deer skin under the shade of dense Sal trees. He was peaceful, lean and thin by tapasyā. His stature was straight ; and he was teaching his disciples and explaining to them the meaning of the Veda Sāstras.

' He was void of anger, greed, etc., beyond all the dualities, without any jealousy, always devoted to the contemplation of his Self, truthful and full of peace. Seeing him the King was filled with tears and prostrated before him and fell like a stick before him. The Muni, seeing him thus, asked him to get up and enquired about his welfare. A disciple then, at the sign of the Guru, gave him a Kus'āsan, to take his seat. The King got up and at his permission took his seat on that kus'āsan ; then the Muni worshipped the King duly by offering to him water to wash his feet, and Arghya (an offer of green grass, rice, etc). Then the Muni asked him "Who are you ? What for are you come here ? Why are you so anxious ? Tell frankly all these that are not yet known to me. What do you want ? Speak out your mind. Even if that be impracticable, I will no doubt try my best to accomplish your desired ends."

34-35. The King said:—"O Muni ! I am the King Suratha ; defeated by my enemy, I have left my kingdom, palace, and wife and have come to your refuge." "O Brāhmaṇa ! I am ready to do whatever you order me ; on this surface of the earth there is no one but you who can protect me. Now I am very much terrified by my enemy ; therefore I have come to you. O Muni ! You protect those who come to seek your refuge ; I have now come here to seek your shelter ; so save me from this danger.

37-38. The Maharsi said:—"O King ! Stay here without any fear ; none of your enemies would be able to enter this hermitage by my power of Tapasyā, even if they be very powerful. O Best of Kings ! You will not be allowed to kill any animals here ; you will have to sustain yourself on this wild rice, roots and fruits, etc., as the rules of the forest living permit.

39-48. Vyāsa said:—Thus hearing his words, the King began to live there, with all purity and without any fear, on roots and fruits. Once the King, while taking rest under the shade of a tree, while thinking of various things, thought of his own house thus:—"My enemies have, no doubt, acquired my kingdom, but they are vicious and wicked, shameless Mlechhaś and always addicted to sinful deeds ; certainly they are tormenting my subjects. My elephants and horses are not regularly getting their food and have all become powerless ; certainly they are suffering very much from my enemies. All the servants that were nourished by me before are now all suffering from troubles, having been subjected by my enemies. The wicked enemies are certainly squandering away my hoarded

wealth to bad immoral purposes, in gambling, drinking and in revelling with prostitutes. Those Mlechchas and my ministers are always intent on vicious acts ; they do not know who are the proper persons to be given charities ; so they will no doubt exhaust away my coffers in doing sinful acts". While the King was thus meditating, seated at the root of a tree, there came one man of the Vais'ya caste looking very distressed. The King saw and instantly bade him take his seat beside him; then the King asked the Vais'ya:—"O Noble One ! Of what caste are you ? Whence are you coming to this forest ? "What is your name ? What for you look so pale and distressed ? What calamity has befallen to you ? O Good One ! Two persons become friends whenever they speak seven words amongst them ; according to this rule I am your friend ; tell me, therefore, truly all these things.

49. Vyāsa said:—The Vais'ya, hearing these words from the King, took his seat and felt himself much relieved and thinking that he has met with a saint, began to speak thus:—

50-52. O my Friend ! I belong to the Vais'ya caste ; my name is Samādhi ; I was rich, never I had any jealousy towards anybody ; always I used to speak truth and was devoted to religious acts. My wife and sons are very greedy of money and are irreligious ; so they cut off all their affections and connections with me, very difficult to cut though, and have driven me out of the house on the pretext that I am very miserly. Thus forsaken by my relatives, I have now come to this forest. You look to be a fortunate man ; therefore kindly, O Dear One ! give me now your introduction and oblige.

53-55. The King said:—I am the King Suratha ; lately I had a defeat from the dacoits ; moreover my ministers deceived me ; consequently I am deprived of my kingdom and have now come here. O Best of Vais'yas ! Fortunately you have come to me to-day as my friend. We two will repose here gladly in this beautiful forest covered with trees. O Intelligent One ! Now quit your sorrow ; be calm and quiet and rest with me, at your leisure, here happily.

56-58. The Vais'ya said:—O King ! My friends and relatives must have been helpless, very sorrowful and they are distressed at my absence ; they must have been troubled very much by diseases and misfortunes no doubt and have become very anxious. O King ! I cannot remain quiet ; my mind is being troubled with the thought how my wife and sons are spending their times now—in pain or happiness ? I am always thinking when I would see again my sons, wife, relatives, friends, acquaintances and my house ? I cannot make me calm and quiet.

59-60. The King said:—O Intelligent One ! What pleasure can you expect to see your wicked sons and treacherous relatives who have driven you out of your house ? Even the enemies are far better, provided they do good to us ; what sorts of friends are they who impose on us afflictions and sorrows. Do you, therefore, make your mind calm and quiet and remain here in greatest peace and happiness.

61. The Vais'ya said:—O King ! Even those that are wicked and cruel cannot quit their relatives. To-day my mind is greatly agitated with the thought of my relatives ; I cannot remain quiet.

62. The King said:—My mind too, is incessantly troubled with the thought of my kingdom.. Come ; let both of us go to the Muni and ask him what is the medicine for the cure of these our mental agonies.

63-64. Vyāsa said :—“O King ! Thus making their determinations, they went humbly to the Mani to ask him what were the causes of their sorrows ? The King then went close to him and bowing down before him, took his seat and began to ask calmly and quietly the Muni who was sitting calm and serene.

Here ends the Thirty-second Chapter of the Fifth Book on the King Suratha's going to the forest in the Mahāpurāṇam, S'rī Mad Devī Bhāgavatam of 18,000 verses by Maharṣī Veda Vyāsa.

CHAPTER XXXIII.

1-8. The king Suratha said :—“ O Muni ! This Vais'ya is now become a friend of mine in this forest ; he has been expelled from his home by his sons and wife and he has come lately here in this forest. He is now suffering very much from the bereavement of his family and has become very much troubled in his mind. He is not getting any peace whatsoever. I am also become like him and have become very distressed owing to my kingdom being robbed away. This thought, though really devoid of any substantial cause, is not leaving my heart now. Oh ! My elephants and horses, now under my enemies, have become weak. My servants are suffering very much owing to my absence ! My enemies will, within no time, squander away forcibly all my hoarded riches. This thought is not giving me any happiness ; nay, I cannot get any sleep owing to this care and anxiety. O Lord ! I know that this world is false as a dream ; yet my mind is so deluded that I cannot make me quiet. Who am I ? What are those horses and elephants to me ? They are not my brothers, sons, nor friends ; yet I feel very much for them and am troubled with

their troubles. O Muni ! I know these all are delusions ; still I am not able to make my mind free from them. This is very wonderful indeed ! What is the cause of all this ? O Lord ! Nothing is veiled from your sight, you are fully able to solve all these doubts. Therefore, O Ocean of mercy ! Kindly explain to me and this Vais'ya the cause of all this delusion.

9. Vyāsa said :—“ O King ! When the King Suratha asked thus, the Muni in reply said to him the following words, full of wisdom, so that his delusion and sorrow might vanish :—

10-25. The Muni said :—“ O King ! I am telling you the cause of bondage as well the cause of release of all the beings in this Universe. She is known as Mahā Māyā. She is the Mūla Prakṛiti, the state of equilibrium of the three Guṇas, Sattva, Rajas and Tamas. Even Brahmā, Viṣṇu, Mahes'vara, Indra, Varuṇa, Vāyu, and the other Devas, Gandharbas, Nāgas, Rākṣasas, men, deer, animals, birds, trees and various kinds of creepers all are under Māyā ; thus they are all bound ; again they all get release when they are released by that Māyā. By Her is created all this world, moving and not moving, all the beings are caught in Her net and all are under the control of Her. You are a Kṣattriya; so Rajoguṇa preponderates in you and your heart is thus rendered impure. She, by Her Māyā, deludes even the minds of those who are Jñānins or wise ; you are but an ordinary man compared to them. Even Brahmā, Viṣṇu and Mahes'a, though possessed of vast wisdom, still roam, under the sway of Māyā, in the three worlds completely deluded by their attachments to the sensual objects. O King ! In the Satya Yuga, in ancient times Viṣṇu Nārāyaṇa himself performed a very hard tapasyā in Śvetadvīpa. He passed away full ten thousand years in meditation, with the object of attaining the unbroken everlasting Bliss and becoming steadfastly attached to Brāhma Vidyā. O King ! Brahmā, too, became engaged in performing a tapasyā, meditating the Primordial Force, Ādyā S'akti, in a very wonderful solitary place for the cessation of delusion. Once on a time Vāsudeva Hari wanted to go to another place ; he got up and started to see other places. Brahmā, also, left his place and started for another destination. When they met each other in their way, each one asked the other “ Who are you ? ” The Prajāpati answered :—“ I am the Creator Brahmā.” Hearing thus the Brahmā's words, Viṣṇu said :—“ O You Stupid ! I am Achyuta Viṣṇu ; therefore I am the Creator of this world.” You are inferior to Me as there is so much of Rajoguṇa in preponderance in you. Know Me as the eternal Vāsudeva, preponderating in Sattva Guṇa. Do you not remember that I fought a dreadful battle for you and thus saved you a short while ago. I slew the two Dānavas Madhu and Kaiṭeava

when you were much distressed by them and took My refuge. How then do you boast now ! O Fool ! Quit your this vain boasting now. In this wide world, there is none superior to Me.

28-31. The Risi said :—Thus engaged in disputing with each other, their lips were quivering with anger and their eyes got red. When, Behold ! there appeared suddenly between those two disputants, a nectar-like white phallic emblem (Lingam), wonderfully long and extensive. Then a voice, from without anybody, broke out in the Heavens and addressed Brahmā and Viṣṇu who were quarrelling thus ? Whoever amongst you will be able to go to the other end of this Lingam whether beyond its top or below its bottom, he is certainly the superior of you two ; let one of you therefore go down to Pātāla and let the other go up to the Heavens. Leave off your useless disputations and take my word as proof. It is always advisable to select an umpire to decide such a quarrel as this that has sprung up between you two.

32-39. The Risi said :—O King ! Hearing thus the divine word, both of them became ready and began energetically to measure the length of the wonderful Lingam that stood in front of them. Viṣṇu went down to Pātāla and Brahmā went up to Akās'a to measure the Lingam and thus to ascertain their superiority. Going down some distance Viṣṇu got tired and doing his best, when he could not find out the end of the Lingam, he returned and remained at the desired meeting place. On the other hand, Brahmā was ascending to the skies when he got one Ketaki flower dropping from the head of the Lingam. He became over glad and returned also to the desired meeting place. Brahmā became very much elated with vanity and when he returned, he at once showed that flower to Viṣṇu and spoke thus the false words :—“ O Viṣṇu ! This Ketaki flower has been obtained from the head of the Lingam. I have brought this to you simply that you would recognise it and be convinced in your heart. Hearing these words of Brahmā, Viṣṇu saw the Ketaki flower and said :—“ O Brahmā ! Who is your witness in this matter ? He whose words are true, who is equal to all, who is intelligent, pure, and always of good conduct, he can be the witness in such matters of dispute.

40-44. Brahmā said :—“ Who will come now as witness from that far off place ? This Ketaki flower is the witness ; this will give evidence.” Thus saying, Brahmā requested Ketaki to give evidence ; Ketaki soon replied thus to convince Viṣṇu. O Viṣṇu ! I was on the head of Mahādeva ; Brahmā has brought me from there down to this place ; you ought not therefore to have any doubt on this point. My word is the evidence ; Brahmā has gone to the other end of the Lingam. Some devotee

of S'iva put me on His head and Brahmā has got me down from there. Hearing thus the words of Ketakī, Viṣṇu was very much astonished and said this :—“ I cannot trust your word ; if Mahā Deva comes and speaks this Himself, then I can trust and take it as a proof.”

45-53. The Rishi said :—O King ! The eternal Mahā Deva, hearing the words of Viṣṇu, spoke thus to Ketakī with great anger “ O Liar ! Do not utter such false words : You dropped down from My head and Brahmā while ascending up, picked you up on the way. Now as you have told a lie, I will never take you ; you are henceforth forsaken by Me.” Brahmā was then very much put to shame ; he bowed down to Viṣṇu ; Mahā Deva, forsook the Ketakī flower from that date. O King ! Such is the power of Māyā ; when Brahmā, Viṣṇu and other wise persons are so self-deluded by Her, what need to speak of other ordinary mortals ! See ! Viṣṇu, the Lord of Lakṣmi, is self-deluded and is always deceiving the Daityas for the welfare of the Devas, without any fear whatsoever of the sin that he is thereby incurring. Though He is the Lord of all yet He has to take several incarnations in several wombs, forsaking the pleasures of the Heavens and fighting with the Daityas. O King ! Viṣṇu is omniscient and He is the Lord of this world ; specially He is the only One, Supreme in the creation of the Gods. Now when Māyā exercises such a powerful influence on Viṣṇu, what wonder is there that the other ordinary beings would be deluded by Her ? O King ! That Highest Prakṛiti draws away violently the hearts of the wise and drags them down into the ocean of world. That Omnipresent Bhagavati is ever the cause of bondage of all when She casts Her net of delusion and She is again ever the cause of liberation when She imparts Her knowledge to them.

54. The King said :—“ O Brahman ! What is the nature of Her ? and what is the Supreme Force ? What is the Cause of this creation ? And where is Her highest place ? Kindly narrate all these to me.

55-66. The Risi said :—‘ O King ! She is beginningless ; therefore She had no origin at any time; that Highest Devī is Eternal and She is always the Cause of all Causes. (How then can any other be powerful like Her). O King ! She resides in all the beings as the essential vital Force ; deprived of that Force, every being is reduced to a dead carcass. She is pervading as the Universal Force of Consciousness in all the beings. The form of this Sakti (Force) is the form made up of consciousness itself, the Brahma. (For the force of Fire is Fire itself; it is not seen in any other form). Her appearances and disappearances at times are simply for serving the purposes of the Gods. O King ! Whenever the Devas and men worship Her, Ambikā makes Her appearance visible to destroy their pains and sufferings. She assumes various

forms and possesses various powers. That Highest Is'vari comes down of Her free will to serve Her some purpose or other. She is not like the Devas, under the control of Daiva or Fate ; She is not under the influence of Time (as both Fate and Time are created by Her). She puts always every being to action according to his capacity. Puruṣa is not the Doer ; He is simply the Witness. This whole Universe is the object seen. That Devī is the Mother of all this that is witnessed. She is the Manifested and She is the Unmanifested and She is the Effect also. She alone is the Actress and manifests thus the world and thus gives the colouring to the Puruṣa. When the Puruṣa is coloured thus, She destroys quickly these worlds. It is said that Brahmā, Viṣṇu and Maheś'a are respectively the Creator, Preserver and Destroyer of the world ; but this is merely a statement ; really they are merely instruments in Her hands. Bhagavatī has created them in reality for Her Pastime and stationed them in their respective posts. She has bestowed to them Her part manifestations, i.e., Sarasvatī to Brahmā, Lakṣmī to Viṣṇu, and Girijā to Maheś'a and has thus rendered them more powerful. They, the lords of the Devas, alway meditate and worship Her as the Creatrix, Preservrix and Destructrix of this Universe. O King ! I have thus described to you, as far as my intelligence and knowledge go, the holy greatness and the excellent glory of Her (in reality, I have not been able to come to the end of it).

"Aim, Hrim, Klim Chāmundāyai bichche" is the (9) nine lettered mantra.

Here ends the Thirty-third Chapter of the Fifth Book on the description of the greatness of the Devī in Śrī Mad Devī Bhāgavatam, the Māhā Purānam, of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XXXIV.

1. The King said:—O Bhagavan ! Kindly narrate to me in detail now the methods how to serve and worship the Goddess and the Mantras that are used on such occasions.

2-12. The Rishi said:—“O King ! I am now describing the method how to worship the Goddess. Hear. This leads to the fulfilment of all desires, to the liberation from one's bondage, to self-realisation and to the destruction of all miseries. The worshipper has to perform his bath ; then putting on a white cloth, he will have to perform his Vaidik and Tāntrik Sandhyā ; then he should, with his heart controlled, perform his Āchamanī ceremony and select a good auspicious site for his own Poojā purposes. Next he should plaster the site with cow-dung and spread his sacred carpet (Āsana) whereon he is to take his seat with a cheerful mind and sip water for Āchamana three times. Then he is to collect the articles for worship according to

his best capacity and place them duly in their respective positions. He is to perform Prāṇāyāma (regulate his breath): and then follows the Bhuta-Śuddhi, the purification of the old and the formation of the celestial body and Jiva-Śuddhi by which the Sādhaka becomes the Devatā-maya ; he then proceeds to Mātrikā Nyāsa (i. e., setting mentally in their several places in the six Chakras and then externally by physical action the letters of the alphabet which form the different parts of the body of the Devatā. He then places his hand on different parts of his body, uttering distinctly at the same time the appropriate Mātrikā for that part).

Bhuta-Śuddhi:—Dissolve earth into water, water into fire, fire into air, air into ether; ether into Ahamkāra, Ahamkāra into Mahat and Mahat into Prakriti, the final Cause. This process is called Bhuta-Śuddhi.

He is to mention then the time, date, tithi, and month of the year and make his Sankalpa ; then he will have to assign to the different parts of his body the Mātrikā Mantrams duly as well as his own Mantram ; next he is to meditate in his own body the seat of the different Devatās and do the internal worship. He is to breathe life into the Deity outside to be worshipped as well as within himself to be meditated and worshipped ; then he is to do the same with the articles for worship and purify them by sprinkling with water and Astra or Phaṭ Mantram, thus removing all sources of obstacles that are likely to interfere with the act. Next, on an auspicious copper plate, he is to draw inside a six-angled (hexagonal) figure (two triangles crossing each other with their vertices one upward and the other below) with white sandal paste or with eight perfumed things and outside this figure, an octagonal figure of eight petals ; outside this he is to draw the boundary lines that is called the Bhūpura. On each of the eight petals he is to write each letter of the nine-lettered Vija (Seed) Mantram and the ninth letter in the central ovum. Next by the Mantram by which breath is infused or by the Vedic Mantram he will have to place the Yantra in the proper position and then worship the Ādhāra Śakti (the vital Force) in the central ovum and the holy seat with the Piṭha Mantrams. He will have to invoke the Devī, uttering the Seed Mantram over a golden plate or figure and carefully worship Her by offering seats and other articles duly as enunciated in the Yāmala Tantras, etc. Then he will have to perform the six-fold worship of the Ganas in the six angles and worship Indra, etc., and Vajra and others in the Bhūpura (the boundary) and thus finish the Poojā of the Yantra. (For the Poojā see the Prapancha Sāra.) Note.—Bhūpura is what is thought over outside front or in the beginning. Here the Gana Devatās are first thought over and worshipped. Worship outside, worship inside and See the Deity in and out, everywhere and be free" is the motto of the worship. In the absence of the Yantra, one

will have to make a metalled image of Bhagavati and worship Her with the greatest caution with the Mantras as expounded by S'iva in the Tantrams (of Jāmalā and others). Note.—Yantra is that which restrains. This human body is the Yantra. And its imitation is placed outside in various shapes and figures. The Yantra is the mystical diagram used by the devotees for worship.—Or one may use the Vaidik Mantrams in worshipping the Deity in accordance with the prescribed rules and with his mind controlled ; then, merged in meditation, one is to mutter silently (perform the Japam of) the nine-lettered Mantram. (The Mantram is Krīm, Dakṣine, Kālike, Svāhā). Japam (muttering or repeating silently the Mantram) is of two kinds:—Nitya (daily) and Pauras'charanik (repetition of the name of the deity accompanied with burnt offerings). In the Nitya Japam, Nitya Homas are performed and in the occasional Pauras'charanik Japam, one tenth of this is offered ; Abhiṣeka, too, is one-tenth of this Homa ; Tarpanam is one-tenth of Abhiṣeka and the feeding of the Brāhmaṇas is one-tenth of what is done in the Tarpanam. O King ! Thus completing the Japam one is to read daily the Chāndī (do the Chāndīpāṭha) where the three glorious deeds of the Devī are narrated ; next he will have to allow the Deity invoked to depart to Her own place. The Navarātra Vrata (nine night vow) is next to be observed according to the proper rites and ceremonies. Hrīm Mahiṣa Mardinyai Svāhā is the Mantra.

13 31. In the bright fortnight of the month of Āsvin or Chaitra, is to be observed the fasting of the Navarātra by those who desire for their own welfare. Homas are to be offered, many in number, and Mantrams are to be recited, the same as in one's own Mantram, good Pāyasa with sugar, ghee, and honey mixed is to be offered in this ceremony. Goat meat, or holy leaves of the Bel tree, or red Karavīr flowers or til (sesamum seed) mixed with honey can be used instead in the Homa ceremony. The special days for the worship of the Devī are the eighth, ninth, or fourteenth day (tithi) of the half month. The feeding of the Brāhmaṇas must be done on each occasion. O King ! Thus the poor become wealthy, the diseased get cured, and the persons that have no issue get obedient and well qualified sons. The King, expelled from his kingdom, gets back by the grace of Mahā Māyā, dominion over the whole earth and becomes able to destroy all those enemies of his, by whom he was before vanquished, when he worships the Devī. The persons, desirous of learning, get undoubtedly the learning honourable and auspicious, provided he worships the Devī with his senses restrained. Persons of all castes, Brāhmaṇas, Kṣatriyas, Vais'yas or S'ūdras can become masters of all pleasures and happiness provided they worship with devotion the Devī, the Preserver of the World (the Jagaddhātrī). A man or woman whoever

performs the Navarāta vow always full of devotion, gets all the desired fruits. Whoever celebrates the holy Navarātra ceremony in the bright fortnight of the month of Āśvin with his heart full of the thought of the Devī, gets all his desired fruits. O King ! Now I am describing the rites and ceremonies ; here a square raised platform or altar is to be made according to the prescribed rules; a water-jar is then to be placed on it with the Vedic mantrams and due rites and ceremonies. One will have to make a beautiful Yantra according to the previously laid rules and the water-jar is to be placed on it ; then spread the beautiful Yava grains all around the jar. An awning or pandal is to be erected over the altar and the place of worship, and the site is to be decorated with flowers. Lights and Dhūpas, incense and perfumes are then to be used in the hall of the Chāndikā Devī. O King ! The Devī is to be worshipped thrice ; morning, midday and evening ; no miserliness is to be shown in spending wealth for this purpose. Light, dhūp, good presents of rice and other edibles, flowers, and fruits of various kinds are to be offered in this worship of the Devī ; the chanting of the hymns of the Vedas, songs, and music with the various instruments are to be done and a grand festivity is to be made. Moreover, note this carefully that virgins are to be worshipped duly with sandal, ornaments, clothings, various edibles, sweet scented oil, and beautiful garlands. (This worship of the virgins is one of the essentials.) Thus completing the worship of the Devī, Homa is to be done duly with Mantrams and other necessary articles on the eighth or the ninth tithi. Lastly the Brāhmaṇins are to be fed duly ; then the worshipper is to take his first meal after fasting (*i. e.*, make pāraṇam) on the tenth day ; then presents and various articles are to be offered to the Brāhmaṇins according to one's might and with devotion.

32-44. O King ! Any man, or any chaste married woman or a chaste widow whoever performs thus the Navarātra Vrata gets in this world all the desired fruits and enjoys all sorts of enjoyments and gets unbounded happiness and after death goes to the highest place. And if, owing to some cause or other, he has to take his birth again in this world, he would be born in an excellent family and would become endowed with good conduct and qualifications and get the unflinching devotion towards the Ambikā Devī. O King ! I have thus described to you the rules of the Navarātra ceremony ; this vow is the best of all ; highest and greatest pleasures and happinesses are obtained in worshipping thus the auspicious Maha Māya. O King ! Better worship Chāndikā duly according to the prescribed rules ; then you would be able, by Her grace, to conquer all your enemies and you will regain your excellent dominion, unshaken by any, and you will get again the highest pleasure and happiness when you

will be reunited with your wife and sons in your own palace ; there is no doubt in this. O Vais'ya ! You, too, better worship the same Maha Mayâ, the Goddess of the Universe, worshipping Whom leads to the fructification of all desires. You will then be able to regain all your worldly pleasures in your own home and be respected by your relatives and acquaintances and finally, after your death, you will go to the holy abode of the Devî. There is no doubt in this. Those that do not worship the Devî, go to Naraka or hell ; moreover they suffer much from various diseases in this world. Those that do not worship the Devî are always defeated by their enemies, are void of wife and sons, become stupid and suffer pains from their unsatisfied desires. And those that worship the Preservrix of this world with the Bel leaves, Karavîra flowers, S'atapatra and Champaka flowers, that blessed man, devoted to the Devî, gets filled with all sorts of enjoyments. O King ! What more can I say than this, that those who have worshipped the Devî Bhavâni with the Mantrams approved by the Nigama Sâstras, those very persons get honour in this world and are filled with all sorts of power and wealth. Verily, they stand foremost in the rank of best men, becoming the only repositories of all the best qualities in this world.

Here ends the Thirty-fourth Chapter of the Fifth Book on the methods of the worship of the Devî in S'rî Mad Devî Bhâgavatam, the Mahâ Purânam of 18,000 verses by Maharsi Veda Vyâsa.

CHAPTER XXXV.

1-12. Vyâsa said :—“O King ! Hearing thus the Rishi's words, the king Suratha and Vais'ya, who were very distressed in their minds, became very much comforted and bowed down to the Muni with great humility and modesty. Their eyes expressed their gladness and their hearts were filled with loving devotion. Both of them, then, clever in speaking and of calm and quiet temper, began to address him with their folded hands. O Bhagavan ! We were passing our days in a very humble and distressed spot ; we are to-day purified by your good words, just as the country was rendered pure by Bhagiratha when he brought down the river Ganges here. The saints, adorned with purely good qualities, are incessantly engaged in doing good to others and how the people can be made happy. O Intelligent One ! Surely we have come to this auspicious As'rama owing to our past good deeds (in previous births) and all our miseries are therefore brought to their ends to-day. There are good many persons that roam in this world for their selfish ends ; very few there exist like you who are always ready to do good to others. O Muni ! True that I am very much distressed

but this Vais'ya is more distressed than me. Both of us, very much afflicted by the miseries of the world, have come gladly to your Āśrama and are relieved of our bodily sufferings by your sight; and now, hearing your words, we are relieved also of our mental pain and sufferings. O Brāhmaṇa! We are very much blessed and our objects have been gained by your nectar-like words; O Thou, the Ocean of mercy! You have purified us, out of your unbounded mercy. We are quite tired of this world: knowing this, do you lead us beyond this world by holding our hands and by initiating us with Mantrams. O Best of Munis! We will first of all practise a very hard Tapasyā (asceticism) and worship Bhagavatī, the Awarder of happiness; then, seeing Her, we will go to our respective abodes. Now we expect the nine-lettered Mantram of the Devī from your mouth and practising the Navarātra varam we will fast and meditate on the Mantram.

[Note.—The nine-lettered Mantram is "Om Mahiṣamardinyai Svāhā." Instead of Om, any of the following may be used:—"Hrīm, Klīm Aśm, Strīm, or Hūm mentioned in Sāradā Tilaka, Nārāyanī Tantra, or in Viśvasāra Tantra (see page 125 of Tantra Sāra)]

13-30. Vyāsa said:—O King! When the king and Vais'ya prayed thus to the Muni Sumedha, the best of that Munis, gave them the auspicious Mantram with its seed (Viśa) and as well what is to be meditated (Dhyān). On getting the Mantram (with Rishi, Chhanda, seed Śakti, and Devatā) duly, they welcomed the Muni and with his permission went to the holy bank of a river. Both of them were of delicate frames and both of them were fully determined; they went to a very solitary place and selected their place and took their seats there. There they spent one month in repeating silently the Mantram and in chanting the three glorious deeds of Chandī. In this short period of one month, they became very much attached to the lotus-feet of Bhavāṇī and their minds were also much pacified. They attended to no other business; only they used to go to the Muni once a day and bowing down before him they returned to their own seats of Kusa grass and gave themselves up to the meditation of the Devī and always repeated silently their Mantrams. O King! One year thus passed away; they then abstained from taking fruits and subsisted on the leaves of trees. Thus engaged in meditation and asceticism they passed away another year sustaining themselves with dry leaves only. O King! When the two years thus passed, they got in their dreams the beautiful vision of the Goddess Bhagavati. They were very much delighted to see in their dreams the Ambikā Devī in red robes and decorated with various ornaments. They practised tapasyā in the third year with water as

their only food. Thus when they found that, after practising the tapas for three years, they could not see face to face the Devî they became very anxious to see the Devî and thought thus.—“When we have not been so fortunate as to see the Devî, Who art the Bestower of peace and happiness to the human beings, we will then leave our bodies, in deep distress and sorrow !” Thus thinking, the King prepared a beautiful triangular Kunda (pit), firm and of one hand measure. Lighting a fire in that pit, the King began to cut off slices of flesh from his own body and offered them as oblations to the fire. The Vais’ya, too, then did the same. O King ! Both of them were very much excited and began to offer their blood as oblation to the Devî. The Devî Bhagavati, then, seeing them thus grieved, and that their hearts were overflowed with devotion towards Her, appeared direct before them and said thus :—

31-32. O King ! You are my favourite devotees ; I am pleased with your Tapasyâ; now ask whatever you desire ; I will grant you that boon. Then She spoke to the Vais’ya :—“O Highly Fortunate One ! I am pleased ; ask without any delay any boon ; I will grant that just now.

33 52. Vyâsa said :—“O King ! Hearing thus the words of the Devî, the king Suratha was very much delighted and said thus :—“O Devî ! Grant me this boon that I be able to-day to conquer my enemies with my own power and that I may regain my kingdom.” The Devî then spoke to him thus :—“O King ! Go to your own abode ; your enemies are now enfeebled and will certainly be defeated.

(Note.—The Devî, has now withdrawn Her own power from the enemies with which they were filled before. This is the result of the real sacrifice to the Devî.)

O Fortunate One ! Your ministers will all come and prostrate themselves before your feet and will be obedient to you ; you can now go back to your city and govern your subjects happily. O King ! Thus reign for Ajuta years (10,000 years) over your widely extended dominion ; then when, you quit your body, you will again be born from Sûrya, and be known widely as Sâvârpi Manu. Vyâsa said :—“O King ! The pure-natured Vais’ya said with folded hands :—“O Devî ! I have nothing to do with house, sons, nor wealth. O Mother ! The house, wealth and sons, all these are so many sources of bondage to this world and are very transitory like dreams. Therefore give me knowledge so that my ties to this world be cut asunder. Persons who are devoid of knowledge, those fools are merged in this ocean of world. The wise never prefer this Samsâra ; therefore they can cross this world. Vyâsa

said :—O King ! Hearing this, the Mahāmāya said to the Vais'ya, that stood in front of Her thus :—“O Vyāsa ! No doubt you will acquire knowledge. Thus granting boons to them, the Devī then and there disappeared. After the Devī had disappeared, the King bowed down to the Muni, mounted on his horse and expressed a desire to go back to his kingdom. Just at that time all his ministers and subjects came humbly before him, bowed down to him and stan diug before him with folded hands, said :—“O King ! Your enemies all had acted very sinfully ; hence they were all slain in battle ; you be pleased now to remain in your city, free from any enemy and govern your subjects. The King, hearing thus, bowed down to the Muni and with his permission, started towards his kingdom, surrounded by his ministers. On regaining his own kingdom, wife, relatives and kinsmen he began to enjoy the sea-girt earth. On the other hand, the Vais'ya became illumined with the Spiritual Knowledge and all his connections and attachments being completely severed, became free from all bondages. He became liberated in his life-time and travelled always from one place of pilgrimage to another and passed away his time in singing the glorious deeds of the Devī. O King ! Thus I have described to you the most wonderful character of the Devī, what fruits were obtained by the King and the Vais'ya on their worshipping Her, how the Daityas were killed by Her and about Her auspicious appearances on this earth. Oh ! Such is the glory of the Devī, leading to fearlessness amongst Her devotees. The mortal who hears constantly this excellent pure narrative of the Devī Bhagavatī, gets truly all the best and wonderful pleasures of this world. No doubt anybody who hears this wonderful incident, will obtain knowledge, liberation, fame, happiness and purity. The essence of all religions lies in this narration ; therefore it leads, above all, to Dharma, Artha, Kama, and Mokṣa (religion, wealth, desire and liberation). It grants all desires to human beings.

53-54. Sūta said:—O Rishi ! The Maharsi Vyāsa, the son of Satyavati, versed in all the departments of knowledge, asked by the King Jangmejaya, narrated to him this divine Samhitā. The character of Chandīka, the killing of the Daitya Śumbha, were thus narrated by the merciful Muni Veda Vyāsa. O Munis ! I, too, have described to you the main points of this Purāṇa. Here ends the Fifth Book.

Here ends the Thirty-fifth Chapter of the Fifth Book on the receiving of the boons by the King Suratha and the Vais'ya Samādhi in the Devī Bhāgavatam, the Maha Purāṇam, of 18,000 verses by Maharsi Veda Vyāsa.

The Fifth Book Completed.

THE SIXTH BOOK.**CHAPTER I.**

1-12. The Rishis (of the Naimisa forest) addressed Sūta (fondly) :— O highly Fortunate One ! Your nectar-like words are very sweet. We are not satiated with what you have described to us as the auspicious sayings of Dvaiipāyana Vyāsa. O Sūta ! We desire to ask you again to narrate to us the auspicious sayings of this Purāṇa, beautiful, famous, and sin-destroying and authorised by the holy Vedas. Vis'vakarmā had a son, named Vṛitrāsura, who was very well known, and very powerful. How was it that he had been slain by the high-souled Indra ? Vis'vakarmā was a powerful Brāhmaṇī and belonged to the gods' party ; his son was stronger. How was it that he had been killed by Indra ? The Devas are born of the Sattva qualities ; men are born from the Rājasic qualities ; and all the birds, etc., are born of the Tāmasic qualities. This is the opinion of the Pundits, versed in the Purāṇas and Āgamas. But in this act of slaying Vṛitrāsura, a great contradiction arises ; for the powerful Vṛitra was killed merely under a pretext by Indra, the performer of the hundred sacrifices, and endowed with Sattva qualities. And Indra was prompted to do so by Viṣṇu, the head of those who possess Sattva qualities ; while Viṣṇu himself entered in disguise into the thunderbolt so that he could kill Vṛitra. The powerful Vṛitra entered into a treaty and kept himself peaceful when Iudra and Viṣṇu violated truth and treacherously killed him by Jalaphena (the watery foams). O Sūta ! The great wonder is this :—That Indra and Viṣṇu turned out so bold as to forsake the truth. This, then, is therefore very clear that the high souled persons become deluded and act sinfully. The Heads of the Devas act very wrongly ; they are reckoned as polite simply because they observe the mere outward forms of good conduct as approved by the Śāstras. How can the mere observance of outward forms constitute politeness ? Had Indra, who killed in disguise Vṛitra relying on his words, to suffer any punishment for the sin that he incurred in killing a Brāhmaṇa ? It was told by you before that Vṛitra had been slain by the Devī Bhagavati ; but the general belief is that Indra killed him. Our minds are puzzled on this point. (So clear our doubts on this point.)

13-14. Sūta said :—O Munis ! Hear the incident of the killing of Vṛitrāsura and the punishment that Indra had to suffer due to his sin of Brahmahatyā (killing a Brāhmaṇa) This question was asked by the King Pārikṣit and replied by Vyāsa, the son of Satyavati. I will tell you what Vyāsa had told before.

15-18. Janamejaya asked :—“ O Best of Munis ! How was it that in former days Indra, endowed with the Sattva qualities, killed Vṛitrāsura, with the aid of Viṣṇu ? And how and why was it that he was killed again by the Goddess Bhagavatī ? O Lord of Munis ! How could one body be killed by the two ; our curiosity has been excited to hear the truth, What man is there that does not like to hear any more of the glorious deeds of the high-souled persons ! Kindly narrate to us the slaying of Vṛitra by the Devī Bhagavatī.

19-26. Vyāsa said :—“ O King ! You are blessed, since your taste to hear the events of Purāṇa has grown so much; the Devas even get their thirst for drinking nectar ; but when quenched, they do not like to drink any more. O King ! Your name and fame are widely spread. Your Bhakti (devotion) to the Purāṇas is growing more and more daily. A speaker gets very much delighted when his audience hears him with undivided attention. O Lord of the earth ! The fight between Vṛitra and Vāsava that occurred in days of yore is famous in the passages of the Vedas and the Purāṇas ; as well as the suffering that Indra had to encounter as his punishment when he had killed the innocent son of Visvakarman. O King ! The Munis, who fear sin very much, commit yet blameable acts under Māyā ; then what wonder is there that Viṣṇu, and Indra would kill Tris'irā and Vṛitra merely under a plea. When Viṣṇu, the incarnate of Sattva qualities, gets deluded by Māyā and kills deceitfully the Daityas always, then how can you expect any other man to conquer mentally even the Maha Māyā Bhavāni, Who deludes all the beings ! O King ! It is under the compulsion of this Māyā that the Bhagavān, the Infinite, the friend of Nara, Nārāyaṇa, takes incarnations in thousands and thousands of Yugas in this Samsāra as Fish, etc., and does deeds sometimes lawful and sometimes unlawful. The Devas and men, being confounded by his Māyā, become upset and disordered and say “ that this body, wealth, house, sons, wife and relatives are all mine ” and being thus deluded sometimes do virtuous and sometimes sinful deeds. O King ! There is not even one, on the surface of this earth, though he may be well versed in finding out cause and effect, the knowledge of the high and low, that can be free from this Great Delusion ; he is from the very beginning tied up by the three Gunas of this Māyā and thus remains under Her control.

27-35. This explains that Viṣṇu and Indra both were deluded by Māya and engaged in fulfilling their own selfish ends. They killed Vṛitrāśūra under a pretext. O King ! Hear ! I am now describing to you the cause of enmity between Indra and Vṛitra. Viśvākarmā, the Prajāpati, was the great architect of the Gods, he was skilled, he was superior amongst the gods, a great ascetic and endeared by the Brāhmaṇas. He had enmity with Indra ; and out of this enmity he created a son, very beautiful and named him Triśiraśka Visvarūpa. That son had three faces very beautiful and lovely. Visvarūpa performed three different functions with his three different faces; with one, he used to study the Vedas, with the second he used to drink nectar (wine), and with the third he used to see simultaneously all the directions. Triśira renounced the pleasures of the world and began to practise a hard tapasyā ; he became a great ascetic, gentle, restrained in his passions and entirely devoted to his religion. He practised Pānchagni-Sādhan in the summer season, tying his feet upwards on the branch of a tree with his head downwards; he remained in dew in the cold season, and, under water in the winter season. Thus he abstained from food and conquered his self and, forsaking all the worldly connections, practised a very hard tapasyā; very difficult, indeed, for those who are of dull intellects.

36-49. Indra became very sad and dispirited to see him practise such a Tapasyā and thought of the means so that he might not acquire his Indraship. The Pākāśāna Indra remained always very anxious to see the energetic penance practised by that ascetic of unbounded glory and his steady attachment towards it. He thought thus :—“ This Triśira is becoming stronger day by day by his penance, so he will kill me. The wise never look an enemy with indifference whose strength daily becomes greater and greater.” It is now my urgent duty to invent means how to baffle his Tapasyā and he at last settled that lust is the great enemy of asceticism ; the practice of devout austerities is destroyed completely by lust ; so I must try this very day how the Muni becomes attached to worldly lust and enjoyments. The intelligent Indra, thinking thus, called the Apsarās Urvāśī, Menaka, Rambha, Ghritachi, and Tilottama and others proud of their beauties so that they might seduce Triśira, the son of Viśvākarmā. O Apsarās ! I have now got a very grave task to fulfil ; all of you help me in this respect. A great enemy of mine, difficult to conquer, is practising penance with his self-controlled. Start at once and with your dress suited to various amorous gestures and try hard to seduce him. Be all well with you; seduce him and remove the fever of my heart. O Apsarās ! What more shall I say, I am restless since I have heard of his strength in performing such hard austerities. O Weak Ones ! That powerful

ascetic may acquire my place and thus dispossess me ; this fear has possessed me. Therefore destroy my fear as quickly as possible. This is the task now given to you; get united and do this good to me. The Apsarās, hearing him, bowed down and said:—“ O Lord of the Devas! Do not be afraid ! We will try our best to seduce him. O highly Lustrous One! For the enticing away of the Muni, we will do all the things, dancing, music and other amorous gestures and practices, that will discard your fear. O King of the Gods ! We will unsettle the mind of the Muni by our side glances and passionate gestures and postures, delude and tie him and then bring him under our control.

50-60. Vyāsa said :—“ O King ! Thus saying, the Apsarās went to Tris'irā and began to exhibit various amorous gestures and postures as stated in the Kāma Sāstra. They began to sing sometimes, sometimes to dance in tune with musical measures before the Muni. In short, they practised various amorous gestures to entice him away. But that ascetic, blazing with the fire of Tapas, did not notice even the Apsaras' various attempts ; rather he kept all his senses under the control and remained like a deaf, dumb, and blind man. In that lovely hermitage of the Muni, the Apsarās sung and danced ravishingly and remained a few days there. But when they saw that the Muni Tris'irā did not swerve a bit from his meditative posture they returned tired, distressed to Indra and all, very fearful, began to address Indra with folded hands :—“ O King ! We tried our best and we could not in any way make the Muni unsteady, very hard to surmount.” O Pākas'asana ! Please invent other means ; we could not make the self-controlled Muni move away an inch from his position ; it is our good luck that that high-souled Muni, an incarnate of blazing fire have not cursed us ! ” Then dismissing the Apsarās, the evil-minded and dull Indra began to devise means, though totally unlawful, how to kill that good Muni. O King ! That Indra abandoned all shame, and fear of sin and ultimately came to a highly blameable and sinful conclusion how to kill him.

Here ends the First Chapter of the Sixth Book on Tris'irā's austerities in Śrī Mad Devī Bhāgavatam the Mahā Purāṇam, of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER II.

1-11. Vyāsa said :—The extremely covetous Indra, then, mounted on his Airāvata elephant and determined to kill the Muni. He went to him and saw him immersed in deep Samādhi, firmly seated in his posture and with his speech controlled. At that time, a halo of light emanated from

his body and he looked like a second Sun and a blazing fire. Indra became very sad and dejected when he saw that. Indra then thought within himself thus :—" Oh ! Can I slay this Muni, free from any vicious inclinations, and endowed with the power of Tapas, blazing like a fire ! This is quite against the Dharma. But, Alas ! He wants to usurp my position ; how can I, then, neglected such an enemy ? Thus cogitating, Indra hurled at the Muni his swift-going, infallible thunderbolt, the Muni remaining engaged in his penance and shining like the Sun and Moon. The ascetic, struck thus, fell on the ground and died, like a mountain peak struck by thunder falling on the ground and presenting a wonderous sight. Indra became very glad when he killed the Muni ; but the other Munis then cried aloud :—" Oh ! We are killed ! Alas ! What a crime has Indra committed to-day ! Oh ! The vicious Indra has killed to-day this jewel amongst the Munis without any offence ! Let, then, this sinner reap the fruits of his sinful act without any delay." Indra, then, went back soon to his own abode ; on the other hand, the high-souled Muni, though killed, looked as it were, living by the lustre of his own body. Indra, then, seeing him lying like a living man thought that the Muni might get alive and so became very sad. While he was thus arguing in his mind, he saw before him a wood cutter named Takṣa and began to speak to him for his own selfish ends thus " O Artisan ! Cut all the heads of this Muni and keep my word ; this highly lustrous Muni is looking as it were alive ; therefore, if you sever his heads, he cannot be alive." Takṣa then cursed him and spoke thus.

12-14. " O King of the Devas ! The neck of this Muni is very ; and therefore cannot be severed ; my axe is not at all fit for this work. Specially I cannot do such a blameable act." You have done a very heinous crime, quite against the law of the good persons ; I fear sin ; I will not be able to cut the heads of a dead man. This Muni is lying dead ; what use is there in severing his head again ? O Pākas'āsana ! The killer of the demon Pāka ! Why do you fear in this ?

15. Indra said :—" O Artisan ! This Muni is my dire enemy. Life seems to be still lingering in his body ; his body is still lustrous, I fear if the Muni be alive again !"

16. Takṣa told :—" Do you not feel shame in doing this heinous crime, when you know everything ? Do you not fear God for the crime of killing a Brāhmaṇ ?

17. Indra said :—I will make Prāyas'chitta (penance) afterwards for the washing away of my sins; but my duty at present is to kill my enemy.

O Fortunate One ! The wise men, clever in polity, say that enemies must be killed by any excuse whatsoever."

18. Takṣā then replied :—" O Maghavan ! You are doing this sinful deed out of your avarice ; but, O Lord ! I have no cause whatsoever ; how then without any cause, can I engage myself in such a vicious act ?

19-20. Indra said :—" O Takṣā ! I will allot a share to you wherever there will be a sacrifice. The human beings will invariably offer to you the head of the animal killed at any sacrifice. Now cut his head according to this rule.

21-42. Vyāsa said :—" O King ! That Takṣā became very glad when he heard thus from Indra and struck off the heads of the Muni with his very strong axe. O powerful King ! When the three heads, thus severed, fell to the ground, thousands and thousands of birds came out of those heads in quick succession. The three groups of birds Kalavinkas, Tittiris and Kapinjalas came out very rapidly from the three heads in due succession. The Kapinjala birds came out of that mouth that used to chant the Vedas and used to drink Soma ; the Tittiri birds came out of that mouth that used to see all the quarters as if it drank them ; and the Kalavinka birds came out of that face that used to drink wine. Indra became very glad to see the birds thus coming out of his mouths and went back at once to his Heavens. O King ! No sooner Indra went back, than Takṣā came back to his own house and felt himself very pleased to receive his share of sacrificial things. On returning to his home, Indra thought that he had done his duty in slaying his powerful enemy. It did not pass in his mind that he had committed the Brahmanattyā sin (i. e., that he had killed a Brāhmaṇ). When Visvakarmā heard that his virtuous son had been killed, he became very angry (in his mind) and said that as Indra had killed his qualified son engaged in asceticism without any offence, he would create another son to kill Indra. Let the Devas see his strength and power of Tapasyā and let Indra, too, reap the far-reaching effects of his own Karma. Thus saying, Visvakarmā, distressed with anger, offered oblations in the sacrificial Fire, reciting Mantram from the Atharvan Vedas, with the object of producing a son. When Homa was performed for eight nights consecutively, a man quickly came out of that burning fire, as if he was the Incarnate of Fire itself. Seeing the illustrious son before him, come out of the fire and endowed with power and energy, Visvakarmā said "O Indra's enemy ! Grow by my power of asceticism." When Visvakarmā spoke these words, burning with anger, that brilliant fiery son began to grow, towering high above the Heavens. Within a moment that man looked a second God of Death and appeared like a

mountain and shone like the God Himself. Then he spoke to his own father Vis'vakarma, who was very distressed "O Father ! Put my name. Pray, what use can I be to you ? Why do you look so aggrieved and anxious; please explain to me all the causes. I make a firm vow to-day that I will remove the cause of your sorrow. Father ! Of what avail is that son to his father when he is not able to remove his sorrows !" O Father ! Shall I drink the ocean or crumble the mountains to dust or shall I obstruct the passage of the rising Sun or shall I kill Indra, Yama, or the other host of Devas or shall I root out the earth and throw it with all beings into the ocean ?

42-53. O King ! Hearing thus the sweet words of his son, Vis'vakarma gladly told his mountain-like son "O my Son ! You are now capable to save me from troubles (Vrijina) hence you are named Vritra." O highly Fortunate One ! Your brother, named Tris'irâ, was a great ascetic ; his three faces were all very strong. He was thoroughly conversant with the Vedas and the Vedangâs and well versed in all the other knowledges. He remained always engaged in practising asceticism, surprising to the three worlds. Indra killed my qualified son with his thunderbolt ; that wicked soul severed the three heads without any offence. Therefore, O Best of beings ! Kill that vicious, shameless, deceitful, wicked Indra, guilty of the sin Brahmahattyâ. O King ! Thus saying, Vis'vakarma very much confounded with the bereavement of his son, created various divine weapons. He prepared weapons specially suited to kill Indra, the best axes, tridents, clubs, S'aktis, Tomaras and bows made of horns and arrows, Parighas, Pattis'as, divine discus like the Sudars'an Chakra, two divine inexhaustible arrow cases with arrows, nice Kavacha, very substantial air-like swift-going chariot looking like a cloud and capable to carry great loads ; all these he created and gave over to his son. O King ! Vis'vakarma, the best of architects, excited by anger, made ready all the equipments necessary for war and gave them to his son Vritrasura and sent him to kill Indra.

Here ends the Second Chapter of the Sixth Book on the birth of Vritrasura in the Maha Puranam Sri Mad Devi Bhagavatam of 18,000 verses by Maharshi Veda Vyasa.

CHAPTER III.

1-3. Vyasa said:—O King ! Having the Svastyayana ceremony (a performance of rite to secure welfare or avert calamity) performed by the Brâhmaṇas versed in the Vedas, the powerful Vritra mounted on his

chariot and started to kill Indra, the King of the Gods. The Dånavas that were previously defeated by the Devas now knowing Vrîtrâsura to be powerful, came up to him to serve his cause. The messengers of Indra, when they saw him ready for battle, hurriedly came to Indra and informed him all about his doings and other matters connected with it.

4-7. The messengers said:—O Lord ! Vis'vakarmâ, having been very much grieved his son being slain, got very angry and by Abhichâra process (an incantation with a design to injure or magic spells or charms used for a malevolent purpose) has created a son in order to kill you. That indomitable Vrîtrâsura is now your powerful enemy ; mounting on his chariot he is coming here to fight with you, surrounded by other Asuras. O highly Fortunate One ! This enemy of yours is as high as the mountain Meru ; he is now coming hurriedly to you, making a terrible noise ; guard yourself carefully." O King ! While Indra was hearing the messengers, the Devas came there panic-stricken and terrified and said:—

8-16. The Gânas said:—O Lord of the Suras ! Ominous signs are being seen in the houses of the Gods ; the birds are making sounds, very inauspicious and foreboding a great calamity. Crows, vultures, herons, falcons, and other ugly inauspicious birds are crying and making hoarse sounds on the tops of houses. Other birds are making incessantly harsh sounds like chichi koochy. The carriers of the several Devas are weeping and shedding tears always. O highly Fortunate One ! On the tops of houses are heard very loud and very dreadful sounds of the crying Râkṣasis at dead of night. O Giver of honour ! The flags on the chariots are falling to the ground without any trace of wind. Thus ominous signs are being visible on earth and in the air. O King of the Devas ! The ugly faced women, wearing black clothes, are roaming from house to house and always repeating "Leave the house, and go away at once." The Deva women while sleeping in their own temples are seeing in their dreams that terrible Râkṣasis, coming to them are cutting away their hairs on their heads and are frightening them. O Indra of the Devas ! The inauspicious signs like these and earthquakes and the falling of the meteors are taking place. The jackals come in the courtyard of houses at night and yell horrible heartrending sounds. Lizards are moving always in the rooms and the several limbs of our bodies are shaking and thus making very inauspicious signs.

17. Vyâsa said:—O King ! Hearing their words, Indra became very anxious and called Brihaspati, the Deva Guru, and asked him:—

18-20. Indra spoke : O Brâhmaṇa ! Very inauspicious signs are being visible ; dreadful winds are blowing and stars are falling from the skies ; what are all these ? O Intelligent One ! You are very wise and versed in the S'astras and the Guru of the Devas ; you are omniscient and know very well how to remedy the evils. Therefore perform the rites by which enemies can be killed ; do such as our miseries be all averted.

21-31. Brihaspati said:—"O Thousand-eyed ! What shall I do ? You have committed shortly a heinous crime ; you killed that innocent Muni and so you have earned a very bad Karmic effect." Very violent sins and good deeds produce their effects very quickly. It is, therefore, highly incumbent on those that desire for their own welfare, to take up any work with great discretion. It is never advisable to do any action that leads to the tormenting of others. Never do they find happiness who give pains to others. O Indra ! You have committed Brahmahattyâ, under the influence of greed and delusion ; now suddenly has appeared the fruit of that act. O King of the Suras ! This Vṛitra Asura is born invulnerable to all the Devas. That powerful indomitable Asura chief is now coming, mounted on a chariot, to kill you, surrounded by the other Dānavas and taking with him the Vis'vakarmâ-made divine arms and weapons equal to thunderbolt. He is coming like a second Kâla, as it were, to destroy the whole Universe. There is none in this Triloka, capable to kill him ; and his death will not also take place. While Brihaspati was thus speaking, a great tumultuous uproar rose at once. The Gandharbas, Kinnaras, Yakṣas, Munis and other Immortals began to fly away from their quarters. Indra seeing the Devas flying away became very anxious and gave orders at once that all subservient to him must be ready at once for battle ; they must go and call the Vasus, the Rujras, the twin As'vins, the Ādityas, Pûṣa, Bhaga, Vâyu, Kuvera, Varuna, Yama and the other Devas to come there at once. The enemy is well nigh ; so let all the Devas come on their Vimânas quickly there."

32-44. Thus ordering, Indra mounted on the Airâvata elephant and taking the Sura Guru in front started from his own temple. The other Devas mounted on their respective carriers and, firmly resolved to fight, started with all their arms and weapons. On the other hand, Vritrâsura, surrounded by the Demons, came up to the beautiful mountain, adorned with trees, on the north side of the Mânasarovara Lake. Indra, too, came there with Brihaspati in front and attended by all the other Devas to that mountain, north of the Mânasa Lake and began to fight. A dreadful fight, then, ensued between Vṛitra and Indra with clubs, swords. Parîgas, Pâśas, arrows, Saktis, Parsus and other weapons. The terrible

fight lasted for full one hundred human years, terrifying to the self-controlled Rishis and all the human beings. Varuna first turned his back ; then Vâyu, then Yama, the Sun and Moon and then Indra fled from the battle-field. Seeing Indra and the other Devas flying away, Vritrâsura came to the hermitage and there bowed down to his father who looked very glad ; and he said :—“O Father ! I have carried out your orders ; Indra and all the other Devas are defeated in the battle ; as elephants and deer fly away seeing a lion, so the Devas all fled away to their respective abodes. I have taken the Airâvata, the best of elephants, away from Indra who fled away on foot. O Bhagavan ! I have brought the elephant here. Kindly accept it. O Father ! It is not advisable to kill a man who is terrified, therefore I did not kill them. Now kindly order anything else that I may fulfil your desires. All the Devas fled away from the battle-field, very much tired and terrified ; and what more to say than this that Indra, too, fled, leaving his elephant on the field.

45-54. Vyâsa said :—“O King ! Vis'vakarmâ became very glad to hear his son's words and said :—“To-day I can rightly say that I have got my son and that my life is successful.” “O son ! To-day you have sanctified me ; my cares and worries are abated ; my mind is also calm to see your wonderful prowess.” O Child ! Now hear attentively what I say. O highly intelligent One ! Now carefully sit in your steady posture (Sthirâsan) and practise Tapasyâ. “Never trust anybody ; India is now your enemy, ever ready to find your faults and clever in sowing dissensions between you and your well-wishers.” O Son ! Tapasyâ is not an ordinary thing ; Laksmî (prosperity) is obtained thereby ; excellent kingdoms, increase of vigour, and victories in battles are obtained. Therefore worship Hiranyagarbha and get excellent boons from him ; then kill this vicious Indra, guilty of the sin Brabmâhatyâ. Worship the auspicious Creator calmly and carefully. The four-faced Brabmâ then will be pleased and grant you your desired boon. First please the Creator of indomitable prowess, from Whose womb has sprung all this Universe, and get, then, immortality from Him. Then kill that guilty Indra, my enemy. O Son ! My feeling of enmity due to the killing of my son reigns always in my mind ; I cannot go to sleep peacefully nor do I get peace in any way. The vicious Indra killed my son ; O Vritra ! What more shall I say to you ; I am merged in the ocean of sorrows ; save me.

55-60. Vyâsa said :—“O King ! Thus hearing his father's words, Vritrâsura became inflamed with anger and, getting his permission, set out gladly to practise Tapasyâ. He then went to the Gandhamâdan mountain and performed his bath in the holy and auspicious river

Mandâ Kinf, and, preparing a Sthirâsan, took his seat in the Kus'â grass, to practise the tapasyâ. He left off gradually taking his food, then subsisted on water only and remained engaged in Yoga ; and, seated in Sthirâsan, meditated incessantly on Prajâpati, the Creator of this Universe. Indra, on the other hand, knowing Vrîtrâsura engaged in tapasyâ, became very anxious and sent to him Gandharvas, Yakshas, Pan-nagas, Kinnaras, Vidyâdhara, Apsarâs and other Deva messengers, all of unbounded vigour to create obstacles in his austerities. These Gandharvas and other Deva Yonies, expert in exercising magical spells, tried many ways and means and various gestures and postures to create disturbances in his penance ; but that great ascetic Vrîtra, the son of Vis'vakarmâ, did not swerve a bit from his meditative state.

Here ends the Third Chapter of the Sixth Book on the defeat of the Deva army and on Vrîtra's tapasyâ in the Mahâpurânam Šrî Mad Devî Bhâgavatam of 18,000 verses by Maharshi Veda Vyâsa.

CHAPTER IV.

1-17. Vyâsa said :—“O King ! The Suras that wanted to create hindrance in Vrîtra's tapasyâ, seeing him firmly resolved, became disappointed in the fulfilment of their objects and returned to their own abodes.” Thus full one hundred years passed away. The four-faced Brahmâ, the Grandsire of the Lokas, came there mounted on his carrier the Swan, and said :—“O Vrîtra ! Be happy ; now quit your meditation and ask boon; I will grant you the boon that you choose. “O Child ! Your body has become very lean and thin through your penance. I am now very pleased to see your this very hard tapasyâ. Welfare be to you. Now ask the boon that you desire.” Vyâsa said :—“O King ! Hearing thus the clearly distinct nectar-like sweet words of the Creator Brahmâ, Vrîtra shed tears of joy and suddenly stood up. And going to him, bowed down gladly before His feet, and, with folded hands, spoke to Him, Who is desirous to grant him boons, in a tremulous voice. O Lord ! To-day I have been fortunate to see Thee who art generally seen with great difficulty ; and I have acquired thus the posts of all the Devas ; O Lotus-seated One ! I have got an insatiable desire burning within me. Thou art omniscient, Thou knowest everything ; still I am speaking out my mind. O Lord ! Grant that my death does not occur with iron, wood, dry or wet substances or with bamboos or any other weapons and let my strength and valour be increased very much in the battle ; for, then, I will be unconquerable by all the Devas with all

their armies. Vyāsa said :—“O King ! Thus prayed for, Brahmā said to him smiling :—O Child ! get up ; I grant that your desired boon will always be fulfilled ; now go to your own place. Your death won’t occur with dry or wet substances or with stones or wood. I say this truly unto you.” Thus granting the boon, Brahmā went to His Brahmaloka. Vṛitra, too, became very glad on receiving his desired object, and returned to his own abode. The highly intelligent Vṛitra informed the father about the boon granted to him ; Visvakarmā became very glad to hear it. O highly fortunate One ! Let all bliss and good fortune come unto you ; kill Indra, my greatest enemy. Go and kill the murderer of my son Trisirā, the vicious Indra and return to me. Be victorious in the battle and become the Lord of all the Devas and remove my mental agony due to the killing of my son. A son becomes then really a son when he obeys the commands of his father and when he feeds plentifully good many people on the Srāddha day (after his father’s death) and when he offers Pinda at Gayā. Therefore, O Son ! Keep my words and try to remove my sorrows. Know this as certain that Trisirā never vanishes from my mind. Trisirā was very truthful, amiable and good-natured ; he was an ascetic and foremost amongst the Vedic scholars. The wicked Indra killed my dear son without any offence.

18-33. Vyāsa said :—“O King ! Hearing the father’s words, that extremely indomitable Vṛitrāsura mounted on his chariot and quickly got out of his father’s house. The proud Asura, then, marched to the battle, accompanied with his vast army, to the sounding of the conch-shells and war drums. Vṛitra, versed in politics and morals, exhorted his soldiers before marching and said : “To-day we will kill Indra and possess the kingdom of the Immortals, freed of all enemies.” O King ! Thus, accompanied by his soldiers, and raising a tremendous war-cry terrifying to the Devas, the Asura set out for battle. O Bhārata ! The King of the Devas, knowing that the Asura is quite at hand, became overwhelmed with terror and ordered at once the soldiers to be ready for the battle and called quickly all the Lokapālas and sent them all for the battle. The highly lustrous Indra, the tormentor of the foes, arrayed his troops in order according to Gridhra Vyūha (the method in which the vultures arrange themselves while flying) and stayed there. On the other hand Vṛitra, the slayer of enemies, dashed unto that place I say ~~on~~—ness. A dreadful fight then ensued between the Devas and

55-60. Vya^{te} two parties, desirous to get victory over the other, trásura became red. When the blaze of the battle fire shone to a very out gladly to practice was droppped with sorrow while the Asuras became mountain and pe

excited with joy. The Devas and Dānavas struck each other with Tomaras, Bhindipālas, axes, Parae'us, Paṭṭis'as, and various other weapons. When the dreadful battle rose to a high pitch causing horripilation, Vṛitra became very angry and suddenly caught hold of Indra and denuding him of all clothes and armours swallowed him ; he, then, remembering his former enmity, became very glad and stayed there. When Indra was thus devoured by Vṛitra, the Devas were overwhelmed with terror and cried out frequently, with great distress :—“O Indra ! O Indra ! All the Devas became very dejected and grieved in their hearts to see Indra denuded of his armour and clothes in the belly of Vṛitra and bowed down to Brihaspati and said :—“O Indra of the Brāhmans ! You are our best Guru ; what are we to do now ? Though the gods tried their best to save Indra, still Vṛitra has devoured him. We are all powerless, what can we do without Indra ? O Lord ! Perform quickly magic spells (Abhichāra process) which will lead to our Indra's liberation.”

34. Brihaspati said :—“O Suras ! The king of the gods is swallowed by Vṛitra, he has been quite disabled ; but Indra is living in his bowels ; attempt therefore must be made that he comes out while living.

35-51. Vyāsa said :—“O King ! The Devas became very anxious to see Indra in that plight and took all the ways and means carefully how he might be freed. Then they created a state tending to cause yawning, very powerful and irresistible and calculated to destroy one's enemy. Vṛitrāsura then yawned and his mouth got widely opened and extended. In the meanwhile Indra, the destroyer of one's enemies' strength, contracted all his limbs and came out of the expanded mouth of the Asura and fell down. Since that time, this state of yawning has become prevalent amongst the beings. The Devas were all glad to see Indra thus come out. When Indra thus got out, he fought again with Vṛitra for 10,000 years (Ajuta years). The fight was very dreadful, causing horripilation. On one side all the Devas joined in the batt'e ; on the other side, the pre-eminently powerful Vṛitra, the son of Vis'vakarmā fought. When Vṛitrāsura got more and more energy in the battle, Indra became gradually dwindled and was at last defeated. Indra became very much grieved when he found himself defeated ; the Devas also were very dejected to see this. Indra and the other Devas quitted the batte-field and fled away. Vṛitrāsura too, quickly arrived and occupied the Heavens. Vṛitra began to enjoy by force the Heavenly gardens and took the Airāvata elephant. O King ! The Asura, the son of Tvaṣṭā, took away all Vimānas (the self-moving chariots of gods), Uchchais'rava, the best of horses, the heavenly cow, the giver of all desires, the Pārijāta tree, the Apsarās, and all other jewels of the Heavens. The Devas, on the other hand, deprived of their shares in sacrifices

and driven away from their Heavens, suffered very much. Vṛitrāsura became puffed up with vanity, when he got possession of the Heavens. Vis'vakaṁṭha, too, became very happy at that time and began to enjoy pleasures along with his son. O Bharata ! The Devas, then, united with the Munis and they began to consult about their own welfare. When the Devas took Indra with them and went to Mahā Deva in the Mount Kailāsa and bowed down to His feet very humbly and, with folded hands, spoke thus:—O Deva of the Devas ! O Mahā Deva ! Thou art the Maheśvara and the unbounded Ocean of Mercy ! We are defeated by Vṛitrāsura and we are very much terrified. Save us, “O S'ambhu ! Thou dost good to all the beings ; dost thou tell us, therefore, truly what are we to do now when that powerful Dānava has dispossessed us of our Heavens. “O Maheś'a ! Now dislodged, where are we to go ? We are not finding any remedy by which our miseries can be destroyed. ‘O Bhūta Bhāvana ! We are very much pained ; help us ; O merciful One ! That Vṛitrāsura has become intoxicated with vanity due to his being granted the boon. Therefore destroy him.”

55-57. S'ankara said:—“O Devas ! We will keep Brahmā in the front and let all of us go to the residence of Hari and there consult with Him how to destroy this unruly Vṛitra. The Janārdana Vāsudeva is fully capable to do all actions. He is powerful, knower of pretexts, highly intelligent, ocean of mercy, and fit to be asked by all for protection. Without Him, the Deva of the Devas, no success is possible in any action. Therefore all of us ought to go there for the success in our undertaking.

58-62. Vyāsa said :—“ O King ! Thus settling their plan of action, Indra and other Devas took S'ankara and Brahmā with them and went to the abode of Hari, who protects all and is gracious to His devotees. They, then, began to chant Puruṣasūkta hymns to Him and thus they praised the God Hari, the Guru of this Universe. The Janārdan Hari, the Lord of Kamalā, then, appeared before them and, after showing his respect, addressed them thus :—O Lord of the several Lokas ! What have brought you all together with Brahmā and S'ankara hither ? O best of Suras ! Please tell me the reason of your coming here. Vyāsa said :—“ O King ! Thus hearing Hari's words, the Devas could not reply anything ; rather almost all of them remained with an anxious look with their hands folded, overwhelmed with cares.

Here ends the Fourth Chapter of the Sixth Book on the defeat of the Devas by Vṛitra in the Mahā Purānam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER V.

1-5. Vyāsa said :—“ O King ! Nārāyaṇa, the Lord of Laxmī, and the Knower of the essences of all subjects, seeing the Devas extremely attached to him and anxious, spoke to them thus :—O Suras ! Why have you kept silent ? Tell me why you have all come, let it be good or bad, tell me ; I will try to remove your miseries. The Devas said :—“ O Lord ! Is there any thing unknown to you in this Triloki ? You know everything ; why then art Thou asking us again and again ? In ancient times You in your Dwarf incarnation overspread the three worlds by Your three feet and thus bound the King Vali in his own premises and gave over the sovereignty over the Devas to Indra. O All Pervading One ! It is You who deluded the Daityas and procured nectar for the Devas, and it is You who sent them to the house of Death. Therefore, O Lord ! You are the one and only one that is capable in warding off all the evils that befall on the Devas.

6-31. Thus hearing the Devas' words, Viṣṇu said :—“ O Suras ! ~~You need not fear, I know one remedy, approved by all, by which that~~ I am now giving it ~~Daitya might be killed so that you would be happy,~~ out to you.” Your welfare, your benefit must be looked at by me, whether by the exercise of my intelligence or by using my prowess, by wealth, by pretext or by any other means whatsoever. Four means, viz., conciliation, gifts, sowing discord, or punishment are mentioned by the wise statesmen to be applied to friends and specially to the enemies. Brahmā was worshipped by Vṛitra with severe austerities and He granted boons and it is due to the influence of that favour that this Asura has become so indomitable. The more so that Visvakarmā created him from the sacrificial fire ; it is through all these causes that the Demon Vṛitrásura, the conqueror of the enemies' stronghold, has grown up so very powerful that he can hardly be conquered by any being. O Suras ! First peace must be negotiated with him ; then deceive him, otherwise the enemy will be very difficult to conquer. First entice him and bring him under control ; then kill him. Now take the Rishis and Gandharbas with you and go where the powerful enemy Vṛitrásura is residing and make a treaty with him ; thus he will be conquered. Swear on oath and accede to the terms he proposes and thus create faith in him ; then cultivate friendship with him ; lastly, when time will come, kill that powerful enemy. O Suras ! I will also enter, unseen by anybody, into the excellent weapon of Indra, his thunderbolt and will help him in due time. Wait till the period of

his longevity expires ; otherwise his death will never take place. Now go to that Asura, with Gandharbas and Risis and cunningly cultivate friendship between him and Indra, by conciliatory words ; when he begins thus to put his confidence, then deceive him. I will enter suddenly into the strong well covered thunderbolt. When Indra will come to know that the Demon has put complete faith in him, he will hurl his thunderbolt against him and thus the enemy will be killed and not otherwise. O Lord of the Devas ! Do not consider for the present the act of treachery that you will commit : take my help and kill that wicked Demon with thunderbolt. To practise hypocrisy with an hypocrite is not considered a sin ; specially no powerful enemy can be killed only by the well known rules applicable to warriors, without any deceit.' I also deceived, before, Vali, with my dwarf body and again I deceived all the Demons by showing myself as a beautiful woman ; therefore to practise deceit with a strong deceitful enemy is never considered a sin. Know this. O Devas ! Now you all conjointly worship the Devī Bhagavati with Mantras and prayers and take Her shelter ; the Yoga Māyā, then, will help you. We, too, worship that Devī, the Highest Prakriti, the Incarnate of pure Sattva Guṇa, Who grants success, bestows us all our desires, Who is Herself the object of desires, and Who is never realised by any—except by those Yogis, self-controlled pure men. Indra, too, will certainly be able to kill his enemy in battle if he worships Her ; for the Mahā Māyā, the Creatrix of Delusion, will, when worshipped, delude that Demon. Thus deluded by Her Māyā, Vṛitrāsura will easily be killed by him; there is no doubt in this, what more do you want than this that everything will be successfully accomplished when the Devī Ambikā is propitiated and gets well pleased. She regulates the hearts of all and is the Cause of all causes. Without Her worship no one's desires can be expected to be accomplished. Therefore, O Best of Suras ! Worship the Universal Mother, the Prakriti Devī with greatest devotion and with greatest purity for the destruction of your enemy. See ! In days of yore, I fought for five thousand years, dreadfully with the two Demons Madhu and Kaitabha and then killed them. I worshipped, then, the Mahā Māyā, the Highest Prakriti ; She was thus pleased and deluded the two Asuras ; thus the two powerful Asuras puffed up with vanity were deluded and thus I could kill those terrible Daityas under a pretext. Therefore, O Suras ! You, too, worship that Highest Prakriti with the greatest devotion ; She will then surely fulfill your desires.

32-49. O King ! When the intelligent Viṣṇu enlightened thus the Devas, they went to the top of the Mount Sumeru, adorned with the Mandara

and, remaining at a secluded place, recited slowly Her Mantrams and engaged in asceticism and meditation, began to chant hymns and praise Universal Mother, the Holder of the world, the Remover of all worldly ills and the Creatrix, Preservrix and Destructrix of the world and the tower of all desires to Her devotees. The Devas said :—“ O Devî ! Be graciously pleased unto us ! O Thou, the Destructrix of the afflictions of the distressed ! We have taken refuge unto Thy lotus-feet. We have been defeated by Vrîtrâsura in the battle, we are very much pressed and afflicted. O Thou, the Highest Reality ! O Thou, the other of the whole Universe ! Protect us as a Mother protects her child ; we are fallen into this difficulty arising from our enemies. O Mother ! nothing is hidden from Thy knowledge in the three worlds. Why art Thou taking no notice of us, that are being tormented by the Asuras ! O Mother ! thou createst, preservest, and destroyest the three worlds ; Brahmâ, Viñnu, and Mahes'a are created by Thy mere will and are doing all Thy works. O other ! They are not independent ; by the contraction of Thy eye-brows, they are directed and enjoy all the pleasures. The Mother protects his who are afflicted with various difficulties and dangers, even when they are and guilty of various offences. It is Thou that hast made this rule ; then why, O Merciful ! Art Thou not protecting us who are quite innocent and whom Thou dost know as having taken refuge unto Thy lotus-feet. Devî ! If Thou thinkest that we forget Thee, being too much attracted the enjoyments that Thou hast been pleased to confer unto us and therefore we are proper not to be looked upon with Thy merciful eyes, we would say that this is quite true ; but, O Mother ! Nowhere is seen such feeling of a Mother to Her child ; we are no doubt, objects of Thy mercy and favour always. Besides there is no fault of us in this matter, O other ! that we do not worship Thee and become immersed in sensual joyments ; for Thy creation, the Moha (delusion) is very powerful and lures us. O Mother ! Thou art naturally Merciful ! Knowing these, why art Thou not showing mercy unto us. O Devî ! Thou hadst killed fore in battle, for our sake, the powerful Daitya Chief Mahis'âsura, very terrible to all the beings. Then why art not Thou, O Mother ! killing is dreadful Vrîtrâsura ? O Mother ! Thou hadst killed the two brother Daityas, Sumbha and Nis'umbha, extraordinarily powerful, and the other Daityas that followed them ; O Thou, the embodiment of mercy ! Similarly destroy now this deceitful strong Vrîtrâsura. O Mother ! Delude this bad Asura so that he could not manifest, in the least, his power. We are very much troubled by the Asuras and overwhelmed with terror in them ; Thou savest us; for there is no other in the three worlds that by his own force remove the sorrows and sufferings of the Devas. O

Mother ! Though Thou hast shown favour towards Vṛitra, now dost kill him soon, whose nature is cruel and tormenting to others. O Bhavāñi ! Better dost Thou save him from sin by Thy holy arrows. Otherwise that vicious Asura will surely enter into the hideous Hell. It is for his welfare that Thou oughtest to kill him. Those that had been before enemies of the Gods, Thou didst purify them by weapons in the battle-field and hadst sent them to the Nandana Garden in the Heavens. O Thou, the Mercy personified ! Was it not that Thou didst not save them from hell ? Then why art not Thou killing this Vṛitrasura ! We know this for certain that the Asura is Thy enemy, not Thy servant; for that mischievous soul is giving us trouble. O Mother ! How can he be Thy servant and devotee who torments the Devas that are always engaged in worshipping Thy lotus feet. O Mother ! How can we perform Thy worship ? The flowers and other articles used in worship all are created by Thee ; especially we and the Mantras, in fact, everything is the manifestation of Thy power. Therefore, O Bhavāñi ! We worship Thee by laying ourselves prostrate on Thy feet. Be'st Thou pleased. Those men are blessed that worship with devotion Thy lotus feet for crossing this ocean of world. O Devi ! Those Yogins that want final liberation and forsake therefore all attachments vikaras and delusions, even they attain success then only when they meditate Thy lotus feet. Those that are great Sacrificers and know best the essence of the Vedas, even they when they offer oblations to the sacrifice, utter " Svāhā " that is cheering to the Devas and " Svadha " very consoling to the Pitrīs ; thus they always think of Thee (for Svāhā and Svadha are Thy names only). O Mother ! Thou art the retentive power and memory. Thou art the beauty, Thou art the peace, Thou art the Buddhi (intellect) well known to clarify men's minds ; and Thou art the prosperity and wealth of all these three worlds. O Devi ! Those that worship Thee, Thou givest them, out of mercy, those wealth in some way or other.

50-57. Vyāsa said :—“ O King ! Thus worshipped by the Devas, the Devi Bhagavati appeared before them in a very beautiful form thin, adorned with all ornaments. Her two hands holding a noose, and goad, and the other two hands making signs to discard all fear and ready to grant boons ; Her loins very beautiful, girdled with a gold band with small bells pending and making sweet tinkling sounds ; Her feet with anklets (ornaments) making sweet sonorous sounds with tiny tinkling bells. Her voice was exceedingly sweet and lovely, Her forehead was adorned with the crescent of the Moon and on Her head was glittering a diadem of jewels, Her lotus-face adorned with sweet soft smiles and with Her three beauteous lotus-eyes looking like Indibaras Her

body was of a red colour like the Pārijāta flowers and Her limbs were marked with red sandal-paste. She was dressed in a red attire. The Devī looked well pleased, like an ocean of infinite mercy, wearing complete dress suited to happy interviews, the Creatrix of all this Cosmos, the Highest, the Knower of all, the Directrix of all, and the Great Upholder of all. She looked like an embodiment of the Truth of all Vedāntas and the Incarnate of ever Existence, Intelligence, Bliss, the Mahā Devī Bhagavatī Bhuvanes'vari. The Devas all bowed down before Her standing in front of them. The Mother then spoke :—“ What business have you got here ? Speak to Me.”

58.59. The Devas said :—“ O Bhagavatī ! Vṛitrasura is tormenting much the Devas ; Bewitch him. O Devī ! Do such as he can trust the Devas; and impart then strength on our weapons such as he can be killed.” Vyāsa said :—“ O King ! That will be done”. Saying thus, the Devī departed then and there. The Devas became very glad and returned respectively to their abodes.

Here ends the Fifth Chapter of the Sixth Book on the praising of the Devī by the Devas in Śri Mad Devī Bhāgavatam of 1,8000 verses by Maharsi Veda Vyāsa.

CHAPTER VI.

1-3. Vyāsa said :—“ O King ! Thus getting the boons from the Devī, the Devas and the Rishis blazing with their asceticism, all united and consulted with each other ; then they went to the excellent Āśrama of Vṛitra. There they saw Vṛitra in a sitting posture and with his own Tejas (fiery spirit in him) as if ready to burn the three worlds and to devour all the Devas. The Rishis, then, spoke to Vṛitra the sweet words full of sentiments for the serving of the Devas’ ends, according to the principle of conciliation.

4-28. “ O highly fortunate Vṛitra ! Terrific to all the Lokas ! You have now established your dominion in all the places over this whole Universe ; but your enmity with Indra is the only cause to interrupt you in your happiness ; there is no doubt in this. This enmity has increased much the anxiety of you both and therefore has grown very painful. Neither you nor Indra can go to sleep peacefully, there is always that fear hanging on you both, on account of that enmity. And, see ! A long long while has passed away since the last battle was fought between you two; yet all the Devas, Asuras, men and other subjects, are feeling a sense

of oppression and pain. In this world happiness is the only thing to be sought for and pain is to be avoided ; this is the eternal state of things. Never does that man who practises enmity with another, get happiness ; this has been ascertained by the wise. It is only those brave warriors, that found taste in warfare, that approve of battles ; but the wise that are expert in amorous enjoyments do not like battle as destroying the sensual enjoyments ; they do not like fighting with flowers even ; what to say with sharpened arrows ! In a battle, the victory is doubtful but the shooting of arrows is certain. This world is dependent on, Fate (Daiva, i.e. dependent on the cosmic rulers or deities or Devas of the Universe), so is victory or defeat. So knowing this, one ought never to fight. Bathing in proper time, taking food and sleeping in fixed times and having a chaste serving wife, these are the means towards happiness in this world. While in warfares, shooting terrible arrows and striking with fierce axes take place ; what happiness can there possibly exist ? Rather the enemy finds pleasure there. There is a saying that death in battles leads one to Heaven, but this is merely an enticing statement, inciting one to war ! Really it is fruitless. Supposing that happiness comes ultimately to those who pain their bodies by being shot with arrows and who allow their carcasses being devoured by the crows and jackals, then no man, even of dull understanding, will like this, what to speak of intelligent persons ! Therefore, O Vṛitra ! Let everlasting peace and friendship be established between you and Indra ; both of you in that case will derive everlasting peace and happiness. Moreover if the enmity between you terminates from this instant, then we, the ascetics and Gandharbas will, no doubt, be able to remain in our own respective Āśrams with great comfort. O Powerful Hero ! Owing to incessant wars between you and Indra, the Munis, Gandharbas, Kinnaras and beings are all, day and night, suffering very much. For the happiness of all peace-loving persons, we, the Munis, the residents of the forest, earnestly desire that there be formed friendship between you two. We desire that you, Indra and all the Jīvas get happiness. O Vṛitra ! We stand as mediators in this treaty between you and Indra ; we will make each party swear on oath and thus make it conducive to the happiness of both. Indra will now swear on oath before you on the terms that you will dictate and thus will make your heart cheerful. Know this verily that this earth stands on Truth, the sun rises for the sake of Truth, the winds blow all along for Truth and the boundless ocean never oversteps its limit for Truth. Therefore let your friendship, be established on Truth. Thus tied together by bonds of friendship let you two sleep, play, make sports in water and sit together happily.

24-28. Vyāsa said :—O King ! Hearing the Maharsi's words, the highly intelligent Vṛitra began to say :—“ O Rishi ! You are possessed with knowledge and many other qualifications and you are ascetics ; you are therefore to be respected by me. You are the Munis and therefore you never speak anywhere falsehood ; your conduct is good and you practise rites and ceremonies ; you are calm ; therefore you do not know the causes of pretexts. The intelligent should never cultivate friendship with a knave, licentious person who is void of understanding, an infamous, and a shameless person, specially if he be an enemy. This vicious Indra is shameless, deceitful, licentious, and the killer of a Brāhmaṇa ; therefore no faith can ever be placed on such persons. You are saints and added with all good qualifications ; therefore your minds never play in the mischievous thoughts of others ; it is because your heart is calm and quiet that you cannot understand the minds of the deceitful and treacherous ; therefore you ought never to stand as mediators between any two persons.

29-32. The Munis said :—“ O King ! All the creatures certainly enjoy the fruits of their Karmas, whether good or bad ; how then, can persons, of perverted intellect, obtain peace when they do mischief to others. The treacherous persons certainly go to hell and suffer miseries always. The slayers of Brāhmaṇas and the drunkards may get liberation ; but never the faithless and those who go against their friends get off free ; these will have to suffer undoubtedly in the hells. Therefore, O Knower of all things ! Give out clearly what is going on exactly in your mind and the exact terms that you want ; and the treaty will be made between you and Indra exactly according to those terms.

33-34. Vṛitra said :—“ O highly fortunate Munis ! I can enter into a treaty of peace with Indra only on the condition that Indra with all the other Devas will not kill me in day or in night with any dry or liquid substance or with wood, stone, or thunderbolt and on no other terms.

35-68. Vyāsa said :—“ O King ! The Rishi then gladly accepted his word and brought Indra there and recited to him the terms of the treaty of peace. Indra, then, swore, on oath, before the Munis with Fire as the Witness that he would comply with the terms of the treaty and was thus freed from his heavy thoughts and felt that he had been rid of a fever. Vṛitra, then, relied on Indra's words, became his friend, and began to live, play and enjoy with him. They felt pleasure by their union and began to roam some times in the Nandana Garden, sometimes in the Gandha Mādana, sometimes on the shores of oceans. Vṛitra was very much delighted when they were thus united in friendship ; but Indra watched

him to find his faults ; thus sometime passed. A few years passed away after the treaty had been concluded. And the straight-forward Vṛitra began to place very much confidence on Indra ; but Indra meditated on the means how to kill him. One day Viśvakarmā, knowing that his son Vṛitrāsura placed implicit confidence on Indra, called his son and said :—“ O my son Vṛitra ! Hear my good words,” “ See, it is never advisable to trust anybody with whom there has arisen once the enmity. Indra is your greatest enemy ; he always intends evil to you ; therefore do not trust him any more. Indra is never to be trusted, who is always covetous, inimical, rejoicing at others' sufferings, licentious and addicted to others' wives ; vicious, deceitful, finding faults with others, always jealous, a juggler, and puffed up with vanity. O Child ! What more shall I say than this fact that that villain, without fearing sin, easily entered into the womb of his mother and cut the crying child in the womb into seven pieces and then each seventh part again into seven parts, thus altogether into forty-nine parts. Therefore O my son ! He is never to be trusted on any account. He who is always addicted to vicious deeds never feels shame in perpetrating again another crime. Vyāsa said :—O King ! Vṛitra's death time drew nigh ; hence he could not take his father's words as auspicious, though he was warned by his father in words full of meaning. One day, in the evening time, at a very inauspicious dreadful moment, Indra saw Vṛitra on the shore of an ocean and began to think of the boon granted by Brabmā to the Asura thus :—“ Now this is the terrible evening time ; this cannot be called day nor can it be called night, and this demon is also here alone in this solitary place ; it is advisable therefore to effect his death by force, there is no doubt in this. Thus arguing in his mind, Indra remembered the Undecaying Soul Hari. Bhagavān, the Best of Puruṣas came there, unseen by anybody, and entered into the thunderbolt ; Indra quickly collected himself to kill Vṛitrāsura ; but he thought how he could slay this Demon, unconquerable in the battle ; and if he did not slay his enemy then by deceit, then his enemy would continue to live, and it would be impossible for him to get his own welfare. While he was thus thinking, he saw the foam of the waters of the ocean as big as a mountain ; thinking that foam not to be dry nor wet and considering that foam not to be any weapon, he easily took that foam and instantly remembered with a heartful devotion the Highest Force Bhuvanes'vari. On Her remembrance, the Bhagavati infused Her part into that foam and the thunderbolt, instilled with the force of Nārāyaṇa, was covered, too, by that foam. Indra, then, hurled the thunderbolt covered with foam on Vṛitra ; and the Demon, thus struck, instantly fell down like a mountain. When Vṛitrāsura was thus killed, Indra became very glad ; the Risis began to praise

him with various hymns. Indra, then, with all the other Devas worshipped the Devî, through Whose Grace the enemy had been killed and they praised Her with various hymns. The image of the Bhagavatî, the Supreme Sakti was built of ruby and installed in the Nandana Garden. O King ! Since then all the Devas used to worship the Devî thrice a day, morning, midday and evening and since then the Śrî Devî became the tutelary deity of the Gods. Indra worshipped then Viṣṇu also, the Highest of the Gods. When the terrible powerful Vritrâsura was killed, the auspicious wind began to blow gently ; the Devas, Gandharbas, Râkhsas, and Kinnaras began to roam about with great joy. Vritrâsura was deluded by the Mâyâ of Bhagavatî, and Her force entered into the foam ; hence Indra was capable to kill him suddenly and it is, for this reason, that the Devî, the Goddess of the world, is known in the three worlds as "Vritranibhantrî," the slayer of Vritra. But at the first sight Indra killed him by means of the foam ; hence the people say that Vritra was killed by Indra.

Here ends the Sixth Chapter of the Sixth Book on the slaying of Vritrâsura in the Mahapurânam Śrî Mad Devî Bhâgavaṭam of 18,000 verses by Maharsi Veda Vyâsa.

CHAPTER VII.

1-16. Vyâsa said:—"O King ! Now seeing Vritra slain, Viṣṇu, the Deva of the Devas, went to Vaikunṭha ; but, with this fear reigning supreme in his mind that it was He that virtually slew him. Indra, too, then became afraid of the sin committed by him and returned to his Heavens. The Munis, too, became very anxious and thought what great sin they have committed in cheating Vritrâsura. It is the company of Indra that now made their name "Munis" as meaningless. The Munis thought thus:—"Oh ! Vritra on our words trusted Indra and we have thus turned out to-day traitors in company with that traitor Indra. Attachment and affection is the cause of all mischief. Fie on that attachment ! It is, as it were, tied by the cord of affection that we had sworn falsely on oath and thus deceived Vritra. Those that deliberately guide others to do vicious acts or those that advise or incite others to do sinful acts or those that side with the sinners certainly partake of the fruits of the sin committed. Viṣṇu, too, committed the sin, though he had Sattva Guna in preponderance, when he entered into the thunderbolt and thus helped Indra in killing Vritra. It seems that henceforth the people, when selfish, wont

hesitate to commit afterwards any sinful act when they will see that Bhagavân Viṣṇu could have done, in concert with Indra, such a vicious thing. Of the four virtues Dharma, Artha, Kāma, and Mokṣa, Dharma and Mokṣa are very rare in the three worlds. Artha (wealth) and Kāma (desires) are everywhere recommended as excellent and therefore held very dear ; Dharma is now merely in name and is the cause of the vanity of the Pundits (no one now really practises Dharma with devotion). Thus arguing, the Munis became very much afflicted in their minds and went back to their own hermitages respectively, broken-hearted and absent-minded. O Bharata ! Hearing of the death of his son by Indra, Viśvākarmā wept very much and he became disgusted very much with the affairs of the world. He went to the place where lay his son Vṛitra and became pained very much to see him in that state ; and he performed his cremation and other funeral obsequies according to the prescribed rules. He then bathed, performed his Tarpaṇam (peace-offering) and funeral ceremonies due to a person in the first year of his death. Then his heart became afflicted with sorrow and he cursed the vicious Indra saying that as Indra had killed his son, enticing him by falsely swearing on oath, so Indra, in his turn would suffer a heavier suffering, to be inflicted by Vidhi (the Great Creator of Universe). O King ! Thus cursing Indra, Viśvākarmā, very much afflicted due to the loss of his son, went to the top of the Mountain Meru and began to practise a hard tapasyā.

17. Janamejaya said:—“O Grand sire ! First tell me what happiness or pain did Indra derive by killing Vṛitra, the son of Tvaṣṭā.

18-49. Vyāsa said: “O fortunate One ! What are you asking ? and what is the nature of your doubt ? The fruit of one's Karma is certainly to be enjoyed, whether it be auspicious or inauspicious. Be he weak or strong. Be he a Deva, an Asura or a human being, everyone in fact, will have to suffer for one's Karma, good or bad, to its full extent, whether it be done a little or too much. See ! It was Viṣṇu that gave advice to Indra and entered into his thunderbolt and helped him when Indra was ready to kill Vṛitra ; but when there had been Indra's difficult time, Viṣṇu did not help Indra in any way. Therefore, O King ! It is clear that when one's time is favourable, everybody turns out friends; but when Fate turns adverse, nobody is seen to come forward to help. When Fate is against anybody, one's father, mother, wife, or brother, servant, friend or one's own son becomes quite incapable to help anybody. The man, who does good or bad acts, suffers for his deeds. When Vṛitra was killed, everyone went back to their respective homes ; but Indra, the Lord of Śachi, became very much deprived of his energy and brilliancy due to the sin of his kill-

ing a Brâhmin ; all the Devas, then, blamed him as a Brahmaghataka (the killer of a Brâhmin). They talked further that no other body would have been able to even indulge the idea of killing a Muni who was an intimate friend and who placed full confidence on him when Indra had sworn on oath that he would be a friend to Vritra. O King ! Everywhere then there was this gossip in the assemblages of the gods, in their gardens, at the meetings of the Gandharbas that Indra had deceived Vritra who had relied on him, on the words of the Munis and then killed him by pretext, and so had done, indeed, a horrible crime. Indra had now forsaken the eternal proofs of the Vedas ; and he had become a Bauddha ; therefore he could have easily killed Vritra. No other body, save Viñu and Indra, could have acted contrary to their words, as clearly evidenced by the manner in which Vritra had been killed. These remarks, similar to those mentioned above, became everywhere current and Indra heard all of them, tending to his own disgrace. O King ! Fie on that man's life that is blamed everywhere ! Fie on that man whose fame has been marred amongst the people. Such a person becomes laughed at by his enemies, when seen by them on the way. The royal saint Indradyumna (Râjarsi) was made to get down, though sinless, from Heavens when his good deeds expired. Why, then, would not vicious persons be made to descend ? The king Yayâti had to get down from Heavens for his very little fault and had to pass eighteen Yugas in the form of a crab. What more can be said than the fact that even the Bhagavân Achyut Hari had to take several incarnations in the wombs of boar, crocodile, etc., out of the curse from a Brâhmin, due to his cutting off the head of the wife of Bhrigu. Though omnipresent, yet he had to take the appearance of a dwarf and had to beg from the King Vali's palace. What more troubles and miseries than this can be inflicted on those that had sinned viciously. O Ornament of Bharata ! Râmchandra, too, had to experience, due to the curse of Bhrigu, terrible miseries on the bereavement of Sîtâ Devî. Similarly Indra, too, for his sin of killing a Brâhmin, was so much terrified that he could not get his healthy condition though he remained in his own house, endowed with all sorts of prosperity and wealth. Seeing, then, Indra lustreless, knowledgeless, almost void of consciousness, and overwhelmed with fear, his wife S'achi, the daughter of Pulomâ, spoke to him thus :—“O Lord ! Your dreadful enemy has been killed ; why are you, then, sighing so much, being afflicted with so much terror ? O Lord ! You have destroyed your enemy ; then why are you so much anxious ? Why are you then so much remorseful and drawing such deep heavy sighs like an ordinary man ? I am not seeing any other powerful enemy of yours ; then, why do you look so anxious and bowed down with cares, as if you look quite unconscious.”

41-44. Indra said:—“O Devī ! True that I have no other powerful enemy, yet I do not find peace nor any happiness. I fear for the sin Brah-mahattyā in my house.” “O Devī ! This Nandana Garden, the city of Kuvera, the lord of riches, this nectar forest, the sweet music of the Gāndharbas, the beautiful dance of the Apsarās, all these now do not give the least pleasure to me. What more can I say than this that the beautiful Lady like you, most beautiful amidst the three worlds, and other beautiful ladies, the Heavenly cow, the Mandāra tree (one of the five trees of the celestial region), the Pārijāta tree (the flower tree), the Santāna tree, the Kalpa tree (yielding all desires) and the Harichandan (saffron tree) and others cannot give pleasure to me. What to do, where to go, so that I get happiness, O Beloved ! This thought makes me uneasy. And so I am not able to get happiness in my own thought.

45-60. Vyāsa said :—Thus speaking to his most distressed wife, Indra got out of his house and went to the exceedingly beautiful lake, named Manasarovara. Indra there entered into the tubular stalk of the lotus, his body becoming very lean and thin out of the fear and sorrow. Nobody could recognise him as he was overpowered by his terrible sin. He then began to behave himself, as regards fooding and enjoying, like a snake ; and he became overwhelmed with thought, helpless, and his organs were out of order. He remained hidden in the water. When Indra, the king of the Devas, thus fled away out of the fear of his Brah-mahattyā sin, the other Devas became very anxious ; everywhere various evil signs manifested themselves. The Rishis, Siddhas and Gāndharbas were very much panic-stricken, as various disturbances and violent symptoms covered all over the world without any king. Grains began to grow very scanty, due to want of rains ; the streams were almost dry and very little water was there in the tanks. In such a state of anarchism, all the inhabitants of the celestial regions, the Devas and Rishis consulted and installed the king Nahuṣa in the place of Indra. O King ! Nahuṣa, though virtuous, became, under the sway of Rajoguna, influenced by lust and thus he got very much addicted to worldly enjoyments. He began to amuse himself in the Garden of Paradise, surrounded by the Apsarās or celestial nymphs. One day he heard of the excellent qualifications of Śachi Devī, the wife of Indra, and desired to acquire her. Then he spoke to the Rishis :—The Devas and you, united, have installed me in the office of Indra ; but why does not the Indrāṇī, (the wife of Indra) come to me so long ? If you want to do what I like, then quickly bring Śachi here before me for my gratification. I am now Indra and therefore the god of the Devas and all the worlds ; therefore bring to-day quickly Indrāṇī to my house. Hearing thus the words

of the king Nahuṣa, the Devas and Devarṣis became anxious and went to Sachi, and, with their heads bowed down, spoke thus :—“O Wife of Indra ! The wicked Nahuṣa is now desiring you ; he became angry and told us to send you to him quickly ; O Devī ! We have made him Indra and are therefore under him ; what shall we do now under these circumstances ? Sachi, the wife of Indra, hearing their words, became absent-minded and spoke to Brihaspati, thus :—“ O Brāhmaṇa ! I now take refuge unto you.

61-62. Brihaspati said :—“ O Devī ! Do not be afraid of Nahuṣa ; he has been deluded by Moha. O Child ! I wo'nt forsake the eternal religion and thus I wo'nt give you over to the hands of Nahuṣa. No doubt that wretch suffers the severest torments in Hell to the end of Pra-laya (the Great Dissolution) who quits and hands over the distressed person under one's refuge to another. O Good One ! Be comfortable ; I will never forsake you.

Here ends the Seventh Chapter of the Sixth Book on Indra's living under disguise in the Mānas Lake in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER VIII.

1-11. Vyāsa said :—O King ! Hearing that the wife of Indra had taken refuge under Brihaspati, the King Nahuṣa became very angry towards Brihaspati and spoke to the Devas :—“ O Devas ! I hear that the stupid son of Angirasa has given protection to Indra and has kept her in his house ; I will therefore kill him quickly.” Seeing the terrible Nahuṣa thus angry, the Devas and Rishis consoled him and said :—O King of kings ! Do not be angry ; quit this vicious motive of yours. See, the Rishis, in all the Dharma Śāstras, have declared the holding of illicit connection with other's wives as a very heinous crime and have blamed it very much. You can consider that the daughter of Pulomā is always chaste, devoted to her husband and very good-natured. How can she, when her husband is alive, take another husband ? O Lord ! You are now the Lord of the three worlds and hence the Defender of Faith and Religion ; and if a person like you act irreligiously, all the subjects will then go to annihilation. One who is a Lord should always observe the rules of good conduct. Besides there are many

other celestial women in this Heaven as beautiful as Śachi ; you can satisfy your thirst with them. Mutual love is recognised by the wise as the true originator of amorous dealings ; ravishing a woman by force destroys all amorous sentiments. O King ! And if the mutual love be similar and equal in all respects, then comes the true happiness ; you have now got the post of Indra ; therefore quit this idea of holding illicit connection with other's wives and indulge in other good thoughts. Demerits destroy prosperity and merits increase it. Therefore, O King ! Leave all these bad thoughts and make your heart take a good turn and be happy.

12-15. Nahuṣa said :—“O Devas ! Where were you all when Indra stole away the wife of Gautama and when the Moon stole away the wife of Brihaspatī ? It is easy to give advice to others but to act according to that is very rare in this world. O Devas ! Let the qualified Devī come to me ; you will derive much benefit from it and the Devī, too, will get Her highest happiness; there is no doubt in this. I tell you truly that in no other way I will be satisfied ; bring Indrāṇī here quickly, whether by good words or by force.

16-17. The Devas and Munis heard the words of the king Nahuṣa, smitten by the Cupid's arrows, got terrified and said : “We will bring Indrāṇī to you by gentle words.” Saying thus, they went to the house of Brihaspatī.

18-21. Vyāsa said :—“O King ! The Devas, going to the house of Brihaspatī, spoke thus with folded hands :—O Guru ! We know that Indrāṇī has taken shelter in your house ; we will have to hand her over to-day to the king Nahuṣa, for we all united have made over the post of Indra to Nahuṣa. Let this beautiful Lady now choose and worship him. Hearing these awful words of the Devas, Brihaspatī said to them :—“O Devas ! This chaste woman, devoted to her husband, has now taken my shelter ; therefore I can never part with her.” The Devas said :—“O Guru ! Kindly advise then—if you do not part with Sachī Devī—how the king Nahuṣa be pleased ; if he becomes angry, it will then be very difficult to please him.”

22-31. Brihaspatī said :—“O Devas ! Let Sachī now go to Nahuṣa, and tempt him with enticing words and make this condition that when her husband's death will be known to her, she will then accept Nahuṣa as her husband. How could she accept another husband when her husband was alive. Therefore let her now go in quest of her high-souled husband. Let Sachī thus make condition with him and, thus deceiving him, let her try

her best to bring back her husband. O King ! Then, after coming to this conclusion, Brihaspati and other Devas went with Indrāṇī to the king Nahuṣa. Seeing them come, especially looking at Indrāṇī, the artificial king Nahuṣa became very glad and said to Indrāṇī :—“ O Beloved ! To-day I am become the real Indra. O beautiful-eyed One ! Worship me as your husband ; see the Devas now have made me to be worshipped by all the gods. When Nahuṣa spoke thus, the Devī Śachi became filled with great shame ; she began to tremble and said to the king :—“ O Lord of the Devas ! I desire to ask a boon from you. Better wait till I ascertain whether Indra is dead or alive, there is this doubt in my heart whether he lives or whether he is dead. O King of kings ! Let me, first of all, clear my doubts. Kindly excuse me and wait till then. I tell this truly that after I ascertain the fact, I will worship you. I do not know anything whether Indra is dead or whether he has gone anywhere else.” When Śachi Devī spoke thus, Nahuṣa became very glad and saying “ let it be so ” dismissed her.

32-47. Thus having received permission from the King to depart, Śachi hurriedly went to the Devas and spoke to them to try their best to bring Indra back as soon as possible. O King ! Hearing these sweet and holy words of Indrāṇī, the Devas intently consulted with each other how they could get back Indra. They then went to Vaikunṭha and began to praise with hymns the original Deva, the God Viṣṇu, the Lord of the Universe, kind to those that seek His refuge. The Devas, skilled in speaking, spoke to Viṣṇu with a very troubled heart :—“ O Lord ! Indra, the Lord of the Devas, is very much troubled with his sin Brahmahattyā. Where is he staying now, invisible to all the beings ? O Lord ! He is now overcome with the sin Brahmahattyā by killing Vṛitra, the best of the Brāhmaṇas. We ask your skilful and intelligent advice. O Lord ! You are the sole refuge of him as well as of us. We are now involved in a great difficulty. Kindly shew us the way how we, as well as Indra, can get out of this difficult crisis.” Hearing the pitiful words of the Devas, Viṣṇu said :—Let Indra perform the Aśvamedha sacrifice (Horse sacrifice) for the purification of his sins. By this Yajña, that can destroy all sins, Indra will be purified and he will regain his Indraship ; there is no doubt in this. The more so because the Devī, the Universal Mother, will be pleased with his Horse sacrifice and will destroy all his sins, Brahmahattyā and others. Lo ! Merely remembering Her destroys heaps of sins ; and, if by this Horse sacrifice, She be pleased, what wonder is there that sins of a more grave nature would be destroyed ! And let Indrāṇī worship Bhagavati daily ; happiness will undoubtedly be gained by worshipping that most Auspicious One ! By this the King Nahuṣa will be particularly deluded by the World

Mother and will then be quickly destroyed by the sin committed by himself. And Indra, purified by As'vamedha, will soon regain his position and all his wealth. O king! Thus hearing the sweet beneficial words of Viṣṇu of indomitable prowess, the Devas went to the spot, where resided Indra. Brihaspati and the other Devas consoled the distressed Indra and made him celebrate duly in right order, the Horse sacrifice the greatest of all sacrifices. Indra then distributed his Śin Brahmarshatya amongst the trees, rivers, mountains, women, and the earth.

48-51. Thus casting aside his sin on all the above things, Indra became again free from his sin, and, getting rid of his fever and uneasiness, abided by the time and remained there invisible in the tubular stem of the lotus. Doing that wonderful act, the Devas started from there and reached their own abodes. The daughter of Puloma, suffering from her bereavements from Indra, spoke then to Brihaspati with great sorrow :— “O Lord! Why is my husband still invisible to me, when he has performed the As'vamedha sacrifice? Kindly shew me the way how I can get a sight of him.”

52-62. Brihaspati said :—“O Devī! Worship the most Auspicious Bhagavatī; surely She will make your husband sinless and you will see him.” The Devī Ambikā, the Upholdress of the Universe, will desist the King Nahusa from doing the wrongful act and it is She that will delude him by Her Māyā and get his downfall from the Heavens. O King! When Brihaspati spoke thus, Śaci Devī got initiated by him in the Devī Mantram, capable to secure success in any undertaking. Thus getting the Mantram from her Guru, She began to worship the Devī Bhuvaneśvari duly with flowers, sacrificial victims and other necessary articles for worship. Thus Indrāṇī, with a view to see her husband, performed the worship of the Devī; she quitted all the articles of enjoyment and luxury and assumed the garb of an ascetic; thus some time passed away, when the Devī was pleased and appeared before her on the back of a Swan, in Her peaceful form, ready to grant boons to Indrāṇī. She looked, then, fiery like thousands of Moons; Her lovely beauty appeared in rays like thousands and thousands of fixed lightnings. The four Vedas personified began to praise Her in hymns from the four sides. Her two hands were adorned with a noose and a goad, and Her two other hands made signs to grant boons and to discard all fear. The Vaijayanti garland of clear crystal-like gems suspended from Her neck up to Her feet. Her face was adorned with smiles and signs as if she would grant favours. She had three eyes and was the ocean of mercy and the Mother of all the Jivas from a worm up to Brahma. Her two heavy breasts were filled with

inbounded ocean of nectar-like juice of Peace and Mukti. She was the Goddess of innumerable worlds, the Goddess of all and the Highest, endowed with all the knowledges and the Incarnate of the Undecaying and immovable Brahma. The Devî, then, began to address Sachi, the wife of Indra, in pleasant words and in voice deep like a rolling thunder.

63-69. The Devî said :—O Darling to Indra! Better now ask your desired boon. I am much pleased with your worship. O Beautiful One! I have come here to grant you boon. To see Me is not an easy task; by the collected merits, acquired in thousands and thousands of births one is able to See Me. Hearing the words of the Devî, Sachi Devî, the wife of Indra, fell prostrate before Her feet and began to speak to the Highest Goddess, the Bhagavati, Who seemed graciously pleased :—“O Mother! I now desire from Thee, that I may see my husband whom I attained after great difficulty, that I be freed from the fear arising out of King Nahuṣa and I want that Indra be reinstated as Indra as he was before. The Devî said :—“O Lady of the Devas! Better go with this My messenger Dûti) to Mânasarovara; there is installed My fixed form, named Vis'vakâma. You will see your Indra staying there very sorrowful and overwhelmed with terror. I will delude the King Nahuṣa within a very short period. O large-eyed One! Be calm and quiet; I will fulfil your desires; soon I will delude that king and deprive him of the seat of Indra.

70-71. Vyâsa said :—The wife of Indra accompanied the messenger of the Devî and quickly reached the presence of her husband Indra. She was very pleased to see her long-wished for husband, in the state of disguise.

Here ensues the Eight Chapter of the Sixth Book on the praising of the Bhagavati by the wife of Indra and on getting the sight of Indra in the Mahâpurânam, Sri Mad Devî Bhâgavatam of 1,8000 verses by Maharsi Veda Vyâsa.

CHAPTER IX.

1-2. Vyâsa said :—Indra was quite surprised to see in this state of solitude his dear wife Sachi, large-eyed and overwhelmed with much sorrow and spoke thus :—“ O Beloved! I am remaining here alone in this desolate place unnoticed by all the Jivas; O Auspicious faced One! How have you come to know this! And how is it, that you have come here!

8-5. Sachi said ;—O Lord of the Devas ! I have been able to know this place where you are staying by the grace of Bhagavati's Feet and I will get you back by Her grace. The Devas and Munis all united have installed the King Nahuṣa in your throne. That fellow says “ O fair One ! I am now made the King Indra ; therefore you worship me as your husband.” And thus oppresses me always. O Destroyer of other's strength ! That vicious one speaks to me thus ; I am weak ; What can I do to him ?

6. Indra said :—“ O Beautiful One ! I am now here waiting for the proper opportunity ; O auspicious One ! You should also make your mind calm and remain there, and wait for the proper time.”

7-12. Vyāsa said :—“ O King ! After Indra had spoken thus, Sachi Devi became sorrowful, drew a deep sigh and, trembling, said :—“ O Fortunate One ! How can I stay there ? That vicious man, puffed up with vanity and proud of his position will forcibly bring, me under his control. The Devas and Munis say this to me out of his fear :—“ O Beautiful One ! The Lord of the Devas is now very much distressed with the arrows of the Cupid ; therefore go and worship him.” O Tormentor of foes ! How can the Brāhmaṇi Brihaspati protect me, being himself powerless and under the control of the Devas. O Lord ! This is now my grave anxiety ; I am a weak woman, having none to protect me and therefore always under the guidance of a man. Fate is now against me ; how can I keep myself religious ? I am a chaste woman, devoted to my husband ; I have got no shelter there ; who will protect me when I fall into misery !

13-21. Indra said :—“ O Beautiful One ! I will now tell you one means which, if you adopt, will no doubt preserve your character in times of crisis. Women cannot preserve their chastity when they are protected by others by thousand and one means ; for lust penetrates into their restless minds and carries them to impure ways. It is the good and pure character that preserves a woman from a vicious course ; therefore, “ O Smiling One ! You adopt this good conduct and character and remain steady in your place. In case that deceitful wicked King Nahuṣa shows his violence upon you, then take time and secretly cheat him, O Madalase ! Go to him when there will be no other body present and say :—“ O Lord of the world ! Please come to me on a conveyance carried by the Rishis (great ascetics), I will then be very delighted and gladly yield myself to you ; this is certainly my vow. O Beautiful One ! When you will say thus, that King, blinded by passion, will engage the Munis for the carriers of his conveyance. The ascetics, then, will be angry and curse him ; the

Munis will certainly burn him by the fire of their wrath ; and the Divine Mother will no doubt help you. He who remembers the lotus-feet of the Ambikâ Devî never meets with any difficulties ; and if there arises any difficulty, know certainly that it is for his immeasurable benefit. Therefore worship, with your whole heart, the Mother of the Universe, Who resides in the jewelled island (Manî Dvîpa) according to the words of the Guru Brihaspati.

22-25. Vyâsa said :—“ O King ! Hearing thus the Indra’s words, Sachî Devî said “ Let it be so ” and went to Nahuṣa, filled with confidence and inspiration to carry on the future work. Nahuṣa was very glad to see Sachî Devî and spoke thus :—“ O Sweet-speaking One ! Are you all right ? I am now completely yours ; you have fulfilled my word; therefore I say truly that I am your servant. “ O Gentle-speaking One ! When you have come to me, know that I am very glad.” O Smiling One ! Do not feel any shame before me. I am now your devotee ; worship me. O large eyed One ! Speak out what is that dear thing that I can do for you ? I will carry that out at once.

26-27. Sachî said :—“ O Lord Vâsava ! You have done all the works ; now I have got one desire to ask from you, kindly fulfil this and then I will be yours. O One full of auspiciousness ! Now fulfil my desire : I am speaking this to you.

28. Nahuṣa said :—“ O Thou, having a face sweet like the Moon ! Speak out your desire ; I will carry it out. O Beautiful One with nice eyebrows ! Even if that be unattainable, I will give that to you.

29-31. Sachî said :—“ O King of Kings ! I cannot trust you ; Swear on oath that you will fulfill my desire. O King ! A truthful King is very rare on this earth ; I will speak out my desire when I will be convinced that you are bound by truth. O King ! When you will fulfil my desire, I will always remain under your control ; this I speak truly to you.

32. Nahuṣa said :—“ O Beautiful One ! On all the sacrifices and gifts that I have ever made, I swear, on all my merits, that I will certainly carry out your word.

33-37. Sachî said :—Indra has got for his vehicles the horse Ucchais’ravâ, the Airâvata elephant and the chariot ; Vâsudeva has got his vehicle Garûḍa ; Yama has got his buffalo ; Sankara his Bull ; Brahmâ his Swan ; Kartika has got his peacock and Ganesâ has got his mouse. But now, O Lord of the Devas ! I want to see your vehicle, never witnessed before : I want to see the Munis and the great ascetics, observing vows, to be your vehicle ; this is not Viṣṇu’s, Rudra’s nor of the Devas, and Râkṣasas. O King ! Let the Munis carry your conveyance, this is my ever burning desire. O King of this earth ! I know you the highest of all the Devas ; let your glory and splendour increase ever and ever ; this is the intense desire reigning in my heart.

38-56. Vyāsa said :—“O King ! Hearing Sachi’s words, Nahuṣa, weak in intellect, laughed and beguiled by the Māyā of bhagavati began to praise her and said at once :—“O Beautiful One ! Truly you have made a nice suggestion of my vehicle. O One having luxuriant hairs ! I will soon carry out your words. O Sweet-smiling One ! Whoever is effeminate and of weak virility, he is never able to engage the Munis as his carriers ; no doubt, my unbounded strength will be rendered manifest when I come to you on a vehicle carried by the Munis. What wonder is there that the seven Rīgis (the seven stars of the constellation Great Bear) and all the Dévarīs would carry me, knowing me as the most capable and superior in all the three worlds by virtue of my sheer asceticism ? Vyāsa said :—“O King ! The King Nahuṣa became very pleased and dismissed Sachi Devī. He, then, with a heart flamed with passion, called the Munis and said :—“O Munis ! I am now become Indra and endowed with all powers thereof ; therefore you all do my work without being at all surprised. I have got the seat of Indra but Indrāṇi is not coming to me. I called her to my presence and when I informed her of my desire, She had spoken to me with affection the following words :—“O Indra of the Devas ! O Giver of one’s honour ! Better come to me on a vehicle carried by the Munis and do thus the one thing for me that I like.” O Ma-harīṣi ! To carry out this task is, indeed, difficult for me ; therefore do you all unite and, out of mercy, do this for me in all its completeness. My heart is being always burnt, as I am very much attached to the wife of Indra ; so I take refuge unto you to do this wonderful work for me. Though this request was very indecent and greatly humiliating yet the Munis agreed to it, out of pity, and also impelled, as it were, by the great Fate. When the Great Seers, the Munis consented to this proposal, the King, whose heart was very much attached to the daughter of Puloma, became very glad and getting on the beautiful vehicle carried by the Munis, told them, move on quickly (Sarpa, Sarpa). Then the King Nahuṣa, getting very much impassioned, touched with his feet the heads of the Munis, and, being as it were smitten by the arrows of cupid, began to whip frequently the Rīgi Agastya, the best of the ascetics, who devoured the Rākṣasa Vātāpi, who was the husband of Lopāmudrā and who drank out the ocean, saying move on, move on (Sarpa, Sarpa—another meaning of which is Snake). The Muni, then, became very angry, on being thus whipped, and cursed him saying :—“O Wicked One ! As you are whipping me, saying Sarpa, Sarpa, so go and remain in the dense forest as a huge snake. When many years will elapse and when you will crawl on your own limb and suffer intense troubles, after that you will again come to heaven. You will be free from the curse when you will see the King Yudhiṣṭhīra and hear from him the answers to several questions.

57-67. Vyāsa said:—“O King ! Thus cursed, the King Nahuṣa began to chant hymns to that best of the Munis, and, while praising, fell from the Heavens and instantly turned into a snake. Brihaspati, then, quickly went to the Mānasarovara Lake and informed Indra everything in detail. Indra became very glad on hearing in detail of the downfall of the King Nahuṣa from Heaven and remained there gladly. When the Devas and Munis saw this downfall into the earth of Nahuṣa, they all went to the Lake Mānasarovara where Indra was staying. They then all encouraged Indra and honoured him by bringing him back to the Heavens. All the Devas and Rishis installed Indra on the throne and then performed the inauguration ceremony of the all auspicious Devī. On getting back his own throne, Indra, too, began to sport in the beautiful Nandana Garden with his dear consort Śachi, in the home of the Devas. Vyāsa said:—“O King ! Indra had to suffer such severe hardships on account of his slaying the Maharsi Visvarūpa, the Lord of the Asuras. Subsequently through the grace of the Devī, he got back his own seat. O King ! Thus I have narrated before you to my best, this excellent story of the killing of Vṛitrásura and thus have answered your question. O Ornament of the Kuru family ! The fruits will be exactly according to the Karma done. The effects of the Karma done must be borne whether they be auspicious or inauspicious. (So Indra had to suffer for his Karma, the killing of a Brāhmaṇa)

Here ends the Ninth Chapter of the Sixth Book on Indra's getting the fruits of his killing a Brāhmaṇa and on the downfall of the King Nahuṣa from the Heavens in the Mahāpurāṇam Sri Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER X.

1-5. Janamejaya said—“O Brāhmaṇa ! You have described in detail the wonderful character of Indra, his displacement from his Heavens, and his suffering many hardships and at the same time, you have described very widely the greatness of the Highest Goddess of the world. But one doubt has arisen in my mind that Indra was very powerful and when he got the lordship over the Devas, which means in other words that no trouble would pain him, how was it that he had to feel pain and agony ? He got the Lordship of the Devas and his highest position by performing one hundred Horse Sacrifices; how was it, then, that he was again displaced from that position ? O Ocean of mercy ! Kindly explain to me the causes of all these. You know everything ; you are the best of the Munis and the maker of the Purāṇas ; I am your devoted disciple ; therefore nothing there can be that cannot be mentioned to me. So, O highly fortunate One Kindly remove my doubts. Sūta said:—Thus asked by Janamejaya, Vyāsa the son of Satyavati gladly spoke, in due order; the following words:—

7-29. Vyāsa said:—“O King ! Hear, then the causes that are certainly very wonderful. The seers say that Karma is of three kinds:—Sañchita (accumulated), Vartamāna (present) and Prārabdha (commenced). Each of these is again subdivided into three, Sāttvik, Rājasik, and Tāmasik.’ The accumulated effects of Karmas done in many past lives is called *Saṅchita*, O King ! The effects of this Saṅchita Karma, be it auspicious or inauspicious, be it for a long or for a short time, must have to be enjoyed by the beings, whether they be good or bad. This Saṅchita Karma done by the embodied beings in several previous births, can never be totally exhausted even in hundred Koṭi Kalpas without their being enjoyed. The Karma that is being done by a Jīva and that has not as yet been completed, that is called Vartamāna Karma. The Jivas do this *Vartamana Karma*, auspicious or inauspicious, in their present embodiments. At the time of birth, a part of the Saṅchita Karma, the soul takes up for fructification. This part of Saṅchita Karma is called Prārabdha Karma. This exhausts only when its effects have been fully borne out by the embodied soul. The beings cannot but bear the effects of this Prārabdha Karma. O King ! Know this for certain that the effects of merits or demerits done previously must be borne by anybody, be he a Deva, or a man, or an Asura, or a Yakṣa or a Gandharba. The acts done previously go to form the new births of all beings. When the Karma gets exhausted, then no more birth takes place. There is no doubt in this. Brahmā, Viṣṇu, Rudra, Indra and the other Devas, the Dānavas, Yakṣas, Gandharbas, all are under the control of this Karma. O King ! Were it not so, how could they get bodies that are the causes of the enjoyments of pains and pleasures of all the beings. Therefore. O King ! Out of the Saṅchita Karmas done in many previous births, some Karmas get ripe in due time and they manifest themselves ; those manifested Saṅchita Karmas are called Prārabdha Karmas (those that are being enjoyed by an individual in the present birth). Impelled by this Prārabdha Karma, the Devas and the human beings, all do meritorious acts as well as sinful acts. Thus Indra out of his past meritorious acts attained his Indraship, and, out of his past sinful acts, committed the sin Brahmaghātā and so he was dislodged from his Indraship. What doubt can exist here ? O King ! So Nara and Nārāyaṇa, the sons of Dhर्मa, had to take births out of their previous Karmas ; again Arjuna and Kṛiṣṇa were born out of their Karmic effects as part incarnations of this Nara and Nārāyaṇa. The Munis describe this Karma as the basis of the Purāṇas. Know that he is born of a Deva who is very wealthy and prosperous ; he who is not born of the part of a Muni, never writes any spiritual treatise on Jñāna or Knowledge ; he who is not born of Rudra, never worships Rudra ; who is not born of a Deva never distributes rice in charity ; he who is not born

of Śri Viṣṇu, never becomes the king and lord of the earth. O King ! The embodied souls derive their bodies certainly from Indra, Agni, Yama, Viṣṇu, and Kuvera. Indra presides over lordship, Agni presides over energy, Yama presides over anger, and Viṣṇu presides over strength. He who is powerful, fortunate, enjoying many enjoyments, learned, charitable, is said to be born of a Devāms'a. O Lord of the earth ! Similarly the Pāṇḍavas and Vāsudeva who was as glorious as Nārāyaṇa were born of Devāms'as. O King ! Know this as quite certain that the bodies of the Jīvas are the receptacles of pains and pleasures ; and the embodied souls (Jīvas) experience alternately pleasure and pain. No Jīva is independent ; he is always under the Great Fate. He experiences birth, death, pleasure and pain, not out of his self will, but compelled and guided, as it were, by the unseen Fate.

30-41. O King ! How very strong is that Fate can easily be judged by the following. The Pāṇḍavas were born in forest ; then they went to their own homes. They performed the Great Rājasūya Sacrifice by virtue of their own strength. After this they had to suffer their exiles in forest, a much greater and more terrible hardship indeed ! Next Arjuna performed a very hard asceticism when the Devas, not self-controlled, became pleased and granted him an auspicious boon. Still he could not extricate himself from the hands of the terrible hardship ; nowhere could be found the fruits of the merits acquired in the past when he was afterwards remaining in exile in his human body in the forest ! The severe tapasyā that he did in the Vadarikā-rama in his past incarnation as Nara, the son of Dharma, did not bear any fruit in his Arjuna birth. Mysterious and inexplicable are the ways and means of Karma with which the bodies of the several beings are concerned. How could men get an idea of it when the Devas themselves are at a loss to solve it. Bhagavān Vāsudeva had to take his birth in the prison, a very critical and dangerous place ; he was then carried by Vāsudeva to the milkman Nanda's abode at Gokula ; he remained there eleven years and thence came back to Mathurā where he killed by force Kamsa, the son of Ugrasena. Then he released his sorrowful father and mother from the bonds of prison and made Ugrasena, the King of Mathurā. Afterwards he went to Dvārakā city, out of the fear of Kāla Yavāna, the King of the Mlechhas ; thus Śri Janārdana Kṛiṣṇa performed many great and heroic deeds, being impelled by Fate. Then he left his mortal coil at Prabhāsa, a place of pilgrimage, along with his relatives and acquaintances and then ascended to his Vaikunṭha abode. All the Yādavas, sons, grandsons, friends, brothers, sisters and ladies of the houses all died under the curse of a Brāhmaṇ. O King ! I have thus described to you the inexplicable ways of Karma.

What more shall I say than the fact that Vāsudeva was killed by the arrows of a hunter!

Here ends the Tenth Chapter of the Sixth Book on the phase of Karma in the Mahapurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XI.

1-10. Janamejaya said :—“O King of the Brāhmaṇas ! You said that Rāma and Kṛiṣṇa took their incarnations to relieve the burden of earth. One great doubt arises in my mind on this point. At the end of the Dvāpara Yuga, the Earth, burdened and oppressed very much, assumed, in anguish, the form of a cow and took refuge under Brahmā. Brahmā, then, went with the Earth to Viṣṇu, the Lord of Lakṣmī, and thus prayed “O Bibhu ! Let You, with all the other gods, incarnate soon on earth at the house of Vasudeva to relieve the Earth of Her load, as well as to protect the righteous.” When Brahmā thus prayed, the Bhagavān Viṣṇu incarnated as the son of Devakī, along with Balarāma, to lessen the burden of the Earth. And, in fact, he relieved, to a certain extent, the Earth by killing many vicious persons and many wicked and irreligious Kings. But, along with that, Bhīṣma, Drona, Virāṭa, Drupada, Somādatta, and Karna, the son of the Sun were killed. But, See ! that those who plundered afterwards His riches, and stole away the wives of Hari, those crores of Ābhīras, Śakas, Mlechchhas, and Niṣādas and other vicious people remained alive ; and how could it, then, be said that the Earth was relieved when Kṛiṣṇa did not kill those people ! O Fortunate One ! When I see all the people in this Kali Yuga addicted to sinful acts, this great doubt is not going out of my mind (how the Earth had been relieved of Her load.)

11-14. Vyāsa said :—“O King ! As the Yuga changes, so the people changes in course of time. Nothing can alter its course, for this is caused by the Yuga Dharma (the Dharma peculiar to each Yuga). Therefore if all the subjects that are considered wicked and vicious according to the law of the Yuga Dharma, then this creation would be destroyed ; hence Kṛiṣṇa killed only those Dānavas and vicious Kṣattriyas that were really the burden of Earth. O King ! The persons that are devoted to religion take their births in the Satya Yuga ; those that are fond of religion and wealth they become manifest in the Treta Yuga ; those that like Dharma (religion), Artha (wealth) and

Kâma (desires), they are born in the Dvâpara Yuga, and those that dote on wealth and lust, they are seen in the Kali Yuga. O King ! Know this as certain that these characteristics, peculiar to each Yuga, never vary ; and know this too, that Time, the Lord of Dharma and Adharma, is always present.

15-18. The King said :—“O Intelligent One ! Where are those pious persons now that were born as high-souled religious persons in the Satya Yuga ; where are those Munis now who were devoted to charity in the Tretâ or Dvâpara Yuga ? Again where will go these shameless and merciless persons, that are being seen now in this Kali Yuga, these vicious creatures that revile their own Gurus ? O Highly Intelligent One ! I am very eager to know how these religious matters are brought to a decision and settlement ; kindly describe to me in detail all these secret truths.

19-30. Vyâsa said :—O King ! Persons, born in the Satya Yuga, that perform acts of merit, go to the Deva Loka. O King ! The Brâhmins, Kshattriyas, Vais'yas and Sûdras, if they remain in their own spheres and if they be devoted to religious acts, go to their respective spheres, earned by their meritorious deeds. By virtue of truth, mercy, charity, going to one's own wives, not injuring animals, and having no jealousy and shewing mercy equally towards all, by practising these universal forms of religion, even the lowest castes e. g., washermen and others all go to the Paradise. So in the Tretâ and Dvâpara Yuga's men go to Heaven by virtue of their merits, earned in practising their own Dharmas ; but in this Kali Yuga persons addicted to vicious acts go to terrible hells and remain there till the end of the Kali Yuga when they will be again born in this earth. O King ! When the Satya Yuga begins and the Kali Yuga ends, at this junction time, the virtuous high-souled persons descend from Heaven and are born on this earth ; and when the Kali begins and the Dvâpara ends, the vicious souls come on the earth again from their hells. O King ! Know this as the course of Time ; it never becomes otherwise. See, then, that the Kali Yuga tends to do vicious things and the people, therefore, become vicious. At times, the birth of beings takes place otherwise than the laws of Yugas, out of the strange combinations of Fate (i. e., good persons are seen in the Kali and vicious persons are seen in the Satya). For this reason those that do meritorious acts in the Kali Yuga are born as men in the Dvâpara ; so the Dvâpara good persons take their births as men in the Tretâ ; and the Tretâ good persons are born as men in the Satya Yuga. Again those who are vicious in the Satya Yuga become persons of the Kali Yuga.. The Jivas suffer miseries on account of their own bad Karmas; they again suffer more miseries

by doing over and over again those bad Karmas by virtue of the Yuga Dharmas.

31. Janamejaya said :—“ O Bhagavan ! Describe particularly the details of the Yuga Dharma. I am now very desirous to hear which Dharma is for which Yuga ?

32-54. Vyāsa said :—“ O King ! I will now shew to you by example the influence of the religion peculiar to each Yuga ; hear it attentively. O King ! The hearts even of saints are quite disturbed by the Yuga Dharmas. See ! Your father was a religious and high-souled monarch ; still the wicked Kali defiled his mind and prompted him to do an act very insulting, to a Brāhmaṇa. Otherwise why would he, being a renowned prince amongst the Kṣattriyas and a descendant of Yayāti, thus go and encircle a snake round the throat of an ascetic Brāhmaṇi ? Therefore, O King ! All actions are being influenced by the Yuga Dharma. The Pundits, also recognise this. If you try your best to perform any religious act, even then the Yuga Dharma would prevail, yet you would be able to perform to a certain extent, a part of your intention. O King ! In the Satya Yuga, the Brāhmaṇins were versed in the Vedas, always devoted to worship the Highest Force, with an ardent desire to see the Devī; they were devoted to Gāyatrī with Praṇava, devoted to the meditation of Gāyatrī, always reciting silently Gāyatrī, and the Māyāvija Mantram, the chief mantram. In every village, the Brāhmaṇins were very eager to erect temples of the Devī Mahā Māyā Ambikā and were truthful, merciful and pure and devoted to their own respective works. The Kṣattriyas, skilled in the science of the highest knowledge, were ever engaged in doing things ordained by the Vedas and were always intent in protecting well their subjects. The Vais'yas did their cultivation and trade and the S'ūdras always served the other three castes. Thus, in the Satya Yuga, all the Varnas (castes) were devoted to the worship of the Devī Ambikā, the Highest S'akti ; but in the Treta Yuga, the observance of the religion declined a little and in the Dvāpara, it declined very much. O Ornament of Indra ! Those who were Rākṣasas before, they become the Brāhmaṇins of the Kali Yuga ; they are the flowers of atheists, deceptors of men, untruthful, without any Vedas, devoid of the Vedic practices, arrogant, cunning, egoistic, and capable only to serve the Sūdras. Some of them try to find fault with the Sañatan Dharmas and are the promulgators of various other creeds, wicked, fallen from their religion and given to much talking. O King ! As Kali gets stronger, so the true religion declines and ultimately dies ; and, in that proportion, the Kṣattriyas, Vais'yas and Sūdras are also devoid of their religion. When Kali will be in full swing, the Kṣattriyas, Vais'yas and Sūdras would all be untruthful, vicious ; the Brāhmaṇins will act like Sūdras and will accept other's gifts. O King ! The women in the

Kali Yuga would be very passionate, avaricious and ignorant. They would be very powerful and insolent, wilful, vicious and untruthful and so would be a source of pain to the society. They would think themselves vainly religious and learned and would be always ready to impart religious instructions and deceive their own husbands and be exceedingly vicious. O King ! Our minds are purified by the food that we take ; when our minds are pure, the Light of Dharma shines clearly. The customs and practices of Varna and Āśrama Dharmas get intermixed with each other and so arises the fault of Dharma Samkara (*i. e.*, mixture of the several parts of religion with each other). When the Dharma Samkara creeps in, the Varṇa Saṅkara is seen (*i. e.*, purity in blood and other matters of birth are lost). Thus, in the Kali Yuga, all the Dharmas will gradually die out and ultimately nothing will be heard about one's own religion. O King ! In this Yuga even the religious high-souled persons will be found to do irreligious acts ! The nature of Kali is so ; nobody will be able to quit it. O King ! Thus, in this age, men naturally commit vicious things ; with ordinary means, therefore, no one becomes able to extricate from the worst vicious habits.

55-56. Jauamejaya said :—“O Bhagavan ! You know all and you are versed in all the Sātras ; what will be the fate of so many persons in this Kali Yuga ? If there be any path, kindly describe it to me.

57-65. Vyāsa said :—“O King ! There is only one path and none other which can save a man from the sin of this Kali ; and that is this :—The Jīvas must meditate on the lotus-feet of the Highest Devī for the purification of all their faults and sins. O King ! There is so much strength in Her Sin-destroying Name, that the amount of sin in this world falls much less in proportion to that. Where, then, is the cause of fear ? Her Name, uttered at random, even in an unconscious state, bestows so much unspeakable results that even Hari, Hara and others have not the capacity to know that. O King ! The mere remembrance of the name of Sri Devī is an atonement for a multitude of sins ; then it behoves that every man, afraid of the Kali Yuga, residing in a place of pilgrimage, ought to remember incessantly the Name of the Highest Deity. Even if anybody cuts, pierces, and kills all the beings in this whole world, he wo'nt be touched with the sins, if he bows down, with devotion, before the Devī. O King ! I have narrated to you all the secret truths of all the Sāstras. Consider all these fully and always worship the lotus-feet of the Devī. All men are reciting silently the Japam called the Ajapā Gāyatrī ; still they do not know the glory of it ; such is the powerful influence of Māya. All the Brāhmaṇas are reciting in the depth of their hearts the Gāyatri Mantra, yet they do not know the glory of it (otherwise they would have

(been liberated) ; such is the great influence of Māyā. O King ! I have described to you all that you asked me about the Yuga Dharmas ; what more do you want to hear ?

Here ends the Eleventh Chapter of the Sixth Book on the ascertainment of Dharma in the Mahā Purāṇam, Śri Mad Devī Bhāgavatam, of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XII.

1-2. The King said :—“O Best of Munis! Tell me the names of the holy places of pilgrimage on the surface of this earth, the holy Kṣetras and the holy rivers ; what are the fruits acquired in bathing there and in making charitable gifts as well ; also what are the rules how the journeys and acts there are to be conducted ?

3-34. Vyāsa said :—Hear ; I am describing to you various Tīrthas or places of pilgrimage as well as those that are highly extolled as the best places favourite to the Devī. Amongst the rivers the following are reckoned as chief and holy :—The Ganges, Jumna, Sarasvatī, Nermaddā, Gandakī, Sindhu, Gomati, Tamasā, Cavery, Chandrahāgā, Vetravatī, Charmanvatī, Saraju, Tāpi, and Sāvramatī. Besides these, there are hundreds of rivers on the surface of this earth ; of them, those that fall into the ocean, they are holier and those that have not reached the ocean, are less holy. Of those rivers that fall into the ocean, those that always flow with great current, they are comparatively holier ; but in the two months Śrīvan and Bhadra (15th July—15th September) all the rivers are considered as if they are during their menstruation periods ; at this time also some rivers carry water of the rains just sufficient to supply the villagers with water. O King ! The following are the famous places of pilgrimages calculated to bestow merits :—Puṣkara, Kurukṣettra, the holy Dharmāraṇya, Pītvāsa, Prayāga, Naimiṣāraṇya, and Arbuḍāraṇya. O King ! Of the mountains, the following are considered as sacred :—Śris’aila, Sumeru, Gandhamādāna ; of the lakes, the following are very holy and very famous :—Mānasarovara, Viṇḍusarovara, and Akṣoda ; these are the chief lakes. To those Munis that meditate on their Ātmān, all the hermitages are sacred ; still the hermitage of Badri is always considered very sacred and the most celebrated ; here Nara and Nārāyaṇa, the two famous Munis, practised their asceticism. The Vāmanāśrama and Śatayūpāśrama are also well known ; thus every hermitage is named after the Muni that practised asceticism there. Thus innumerable holy places on the surface of the earth are mentioned by the Munis as treading

to sanctify the hearts of the persons. At all these holy places, the Devî is worshipped in special sites consecrated to Her. All the sins are destroyed by their mere sight. The devotees of the Devî stay there, with rules obeyed. I will mention afterwards some of these places in the course of my narrations. O Best of kings ! Going to these holy places, charity, vow, sacrifices, asceticism and good acts all depend on one another. The holy places of pilgrimages, asceticism, and observance of vows depend on the purity of the articles (Dravya S'uddhi), on the purity and one pointedness of actions (Kriyâ S'uddhi) and on the purity of the mind and heart (Chitta S'uddhi). Some may attain, at times, the Dravya S'uddhi and Kriyâ S'uddhi ; but every one finds it very difficult and, indeed, rarely get the Chitta Suddhi. O King ! This mind always tries to seek shelter with various objects and is, therefore, always restless. How, then, can the purity of mind be effected, with ease, when it is occupied with all sorts of thoughts on various objects. Cupidity, anger, greed, pride, and egoism, these bring about all sorts of obstacles in the holy places of pilgrimages, in practising tapasyâ and in observing vows. O King ! Non-injury, truthfulness, non-stealing, chastity and purity, controlling of senses, and observing one's own religion, all these bring about the fruits of the labour in visiting all tirthas. They bestow fruits that can be obtained by visiting all the tirthas. During one's pilgrimage, one forsakes one's Nitya Karma (daily duties) and one has to come in contact with various persons. Hence one's journey becomes fruitless ; rather it becomes a source of sin. The waters of the sacred places can only wash the outside dirts and the impurities of the physical bodies ; they can never wash the impurities of their inner minds. Were it the fact that the waters of the tirthas could purify their minds, why was it, then, that the Munis, residing on the banks of the Ganges, and devoted to God, ever indulged themselves with feelings of jealousy and enmity against each other. The humble Munis like Vasîṣṭha, and the Risis like Vis'vâmitra were always entangled in love and hatred and they were ever impatient with anger. Therefore it is evident, that the internal purification, the purification of heart, is more the dirt than the Ganges and other places of pilgrimages. O King ! No doubt this fact must be admitted on all hands that one's impurity of mind is washed away if by the strange combination of fate, one comes in intimate contact with a man possessed of the Divine Knowledge. O King ! The Vedas or Sâstras, vows or austerities, sacrifices or gifts none can purify the heart. See ! Vasîṣṭha, the son of Brahmâ, though versed in the Vedas and residing on the banks of the Ganges, was under the control of love, hatred and other infirmities. Out of the enmity of Vis'vamitra and Vasîṣṭha, arose the great battle

named Āḍī Baka, astonishing even to the Gods. In this, the ascetic Vis'vāmitra was cursed by Viśiṣṭha, on account of some curse in connection with the king Haris'chandra and had to take his birth as a crane (Baka). The Rishi Vaśiṣṭha was cursed also by Vis'vāmitra and was born as a bird named Sarāri. Thus the two powerful Rishis were born as Āḍī Baka and lived on the banks of the Mānasarovara and they fought for full ten thousand years (ajuta) terribly, out of anger, with their nails and beaks like two maddened lions.

35-36. The King asked :—“ O Muni ! Why were the two Maharsi, the two great ascetics and devoted to religion, involved in enmity with each other ? Both of them were intelligent ; how was it that they knowing the act of cursing to be a source of pain to men, cursed each other so painfully ?

37-48. Vyāsa said :—“ O King ! In former times, there was born in the solar dynasty a king Haris'chandra, the son of Tris'anku ; he was the best of the kings and reigned before Rāmechandra. That King had no issue and therefore promised to Varuṇa “ O Lord of water and ocean ! If I get a son born to me, I will perform a sacrifice, called Naramedha, where I will sacrifice my son for your propitiation. Varuṇa was very pleased with the king when he made such a vow ; and the exquisitely beautiful queen held the fetus in the womb. Seeing his wife in the family way, the king was very pleased and performed all the purificatory ceremonies pertaining to the fetus in the womb. O King ! When the queen was delivered of a son endowed with all auspicious signs, the king Haris'chandra was very glad and performed duly all the Jāta Karma (natal) ceremonies and distributed as charity big sums of gold and many cows giving good quantities of milk. When the festivities on the birth of the child were celebrated in the palace on a grand scale, Varuṇa, the Lord of Waters, assuming the form of a Brāhmaṇi, came up there. The King, too, honoured him duly with seat and worshipped him regularly and asked him about his purpose, when Varuṇa spoke to him :—“ O King ! I am Varuṇa, the Lord of Waters ; you promised before that you would perform Naramedha sacrifice where you would sacrifice your son ; now do those things and keep your words true. The King became very much confused and was very much pained at heart. He then checked his mental feelings of pain and spoke to the Deva Varuṇa, with folded hands :—“ O Lord ! I will do the sacrifice duly and fulfil the promise that I made before you and keep my word. But, O Best of the Devas ! My legal wife will be pure from her SūtiKa-Saṅchāra after one month, when I will perform the Naramedha sacrifice.”

49-53. Vyāsa said :—“O King ! Hearing thus the words of the king Haris’chandra, Varuṇa returned to his own abode ; the King also became glad, but he was somewhat anxious for fear of the destruction of the child. When one month was complete, the sweet-speaking Varuṇa, the holder of the noose, assuming the form of a very pure Brāhmaṇa, again came there to the palace of the king to examine him. The King worshipped him duly and gave him the seat to sit and spoke, with humility, the following reasonable words :—“O Lord ! My son is not yet purified ; how can he be tied to the sacrificial post for being immolated ? Therefore I will perform that sacrifice when the boy becomes cleansed after a purificatory rite and becomes a Kṣattriya. O Deva ! If you know me as your humble servant, have mercy on me ; I will then consider myself as blessed. See ! The children, not passed through purificatory rites, are not entitled to any act ; therefore wait for some time longer.

54-56. Varuṇa said :—“O King ! You are deceiving me and putting off the time longer and longer ; I now see that you were issueless before and now that you have got a son, you are bound up in an indissoluble tie of affection for a son. Whatever it be, I now go back to my home at your pitiful request ; I will wait for some time longer and I will come again. O child ! Let you then be true to your words ; if it be otherwise, I will surely curse you and thus give vent to my angry feelings.

57. The King said :—O Lord of the Waters ! After the completion of the Samāvartan ceremony (a pupil’s return home after finishing his holy study). I will duly sacrifice my son at the great Naramedha sacrifice ; there is no doubt.

58-71. Vyāsa said :—Varuṇa was very pleased at the King’s words and quickly went back saying “Let it be so.” The king also became comforted. On the one hand, the king Haris’chandra’s son became widely known by the name of Rohita ; and as he got older, he became gradually versed in all the sciences and became very clever and intelligent. That boy then came to know by degrees the cause of the sacrifice in full detail ; and knowing that his death is quite certain, became very afraid and quickly fled away from the King and went and stayed in caves of mountains with a fearful heart. Then, when the proper time came, Varuṇa came up there to the royal palace, desirous to have the sacrifice and spoke to the King thus :—“O King ! Now the prescribed time has come ; therefore perform the sacrifice that you have resolved to celebrate.”—The King was very much pained to hear this and spoke with a very sad appearance :—“O Best of the Devas ! What can I do now ?

My son has fled away out of the fear of his life ; I do not know his whereabouts. Varuṇa became very angry at these words and cursed him thus :—“O Liar ! You are an hypocrite pundit ; therefore you deceived me frequently. Let therefore the disease dropsy come and attack your body.” Varuṇa, the Holder of the noose, cursing thus, went back to his own abode. The King was attacked with that disease, remained in his own residence, afflicted with cares and anxieties. Rohita, the son of the king Haris’chandra, heard about the severe illness of his father when he was very much tormented with that disease, as the curse of Varuṇa. One day a traveller told him:—“O son of the King ! Your father is very ill with dropsy, due to the curse, and is very sorry. Certainly your brain has turned wrong ; vain is your coming in this world ; you have passed your life to no purpose, for you are staying still in this mountain cave, abandoning your sorrowful father. Certainly you are a bad disobedient son ; what use is there in your keeping up this body ? What purpose will be served by your birth ? When you have got this body, you have abandoned that father and are staying in this solitary cave. Know this as certain that to sacrifice one’s life is the duty of a good and obedient son ; therefore what more shall I say now than this that your father the king Haris’chandra ailing from a severe illness is very sorry for you and is always weeping.

72-74. Vyāsa said:—‘O King !—Hearing from the passerby these good words, the prince Rohita wanted to go to his sorrowful father attacked with disease when Indra assuming a Brāhmaṇa form came up to him and began to speak to him when he was alone like one who was filled with mercy. O Son of a King ! You are a fool ; are you not positively acquainted with the fact that your father is in trouble ; why then do you intend in vain to go there ?

Here ends the Twelfth Chapter on the cause of the war between Ādī and Baka in the Sixth Book of the Mahāpurāṇam of Śrī Mad Devī Bhāgavatam of 18,000-verses by Maharsi Veda Vyāsa.

CHAPTER XIII.

1-6. Indra said :—“O Prince ! The King Haris’chandra promised before to Varuṇa that he would celebrate for his propitiation the great Naramedha sacrifice when he would offer his own son as a victim to be immolated. O Prince ! You are very intelligent ; can’t you grasp this idea that your father has become merciless due to his suffering in this illness and no sooner you go there than he will make you the victim and tie you

to the sacrificial post when you will be slaughtered. The indomitable Indra thus prohibiting the son, he began to stay there deluded by the Māyā of the great Mahā Māyā. O King ! Thus whenever the prince heard of his father's severe illness, he wanted to go to his father, Indra repeatedly used to go to him and prevent him from doing so. On the other hand, the King Harischandra became very much afflicted, and, seeing his family Guru all-knowing well wisher Vasiṣṭha close by, asked him :— “O Bhagavan ! what am I to do now ? I am now very impatient with the agonies of this disease and am very weak ; besides I am very much afraid of it. Kindly give me a good advice and save me.

7-9. Vasiṣṭha said ?—“ O King ! There is a good remedy for the cure of your disease. It is stated in the Śāstras that the sons are of thirteen kinds Aurasa, Kṣattraja, Datrima, Krītrima; etc. Therefore pay the reasonable price and buy one good Brāhmaṇ boy and perform your sacrifice with that boy. O King ! Thus Varuṇa will be pleased and you will be cured of your disease.

10-24. Vyāsā said :—“ O King ! Hearing thus the words of Vaśiṣṭha, the King Haris'chandra addressed to his minister :—“O Minister-in-Chief ! You are very sharp and intelligent, therefore you better try your best and seek in my kingdom a Brāhmaṇ boy. In case a poor Brāhmaṇ be willing, out of his love for money, to give over his son, then give him any amount he wants and bring his son. O Minister ! By all means, bring a Brāhmaṇ boy for this sacrifice ; in other words, do not be miserly or act lazily to perform my business. You should pray to any Brāhmaṇ thus :—Take this money and give your son, who will be sacrificed in a sacrificial ceremony as a victim.” Thus ordered, the minister sought for a Brāhmaṇ boy in towns after towns, villages after villages, and houses after houses. Till, at last, he came to know that in his kingdom there was a poor distressed Brāhmaṇ named Ajigarta, who had three sons. Then the minister gave to the Brāhmaṇ that he wanted and purchased his second son named Sunahs'epha and brought him before the King. And handed him over to the King, saying that this Brāhmaṇ boy is fit for the sacrificial victim. The King then gladly brought the best Brāhmīns, versed in the Vedas for the performance of the sacrifice, and collected all the articles requisite for the purpose. When the sacrifice was commenced, the great Muni Vis'vamitra, seeing Sunahs'epha tied, prohibited the King and said :—“ O King ! Do not be so bold as to sacrifice this boy ; let this boy be free. O long-lived One ! I am asking this thing from you to day and if you obey it, certainly it will do good to you. O King ! This boy Sunahs'epha is crying ; his cries are paining my heart and I am feeling pity for him. Hear my word and free this

boy out of mercy. See ! The purehearted Kṣattriyas, in ancient days, used to sacrifice their own bodies and thus preserve others' bodies, so that they might attain the Heavens. And now you are killing this Brāhmaṇ boy forcibly so that you may preserve your own body ; judge how vicious is this your act ! Be merciful to this boy. O King ! Everyone likes his own body to the same extent ; you are feeling this yourself ; therefore if you take my word, then quit this boy."

25-36. Vyāsa said :—“O King ! The King Haris’chandra was ailing very much ; hence he did not pay any heed to the Muni’s words and did not quit the boy. Thereupon the very fiery spirit Vis’vāmitra became very angry with the King. Then Vis’vāmitra, the son of Kus’ika, the foremost of the knowers of the Vedas, shewed mercy on Śunahs’epha and gave him the “Varuna Mantram.” Śunahs’epha very much afraid to lose his life, earnestly repeatedly remembered Varuṇa and uttered that mantram in *pluta* tone (lengthened or prolonged). Varuṇa, too, the ocean of mercy, knowing that the Brāhmaṇ boy was praising him with hymns came up to that spot and freed Śunahs’epha from his bondage and freed the King also from his disease and went back to his own abode. Thus the Maharsi Viṣva’mitra became very glad to rescue the Muni’s son from the jaws of death. The King Haris’chandra did not observe the words of Vis’vāmitra ; hence the son of Gādhi harboured within his heart anger towards the King. One day while the King Haris’chandra was riding in a forest and there, at mid-day, on the banks of the river Kaus’ik, when he desired to kill a boar, Vis’vāmitra in the garb of an old Brāhmaṇ asked from him everything that he had, including his dominion and thus cannily took away everything from the King. The Maharsi Vas’iṣṭha, seeing his Yajamāna Haris’chandra suffering much, became wounded and felt pain in his mind. One day when he met casually with Vis’vāmitra in a forest, he said :—“O wicked Kṣattriya ! A disgrace to your family ! You have in vain put on the garb of a Brāhmaṇ ; your religion is like a crane ; you are full of vanity ; you boast for nothing. The best of kings, Haris’chandra is my client ; he is faultless ; still, O Fool ! Why are you giving him so much trouble. As you are religious as a crane is religious, so take your birth as a crane.” Vis’vāmitra, thus cursed by Vas’iṣṭha, cursed Vas’iṣṭha in return, and said “O Vas’iṣṭha ! As long as I will remain a crane, so long you also remain as Sarāli or Āḍi bird.

37-42. Vyāsa said :—“O King ! The two angry Munis thus cursed each other and the two were born as Crane and Sarāli or Āḍi bird. The crane Vis’vāmitra built its nest on the top of a tree on the Mānasarovara lake and began to live there. Vas’iṣṭha, too, assumed the form of an Āḍi bird,

and built his nest on the top of another tree and lived there. Thus the two Rishis spent their days in full enmity towards each other. These two birds used to shriek so terribly loud that they became a nuisance to all ; They fought daily with each other. They used to strike each other with beaks and wings and nails and thus they were covered all over their bodies with cuts and wounds and they were smeared with blood. They began to look like Kims'uka trees. Thus the two Rishis, in the shape of birds, in their states of bondage, due to each other's curse, passed many years there.

43. Janamejaya said :—“ O Brâhmaṇa ! Kindly tell me how Vas’îṣṭha and Kaus’ika, the two Rishis, became free from their curses ; I am very curious to hear this.

44-54. Vyâsa said :—Brahmâ, the Grandsire of his subjects, came there with all the Devas, filled with mercy, on seeing those two Rishis at war against each other. Brahmâ, the Lotus-seated, made them desist from such a fight, consoled them and freed both of them from each other's curses. Then the Devas went back to their own abodes and the illustrious lotus-seated Brahmâ went to the Satyaloka, seated on his Swan. Maharsi Vas’îṣṭha and Vis’vâmitra became then friends and were tied with bonds of affection at the advice of Brahmâ ; they went back to their own Âśramas. O King ! Now see, that the Maharsi Vas’îṣṭha, the son of Mitrâ-Varuna, fought for nothing with Vis’vâmitra, so painful to both the parties. Who, then, amongst the human beings, the Dânavas or the Devas can conquer his Ahamkâra (egoism) and be always happy ? Therefore the Chitta-Suddhi, the purity of the heart (that purity which imparts to man the blessedness of God-vision) is very difficult even for the high-souled persons ; with the greatest caution and utmost effort one has to practise for that. To those persons, that are void of this Chitta Suddhi, it is all vain to go to places of pilgrimage, to make charities, to practise tapasyâ, to be truthful ; in fact, anything, which is the means to attain Dharma, becomes useless. “ O King ! Sraddhâ (Faith) is of three kinds :—(1) Sâttvikî, (2) Râjasikî and (3) Tâmasikî to all persons in all their religious matters. The Sâttvik faith is the only one of the three that yields entire results ; and it is very rare in this world. The Râjasik faith, done according to due rules, yields half the results thereof and the Tâmasik faith is fruitless and inglorious ; the Tâmasik faith arises with those persons that are overwhelmed with lust, anger, greed, etc. Therefore, O King ! Keep to the company of the good and hear the Sâstras Vedânta, etc., and free the heart of worldly desires and then concentrate it to the worship of the Devî and live in a sacred place of pilgrimage. Men afraid and troubled with the defects of the Kaliyuga, should always

take the name of the Devī, sing praises, and meditate on Her lotus feet. Thus the Jīvas will not have any fear of Kali and the fallen vicious persons will easily be able to cross this ocean of the world and be free. There is no doubt in this.

Here ends the Thirteenth Chapter of the Sixth Book on the description of the battle between Ādi and Bṛka after the discourse on Sunahs'epha in Śrī Mad Devī Bhāgavatam, the Mahāpurāṇam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XIV.

1-2. Janamejaya said :—" O Bhagavan ! Maharsi Vas'iṣṭha was the mind-born son of Brahmā ; how is it then that you have named him as Maitrā-Varunī." Is it that he got this name by some action or by some Gunas ? Kindly tell me the origin of this name, O Best of speakers!"

3-4. Vyāsa said :—" O King ! It is quite true that the illustrious Vas'iṣṭha was the noble son of Brahmā but he had to quit that body due to the curse of the King Nimi and he had to take a second body from Mitra Varuna ; hence he is named in this world as Maitrā-Varunī.

5-6. The King said :—" O Bhagavan ! How was it that the religious Vas'iṣṭha, the best of the Munis, the son of Brahmā was cursed by the King ? Oh ! The Munis have to suffer the dreadful curse of Kṣattriya kings ! This seems very wonderful to me. O Knower of Dharma ! Why did that king curse the innocent Muni ? I am very curious to hear the cause of this ; kindly tell me the cause of the curse.

7-30. Vyāsa said :—" O King ! I told you already in particular all the causes of these. This Samsāra is pervaded by the three Gunas of Māya, Sattva, Raja and Tama. Whether the kings practise their Dharma or the ascetics practise their tapas, all their actions are interpenetrated with these Gunas ; therefore they cannot shine so brightly. The Kings, Munis performed very severe penances and austerities under the influence of lust, anger, greed and Abhimāna. O King ! All, whether they be the Kṣattriyas or the Brāhmaṇas, who perform their sacrifices overpowered with this Rajo Guna, really, none of them performs these actions guided by Sattva Guna. The King Nimi was cursed by the Risi and the Risi was cursed again by the King Nimi ; thus they met with greater calamities and painful sufferings, the fruits from the hands of the powerful Fate. O King ! In this world of the three Gunas, it is very difficult for the beings to get the Dravya Sudhi, Kriya Sudhi, and the pure effulgent Chitta Sudhi. O King ! Know this as the influence wielded

by the Highest Sakti, the Mother of this Universe. Nobody is able to overstep it ; but he, whom She favours, can cross in a moment this world, bounded by the three Gunas. What more can be said than the fact that Hari, Hara, and Brahmā and the other Gods cannot free themselves without Her grace. Moreover, the sinners like Satyavrata and others become free when Her Grace comes upon them. Nobody in these three worlds can know what reigns in Her mind ; again, this is also a certain fact that She gets Herself bound by Her own will to Her devotees. Therefore it is extremely desirable that one should have recourse to Sāttvikī devotion for the complete removal of faults and sins. And as the devotion with attachment and vanity is always injurious to men, therefore it is highly beneficial to quit it ; there is no doubt in this. O King ! There was a king named Nimi, born of the family of Iksāku. He was beautiful, well qualified, virtuous, truthful, charitable, endearing to his people, a sacrificer, of pure conduct and manners, ready to govern his subjects, intelligent and endowed with knowledge. For the benefit of the Brāhmaṇas, that high-souled king established a city named Jayantupur in close vicinity to the hermitage of Gautama. Thus some time passed when this Rājasik idea arose in his mind that "I will perform a sacrifice extending for a good many years when I will give exorbitant Dakṣinās (remunerations to the priests and Brāhmaṇas)." Getting permission from his own father Iksāku, he began to collect all the ingredients necessary for the sacrifice, as advised by the high-souled persons. He invited the all-knowing Munis and ascetics, versed in the Vedas and in conducting sacrifices, e.g., Bhrigu, Angirā, Vāmadeva, Gautama, Vas'isṭha, Pulastyā, Richika, Pu'aha, Kratu and others, all well-versed in the Vedas. Then that religious King Nimi, collecting all the materials necessary for sacrifice worshipped his own Guru Vas'isṭha and then spoke to him (the Guru) with great humility, O Best of Munis ! I will perform a sacrifice ; kindly perform this my sacrificial act ; you are my Guru and therefore you know everything ; so do this sacrifice for me. All the articles for this purpose are brought and cleansed. O Guru ! Know that for five thousand years I mean to be engaged in this sacrifice, this is my Sankalpa (will). I will worship the Goddess Ambikā in this sacrifice and for Her satisfaction I am arranging for it according to the prescribed rules. Hearing the King Nimi's words, Vas'isṭha said :—"O best of Kings ! Indra, the King of the Devas, has already selected me for his sacrificial ceremony. Now Indra is ready to do the sacrifice for the propitiation of the Highest Sakti and I have initiated him for five hundred years. Therefore, O King ! You will have to wait till I complete the Indra's Yajña. After fully completing all his works, I will come here. Therefore, O King ! Wait till then.

31-42. The King said :—“ O Best of Munis ! I have already invited other Munis for this sacrifice and have collected all the materials ; how, then, can I wait for you ? O Brāhmaṇa ! You are the foremost of those versed in the Vedas and you are the family Guru of the noble Ikṣaku. How is it, then, avoiding my work you are ready to go elsewhere O Best of Brāhmaṇins ! Under the uncontrollable greed of wealth you have lost all senses and you are ready to go away without doing my work. This does not behove you. O King ! Though thus tempted by the King Nimi, the Rishi Vas’iṣṭha went to the Indra’s sacrifice. The King, too, became absent-minded and selected for the sacrifice the Rishi Gautama. He then commenced his sacrificial ceremony close to the ocean by the side of the Himālayan range and gave profusely the Dakṣinās. The King Nimi was engaged in this sacrificial act for five thousand years. In this the Rittviks (priests) were worshipped with sufficient wealth and cows ; they were extremely glad. Then, when the five hundred years extending sacrifice of Indra was completed, the Rishi Vas’iṣṭha came to see the King Nimi’s sacrifice and waited there to see the King. The king was then asleep ; so the servants did not awake him from his sleep ; and the King did not come to the Rishi. Feeling insult at this, the Maharsi Vas’iṣṭha became infuriated with rage. Not seeing the King, he became very angry ; and, subject to this, he cursed the King ; when I am your lifelong Guru, especially when I prohibited you and you have forsaken me and selected another Guru and by your sheer force you are initiated, then be devoid of your body. Let your body fall off to-day.

43-50. Vyāsa said :—The King’s attendants, hearing thus the curse given by Vas’iṣṭha to the King, instantly awoke him from his sleep and informed him that the Rishi Vas’iṣṭha not seeing you, became very angry. The King Nimi, quite sinless, went then to the angry Vas’iṣṭha and humbly spoke to him the following reasonable words, pregnant with meaning. O Knower of Dharma ! I am your Yajamāna ; though I repeatedly requested you to perform my sacrifice, yet you quitted me out of the covetousness and went somewhere else. I cannot be charged with any fault. You are the foremost of Brāhmaṇins ; and knowing that contentment is the substance of your Dharma, you did not feel ashamed to do this blameable act. You are the son of Brahmā ; and, being versed in the Vedas and Vedāngas, you are yet unaware of the subtle and very difficult nature of the Brāhminic religion. Now you want to cast your own fault on my shoulders and you are trying in vain to curse me. Anger is more to be blamed than Chāndala ! The wise men should overcome it by all means. When you, infuriated with rage, have been able to curse me for nothing, then I now curse you. “ Let your this body, inflamed with

anger, drop off." O King ! Thus the King cursed the Muni and the Muni cursed the King ; and both of them were, therefore, very sorry.

51-52. Vas'is̄tha then became troubled with cares and took shelter with Brahmā and informing him about the great curse given by the King Nimi said :—“ Father ! The King has cursed me saying “ Let your body fall off to-day. Now the great trouble due to the falling off of the body has arisen. What am I to do now ? ”

53-69. O Father ! Kindly tell me from whom shall I take my birth and take such means as I can get a body like what I have now. Also by Your unbounded power, do so that I can retain the knowledge in that body as I have at present ; You are fully competent to do this. O King ! Hearing thus the words of Vas'is̄tha, Brahmā spoke thus to his dear son:— Go and enter into the Tejas (essence) of Mitrā Varuṇa and remain contented ; then you will get, in due time, a body not born of any womb and you will be again religious, truthful, knower of the Vedas, all-knowing and worshipped by all ; there is no doubt in this. When Brahmā said this, the Maharsi Vas'is̄tha bowed down to the Grand Sire, and, circumambulating him, went to the abode of Varuṇa. Then he quitted his excellent body ; and, with his subtle body, the part of his Jīva, entered into the body of Mitrā Varuṇa. Then once on a time Urvāṣī, exquisitely beautiful and lovely, surrounded by her comrades, went wilfully into the abode of Varuṇa. Mitrā-Varuṇa, the two Devas became very passionate to see that Apsarā (the celestial nymph) endowed with youth and beauty, and, being enchanted with the arrows of cupid, and, being senseless, addressed to the Deva Kanyā Urvāṣī, beautiful in all her parts, thus :—“ O Lovely One ! Seeing you, we are very much troubled with the arrows of cupid ; O Beautiful One ! Select us and remain and enjoy here at your pleasure. When they said thus, Urvāṣī became attached to them ; and, under their control, began to stay in the house of Mitrā Varuna. When Urvāṣī began to remain there, strongly attached to them, the semen of Mitrā Varuṇa dropped in an uncovered jar. And the two beautiful sons of the Rishi were born out of that ; Agasti was the first child and Vas'is̄tha the second. Thus, out of the semen of Mitrā Varuṇa, the two ascetics were born. The first Agasti turned out a great ascetic in his childhood and resorted to forest ; Iksāku the best of Kings, selected Vas'is̄tha as his family priest. O King ! Iksāku, the best of Kings, nursed him for the welfare of his own line ; the more so, because to know that he was the Muni Vas'is̄tha ; and thus he was very pleased with him. Janamejaya ! Thus I have described to you about the getting of another body by Vas'is̄tha, due to the curse of Nimi, and have also described his re-birth in Mitrā-Varuṇa's family.

Here ends the Fourteenth Chapter of the Sixth Book on the birth of Vas'īṣṭha from Mitrā Varuna in Śrī Mad Devī Bhāgavatam, the Māhā Purāṇam of 18,000 verses by Mahāṛṣi Veda Vyāsa.

CHAPTER XV.

1. Janamejaya said :—“The getting back of another similar body by Vas'īṣṭha is certainly described by you. Now tell me how the King Nimi got another body.”

2-31. Vyāsa said :—“O King ! The Rishi Vas'īṣṭha only got back his body ; but the King Nimi did not get back his body what had been cursed by Vas'īṣṭha.” The priests engaged at the sacrifice by Nimi began to consider, when the Rishi Vas'īṣṭha cursed him, in the following way :—Oh ! What a wonderful thing is this ? Before the sacrifice is complete, the King Nimi has been cursed ; this is against what we had expected ; What can we do ? What is inevitable must come to pass ; how can we thwart it ? By various Mantrams, they kept alive the body of the King in which breathing was still going on a little ; and they prevented the body from decaying by worshipping the body with various Mantra S'aktis and kept it in a stationary state. When the sacrificial ceremony was completed, the Rishis began to praise the gods with hymns whereon the Devas became pleased and came to that spot. When the Munis informed the Devas fully of the condition of the King's body, the Devas spoke to the sorrowful King thus :—‘ O Performer of good vows ! We are all pleased with your sacrifice ; now ask boons from us.’ ‘ O King ! You ought to get an excellent birth as the fruit of performing this sacrifice. So ask what body, the body of a Deva or of a man, you desire ? Or you can ask, if you like, for another similar body, that your priest Brihaspati has got quitting his first body whereby he has become proud and is now staying in the Loka of Yama. O King ! At these words the King Nimi was very glad and spoke to them thus :—‘ O Devas ! I have no aspiration for the body that is always liable to destruction ; I therefore want to reside on the top of the eyelids of all the beings. Therefore I ask this boon that I be able to move in the shape of Vāyu (air) on the top of the eyes of all the beings. Thus said, the Devas spoke to the soul of Nimi :—‘ O King ! Pray to the most auspicious Deity, the Devī, the Highest Goddess. She has been pleased with this sacrifice ; therefore your prayer will certainly be granted. Hearing thus, the King began to pray with various hymns with intense devotion, in tremulous voice, the Devī. The Devī became pleased and

appeared before him. Seeing Her shining like a crore of suns and looking exceedingly lovely and beautiful, all the persons there became very happy. They began to think themselves as very blessed and as having done all what they had to do. Knowing the Devî Bhagvatî pleased, the King asked this boon from her :—“ O Devî ! Give me that knowledge, pure and simple, whereby final liberation is obtained. Also, I may be able to reside on the top of the eyes of all the beings. The Devî, the Lord of the Devas, the Mother of the World being highly pleased, said thus :—“ O King ! At the expiry of this your Prârabdha Karma, you will acquire pure knowledge and you will reside on the tops of the eyes in the shape of Vâyu, and through your residing there the beings will twinkle, i.e., open and close their eyes, The men, beasts, and birds will twinkle due to your residing there ; but the Immortals will always remain with a steadfast gaze ; they will not twinkle. Thus granting him the boon, and addressing all the Munis the Bhagavatî, the Highest Deity, disappeared. When the Devî disappeared from their sight, the Munis then thought much and they took the body of the King Nimi to churn it duly. For the sake of getting a son from Nimi, the high-souled Munis performed Homa ceremony (oblations to the fire) and placing the piece of wood Arani on his body began to utter Mantrams and churned his body. When the woods were thus churned, a son, endowed with all auspicious signs, looking like a second Nimi, was born to them. As this son was born due to the churning of the Aranis, the boy was named Mithi, and as it came out of the body of Janaka, the boy was named Janaka. O King ! As the King Nimi lost his body, i.e., became Videha through the curse of Vas'istha, all his descendants were known as Videha. Thus the son of Nimi was well known as the King Janaka. He built a beautiful city on the banks of the Ganges ; the city became famous also by his name (Janakapuri). The King Janaka beautified this city with many forts, arcades, markets and many nice buildings and palaces; and his city was full of wealth and grains. O King ! All the Kings of this line became famous by the name of Janaka and all were endowed with the Supreme knowledge and known as Vi'deha. O King ! I have now described to you the story of the King Nimi who got disembodiedness (Videhatva) out of the curse.

32-35. The King said :—“ O Bhagavan ! You have described the cause why the King Nimi was cursed ; my mind has grown very doubtful and restless on hearing it. The Rishi Vas'istha was the son of Brâhma and the best of the Brâhmaṇins ; especially he was the royal priest ; how was it, then, that he was cursed by the King ! ” Why did not the King Nimi forgive him as he was the Guru and a Brâhmaṇi ? Why he became angry, when he performed such a great, auspicious sacrifice ? He

was born of the family of Ikṣaku and he knew well the truths of the religion ; then how was it that he became subject to anger and cursed his own Guru Brāhmaṇin.

36-46. Vyāsa said :—“ O King ! It is very hard and rare for the persons not possessed of self-restraint to forgive ; especially when one is fully capable, it is very rare to find one in the three worlds, who can forgive. He who has forsaken all attachments and has conquered hunger and sleep and is always engaged in the Yoga practices, even that ascetic Muni is not capable to conquer completely lust, anger and greed and Ahamkāra, etc., the passions raging in the mortal coil. None existed before in this whole world who conquered his passions ! None exists now and none will be born ever-after. Hardly will be seen any in this earth, or the Heavens, or the Loka of Brahmā or in Vaikunṭha, even in Kailāsa, that has conquered completely his passions ? What can be said in regard to the ordinary mortals of this earth when the sons of Brahmā, the Māharsiś, ascetics, Rishiś are all pierced by the Sattva, Rajas, or Tamo Guṇas. Behold ! The Rishi Kapila was the Knower of Śankhya and always engaged in his Yoga practises and he was a pure and holy soul; yet, by strange combinations of Fate, he became angry and burnt to ashes the sons of the King Sagara. O King ! Out of Ahamkāra, these three worlds are created ; therefore this world and Ahamkāra are related to each other as effect and cause ; how then the Jīvas that are born of this Samsāra can extricate themselves from this Abamkāra ? Brahmā, Viṣṇu and Maheś'a are also pierced by those three Guṇas ; different feelings are seen in their different bodies. Therefore it need hardly be said that the manifestation of the pure Sattva Guṇa alone is not to be seen in any of the human beings ; for the three Guṇas reside in a mixed way in all persons. Sometimes the Sattva preponderates ; sometimes the Rajas and sometimes the Tamas preponderates. Sometimes they reside together, the three balancing one other.

47-63. O King ! Only that Eternal Highest Puruṣa is undecaying and untainted and can hardly be measured or seen by all the beings. That Highest Soul, the Highest of the High, is Nirguṇa (void of the three Guṇas) ; and She who resides in all the beings and is hardly knowable by the small intellectual persons, that Highest Śakti, the Incarnate of Brahma, is also Nirguṇa (void of attributes). Paramātmā (the Highest Soul) and the Highest Force are also One ; their Forms are not different. When such a knowledge arises, then the Jīvas can be free from all sins and faults and blemishes. “ From that knowledge comes the liberation,” this is sounded in the Vedānta Śāstra like Dindima Śabda (thousands of small drums). He, who comes to know That, is freed from the endless cycle of birth and death composed of the three Guṇas ; there is no doubt in this.

O King ! Knowledge is of two kinds :—The first is considered as coming from sound ; this comes out of the knowledge of the meaning of the Vedas by the help of intellect. But this is full of fancies, agreements and doubts some of which are bad and some are good. The beings are led into errors by these discussions ; errors cause destruction of intellect ; and when the intellect is gone, the knowledge also goes away with it. Whereas the second kind of knowledge comes from intention or feeling within the depths of heart and brain and it is called Aparokṣa Jñāna. This knowledge is very rare to the beings. When one comes in contact with a Sad-Guru (a good teacher), then one gets this Aparokṣa Jñāna. From the sound knowledge, no successful results can issue ; and, therefore it cannot give Aparokṣa Jñāna. Hence great effort is to be made for getting this Aparokṣa Jñāna. O King ! As darkness cannot be destroyed merely by talking of light, without lighting any lamp, so the knowledge of sound merely cannot destroy the darkness of the inside. That Karma (action) is called True Karma which does not lead to bondage, and that Knowledge is the True Knowledge which leads to liberation. Other actions are only meant for one's own selfish enjoyments and other knowledges are merely the skill in arts. Good behaviour, doing good to others, having no anger, forgiveness, patience, and contentment are the best brilliant fruits of True Knowledge. O King ! Without knowledge, without asceticism, and without the Yoga practises, the lust and other passions can never be destroyed. The minds of the Jivas are naturally restless and without control ; all the beings are completely under the sway of their minds ; thus they roam on the surface of the earth as good, middling and bad. Lust, anger, etc., originate from this mind ; and when mind is conquered, then those feelings can no more arise. O King ! Therefore it was that Yayāti forgave when Śukrāchārya did wrong before. The King Nimi could not forgive Vas'isṭha in the same way. Yayāti, the best of kings, though cursed by Śukrāchārya, the son of Bhrigu, did not curse in return but he took upon himself the old age. O King ! Some kings are naturally peaceful, whereas some other kings are wicked by their nature. Therefore, in this matter, whose fault is this, how can we ascertain ? See ! In ancient times the Haihayas, out of their greed of wealth, and being thus insensible destroyed completely, out of anger, the Brāhmaṇ priests of the family of Bhrigu. What more than this that those Kṣattriyas did not consider the sin Brahmahattyā ; rather out of their dire anger, they cut to pieces the sons of those Brāhmaṇas, that were in embryos in their mother's womb.

Here ends the Fifteenth Chapter in the Sixth Book on the Nimi's

getting of another body and the beginning of the story of Haihayas, in the Mahāpurāṇam Sri Mad Devi Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XVI.

1-5. Janamejaya said :—In whose family were born those Kṣattriya Haihayas that killed in ancient times the Bhārgavas, regardless of the sin incurred in killing a Brāhmaṇi ? O Grand sire ! Never do the good persons become angry without a serious cause ; therefore kindly state why they got angry. How was the enmity caused between them and the priests ? As far as I can think, the cause is not so simple a one as led to this enmity between the Kṣattriyas and the priests. Otherwise why then would they slay the offenceless Brāhmaṇis, fit to be worshipped ; and how was it that the Kṣattriyas, though they were so very powerful, did not fear to commit a sin. O Muni ! Can any Kṣattriya Chief kill a Brāhmaṇin, worthy of the highest respect, merely on a trifling cause ? Describe to me, then, how this happened. A great doubt has thus arisen in my mind.

6. Sūta said :—“O Rishi ! Vyāsa, the son of Satyavati, became very pleased when he was asked this question by Janamejaya, and, recollecting the whole course of events regarding the Haihayas, began to narrate it.

7-22. Vyāsa said :—“O son of Parikṣit ! I will now narrate that wonderful story of old that I know fully ; now hear this very attentively. In ancient times there was a King named Kārtavīryārjuna of the family of Haihaya. He was of thousand hands, powerful, and always ready to observe religious duties. He was the incarnation of Hari, and the disciple of Maharsi Dattatreya and the worshipper of the Supreme Force (Ādyā Sakti.) He was well known as a perfect adept in the Yoga practices and of a very charitable disposition. But this King was the effulgent of the Brāhmaṇis of the Bhārgava clan. He was always devoted to performing sacrifices, exceedingly religious, and always engaged in making gifts. So many a time did he perform the great sacrifices and gave a profuse quantities of wealth to the Bhārgavas. Due to the gifts and presents of Kārtavīryārjuna, the Bhārgava priests became possessed of many horses, and gems and jewels and so became wealthy and prosperous on the surface of this earth. O King ! When Kārtavīryārjuna, the best of Kings, left the mortal coil and got up to Heavens, his descendants became entirely void of any wealth

by the indomitable influence of Time. Now, on a certain occasion, the Haihayas had to perform certain actions which necessitated a vast sum of money; they came to the Bhārgavas and humbly prayed for a very large amount of wealth. But the Brāhmaṇins, out of their greed of money, replied they had no money and thus they did not give any money whatsoever. Rather the Bhārgavas thought that the Haihayas would perforce take their wealth, and, fearing thus, some of them buried all their valuables underneath the ground ; and others gave as charities to the Brāhmaṇas. - The greedy Bhārgavas, bewildered with fear, thus transferred all their properties elsewhere, quitted their homes and fled away to mountains and other places. The greedy Brāhmaṇins did not give any wealth to their Yajamāns (their clients) though they saw them very much distressed ; but they fled away out of fear to mountains and fastnesses where they found shelter. At last the Haihayas, the best of the Kṣattriyas, became very sorry till, at last, for the sake of their good actions, they went to the Bhārgavas' houses for the sake of money and found they had quitted their homes and fled away ; their houses were all vacant. Then they began to dig underneath their houses for money and some got the money thus. Then the Kṣattriyas began to labour hard and got hordes of money from underneath the ground. Next they raided upon other Brāhmaṇas' houses and dug and excavated and searched for more money. The Brāhmaṇins were helpless and, crying, all took their refuge, out of fear, under the Bhārgavas.

23-42.—The Kṣattriyas made an exhaustive search of the Brāhmaṇas' houses and got lots of money. They then charged the Brāhmaṇas as having ~~had~~ spoken falsehood and they became very angry, and killed the Brāhmaṇas with arrows who took their refuge. O King ! The Haihayas were so very angry at that time that they went wherever the Bhārgavas took their shelter and cut asunder the fetus in the wombs of their Bhārgavas' wives and thus they roamed all over on the surface of the earth. Wherever they saw any Bhārgava, be he a minor, or a youth or a old man, at once they killed him with sharp arrows, disregarding the sin Brāhmaṇattyā. When the Bhārgavas were thus all killed, then they caught hold of their wives that were pregnant and destroyed their wombs. When the vicious Kṣattriyas thus destroyed the lives in their wombs, the helpless women began to cry like the awe-stricken ewe. Then the other Munis, the inhabitants of the sacred places of pilgrimages, seeing the Haihaya Kṣattriyas inflamed with anger, said :—“O Kṣattriyas ! Quit your terrible anger towards the Brāhmaṇins.” “Being the best of the Kṣattriyas, you are killing the fetus in the womb of the pregnant Brāhmaṇa ladies ! you are doing, no doubt, a very vicious and unjustifiable act ! “You should”

know that an act, very bad or very good, bears fruit in this life ; therefore those that seek their welfare should entirely omit this exceedingly hateful and vicious act. "Then the exceedingly angry Haihayas told the merciful ascetics :—You all are saints ; therefore you do not know the real import of what are called vicious acts." Those Bhārgavas, thoroughly dexterous in cunning pursuits, deceived our largehearted forefathers and stole away all their gold and jewels, as thieves do with a passerby on a road. These Bhārgavas are cheats, vain persons and their persuasions are like herons. A great act had to be done by us and we wanted money at 25 per cent. interest with all the becoming humility ; yet they did not give us the money ; rather seeing on their face their clients distressed and sorrowful they spoke that they had no money, no money and then they remained silent. True, they got all their money from Kārtavīrya ; but it may be questioned why they stored it ? Why did not they perform sacrifices with that ? Why did not they give sufficient money to the other priests (Yāyakas) that did the sacrifices. Never should any Brāhmaṇ hoard his money ; he should give that in charity and enjoy at his pleasure. O Twice-born ! In amassing wealth, there exist three fears :—Fear from the thieves and robbers, fear from the King, fear from dreadful fire accidents, and especially great terrible fear from the cheats. This is the nature of wealth ; it leaves its preserver. See, moreover, when a hoarder of money dies, he certainly has to quit it. If a wealthy man, before dying, performs sacrifices and other good pious acts by his earned money, then he gets certainly good states in future ; otherwise, he quits his wealth, to no purpose and earns a bad state in his future life ; there is no doubt in this. We humbly wanted to pay a quarter interest and asked money for the performance of a great act ; yet they, the greedy ones, were doubtful about our promise ; and though our priests, they did not give us the money. O Maharsi ! Gift, enjoyment and destruction, these are the three courses which any wealth has to pass through ; those persons that have done good deeds, enjoy their wealth and give as charities and thus they make a good and real use of their money ; and of those that are vicious their wealth goes away in ruin and to no purpose. He who does not enjoy nor give in charities but is only clever in hoarding and who is a miser the Kings punish him by all means, that man who cheats himself and who suffers only pains and miseries. For that reason, we are now ready to kill those Brāhmaṇs, the vilest of men, the cheats, though they are our Gurus. O Maharsi ! You are great persons ; therefore you do not be angry after you have come to know all these.

43-51. Vyāsa said :—Thus consoling the Munis, with reasonable words, the Haihayas began to roam about, in search of the wives of the

Bhārgavas. The Bhārgava wives were very much distressed with fear and became very lean and thin. They fled away to the Himalayān Mountain weeping, and crying, and trembling with fear. Thus the Bhārgavas were being killed by those vicious greedy Haihayas, infuriated with anger, and as they liked. O King ! This greed is the greatest enemy of a man, residing in his own body ; this greed is the root of all evils, of all sins. Life is in danger due to this covetousness. It is due to this greed that quarrels ensue amongst the several castes, the Brāhmaṇas, etc., and that the human beings are very much troubled with thirst after worldly enjoyments. This greed makes a man forsake all his religious rites and long existing customs and observances of his family ; and it is due to this avarice of gold that men kill their fathers, mothers, brothers, friends, Gurus, sons, acquaintances, sisters, and sisters-in-law and others. Really when a man is bent on avarice, nothing heinous remains to him that cannot be done by him. This greed is a more powerful enemy than anger, lust and egoism. O King ! Men abandon their lives for their greed ; what more can be said than this ? So one should be always alert on this. "O King ! Your forefathers, the Pāṇḍavas and Kauravas, were all religious and they followed the path of virtue and goodness. Yet they all were ruined simply for this greed. See ! The dreadful fight and separation amongst the relatives took place where there were the high-souled persons like Bhīṣma, Drona, Kripāchārya, Karṇa, Vahlika, Bhīmasena, Yudhiṣṭhira, Arjunna, and Kes'ava, only through the avaricious feelings. In this battle Bhīṣma, Drona and the sons of Pāṇḍavas were all slain ; the brothers and fathers were all slain in battle. Thus what improper acts and mischiefs can there be that cannot be committed when the human minds are overpowered by this greed ? O King ! The vicious Haihayas slew the Bhārgavas all through this avarice.

Here ends the Sixteenth Chapter in the Sixth Book on the incidents preliminary to the Haihaya and Bhārgava affairs in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam by Maharṣi Veda Vyāsa.

CHAPTER XVII.

1-3. Janamejaya said :—"Munis ! How did the Bhārgava wives cross this endless sea of troubles and how was the family of Bhrigu re-established on the surface of this earth ? And what did the greedy Haihayas, the vilest of the Kṣatriyas, do after they killed the Bhārgavas ? Describe all these in detail and satisfy my curiosity. O Thou, Ocean of austerities ! I am not satisfied with the drink of your nectar like

words, very holy and leading to happiness in this world and to good merits in the next.

4-28. Vyāsa said :—O King ! I will now narrate to you the sin destroying virtuous story how the Bhārgava wives crossed their great hardships and the ocean of troubles, very difficult to cross. The Bhārgava wives, when they were very much harassed by the Haihayas, went to the Himālayās, overwhelmed with terror and disappointment. There on that mountain they erected an earthen image of Sri Gaurī Devī by the banks of the Ganges and worshipped Her and, firmly resolved to die, began to fast. The Devī Jagadambikā appeared to those religious women in their dreams and said :—"A son will be born of My essence to one of you from one of her thighs ; that son will redress all your wants. Thus speaking, the Devī Bhagavati disappeared. Those women when they woke up were very glad ; one of them that appeared very clever, becoming very much anxious out of the fear of the Kṣattriyas, preserved the foetus in one of her thighs for the propagation of the family. Her body became luminous ; she then fled, overwhelmed with terror. The Kṣattriyas, seeing that Brāhmaṇi, came quickly upon her and said : - "See ! This pregnant Bhārgava wife is flying away hastily ; seize her and take away her life. Thus saying, all of them raised their axes, and pursued her. Then that woman seeing them coming, wept out of fear. She cried, out of terror, for the preservation of the child in her womb ; and the child seeing her mother helpless and distressed, trembling with fear and with tears in her eyes having no one to protect her and awfully oppressed by the Kṣattriyas as if a pregnant deer has been attacked by a lion and is crying about, angrily burst out of the thigh of his mother, and quickly came out like a second Sun. That good-looking boy took away the power of sight of those Kṣattriyas by his brilliant lustrous light ; no sooner the Haihayas saw that boy than they got blind. Like those that are born blind, they then began to roam in the caves of mountains and thought within themselves, what an evil turn of Fate had overtaken them ! They thought thus :—"Oh ! The mere sight of that boy has turned us blind ; what a great wonder is this ! Certainly this is due to the influence of the Brāhmaṇi wife ; this is, no doubt, the great effect of her virtue of chastity. We have greatly oppressed the Bhārgava women. They have become very sorry and distressed ; now we cannot tell what more evils do these women, of true resolve, inflict on us ? Thus pondering, those Kṣattriyas deprived of their eyes, helpless, and their minds bewildered, took refuge of those Brāhmaṇi ladies. The ladies, seeing them again come, were the more terrified ; but those Kṣattriyas bowed down before them with

folded hands for the restoration of their sights and said :—“O Mother ! We are your servants. Be gracious unto us.” O Auspicious Ones ! We are vicious Kṣattriyas ; O Mothers ! What an amount of offence we have committed to you. O Beautiful Ones ! We have become blind, no sooner we have seen you. O Angry Ones ! No more we can see your lotus-like faces, as if we are born blind ; O Mother ! The spirit of your asceticism is so very wonderful ! We are sinners ; therefore by no means we can get our sight ; therefore we have taken refuge unto you all ; better give us back our eyesight and preserve our honour. O Mother ! Blindness is more dreadful than death ; therefore do you show your mercy on us. Be pleased unto us and restore our eyesights and make us your slaves ; no sooner we get back our sights, we will cease from these vicious acts and go to our homes. In future, we will never commit such heinous acts ; from to-day we all become servants of the Bhārgavas and we will serve them. Forgive all our sins that we committed unconsciously ; we promise that, in future, there will no more be any enmity between the Bhārgavas and Kṣattriyas. O good-looking Ones ! You pass your days happily with your sons ; we ever bow down before you. O Auspicious Ones ! Be graciously pleased unto us ; no more we will cherish any inimical feelings towards you.

29-44. Vyāsa said :—“O King ! The Bhārgava lady heard their words and was thunderstruck and seeing those Kṣattriyas bowing down before her, blind and distressed, consoled them and said ‘‘O Kṣattriyas I have not taken away your sights nor am I displeased in any way with you. Now hear what is the real cause. This child of Bhārgava, born of my thigh, is exceedingly angry towards you and has therefore made your eyesight still and to no purpose. For the greed of wealth, you have slain the close relatives of this boy, those that were quite innocent and virtuous ascetics and you have slain their children that were in their mothers' wombs ; this boy has come to know all those things. O children ! When you were slaying the children of the Bhārgavas in their mothers' wombs, I then bore within my thighs this child for one hundred years. This son of mine though as yet in the womb, has mastered all the Vedas within so very short a time for the propagation of the Bhārgava clan. Now this Bhārgava son is infuriated with anger for your slaying his father and is now ready to kill you all. My son ! Whose divine effulgence has destroyed your eyesights, is born of grace of the Highest Goddess, the Bhagavati Bhuvanes’varī ; therefore do not consider this boy as an ordinary being. Now bow down with humility before this my son Aurvya (born from the thighs) ; this son may be pleased by your bowing down and may restore you your eyesights.

Vyāsa said :—“O King ! Hearing thus the words of the Brāhmaṇī lady, the Haihayas began to praise the boy with hymns. With great humility, they bowed down to the best of the Munis, born of the thighs. The Rishi Aurvya, then, became pleased and spoke thus to the Haihayas who were deprived of their eyesights :—“ Better go back to your own homes. O Kings ! And read these following words derived from my this story.” Whatever is inevitable and created by the hands of gods must come to pass. Knowing this, no one ought to be sorrowful on any such matters. Let you all regain your eyesights as before and forego your anger and go to your own homes respectively at your own will. Let the Rishis, too, get peace and happiness as before. When the Maharsi Aurva ordered thus, the Haihayas got back their eyesights and went at their leisure to their own homes ; on the other hand the Brāhmaṇī lady went to her own hermitage, with her Divine-spirited child and began to nourish him. O King ! Thus I have described to you the story of the killing of the Bhārgavas and how the Kṣattriyas, actuated by greed, did so very vicious acts.”

45-48. Janamejaya said :—“O Ascetic ! Hearing this exceedingly heart-rending act of the Kṣattriyas, I come to know, that greed is the sole cause of it and both the parties had suffered so much, simply out of this insatiable greed.” O King of Munis ! I want to ask you one more question in regard to this point. How the sons of the Kings came to be known Haihayas in this world ? Amongt the Kṣattriyas, some are called Yādavas for they were descended from the family of Yadu ; some were known as Bhārata, for they were descended from Bharata. But was some king named Haihaya born before in their family or were they known as such on account of other actions ? I desire to hear of it. Kindly describe this to me and oblige.

49-56. Vyāsa said :—“O King ! I am describing in detail to you of the origin of the Haihayas. Hear. The sins are destroyed and the merits accrue on hearing this story. O King ! Once on a time Revanta, the son of the Sun, very beautiful and of boundless lustre, was going to Viṣṇu in Vaikunṭha, mounted on the beautiful Uchchaiśravī, the jewel of the horses. When he was going on horseback with a desire to see the God Viṣṇu, the Goddess Lakṣmī saw that child of the Sun. The Goddess Lakṣmī, born out of the churning of the ocean, on looking at the beautiful appearance of her brother Horse, also born out of the churning of the ocean, became very much astonished and steadily gazed on him. The Bhagavān Viṣṇu, capable to show both favour and disfavour; saw the beautiful Revanta, of good figure, coming on horseback; and lovingly asked Lakṣmī :—“O Beautiful One ! Who is coming here on horseback, as

it were, enchanting to the three worlds ! At that time, the Goddess Laks̄mī was accidentally looking intently on the horse ; so she did not reply, though repeatedly asked by the Bhagavān.

57-68. The Laks̄mī Devī, always restless, was very much intent on the horse and was enchanted and She was looking steadily with great affection on the horse. Seeing this, the Bhagavān became angry and said :—“ O Beautiful-eyed One ! What you are looking at so intently ? Are you so much enchanted with the sight of the horse that you are not speaking to me a single word, though I am repeatedly asking you so often ! You lovingly dwell on all the objects ; hence your name is Rāmā; your mind is also very restless, therefore you would be known as Chanchalā Devī (the restless Devī). O Auspicious One ! You are restless like ordinary women ; you can never stay steadily for a certain time at any one place. While sitting before Me, you are enchanted with the sight of a horse ; then you be born as a mare in that world of men, full of dreadful troubles, on the surface of the earth. The Goddess Laks̄mī became very much affrightened at the sudden curse given by Hari, a matter as it were ordained by the Devas, and began to cry aloud, shuddering with pain and sorrows. Laks̄mī Devī, then of sweet smiles, frightened, bowed down with great humility to her own lord Nārāyaṇa and said thus :—O Deva of the Devas ! O Govinda ! You are the Lord of this world and the Ocean of mercy. O Kes'ava ! Why have you inflicted on me so dreadful a curse for such a minor fault of mine ! O Lord ! I never saw you before so very angry; Alas ! Where has now gone that affection, so natural and undying, that you showed towards me ! O Lord ! It is not proper to hurl a thunderbolt on one's own relations ; but it is advisable to cast it on the enemies. I am alway fit for receiving boons from you. Why have you made me now an object, fit for curse. O Govinda ! I will quit this life in Your presence. I will never be able to live, separated from You. O Lord ! Be graciously pleased and say when shall I be free from this dreadful curse and regain Your happy companion ?

69. The Bhagavān said :—“ O Devī ! When you will get a son in the world like me, you will no doubt come again to be my companion.

Here ends the Seventeenth Chapter on the continuance of the family of Bhṛigu in the Sixth Book in the Mahāpurāṇam, Śri Mad Devī Bhāgavata of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XVIII.

1-5. Janamejaya said :—How did the Goddess Lakṣmī, the daughter of the ocean, come to be born as a mare, when cursed by the Bhagavān in His moment of anger, and what did Revanta do at that time ? In what country was the Devī born as a mare and how did She pass Her time alone like one whose husband had gone abroad.” O Muni ! How long and in what forest unfrequented by persons did she pass her time, thus deprived of the companion of her husband and what did she do at that time ? When was she reconciled with her husband Vāsudeva ? and how did she get a son, when she lived in a state of separation from her husband. O best of Āryas ! I am very curious to hear this excellent story. So describe this in full details to me.

6. Sūta said :—“ O Rishis ! Thus questioned by Janamejaya, the Dvaiḍyāyan Muni began to recite the story in its full details.

7-24. Vyāsa said :—O King ! I will now describe to you the pleasing story of the Pnṛāṇas in a clear distinct language ; hear. Revanta, the son of the Sun, became terrified to see Vāsudeva, the Deva of the Devas cursing the Lakṣmī Devī and, after bowing down to Janārdan, the Lord of the world, went off. Seeing the anger of Viṣṇu, the Lord of the world, he went quickly to his father and informed him of the curse delivered by Nārāyaṇa to the Goddess Lakṣmī. And the Lakṣmī Devī, the lotus-eyed, thus cursed, got the permission of Nārāyaṇa and with a grieved heart bowed down to him and came down to the world of mortals. She took the form of a mare and went to the spot where the wife of the Sun (named Chchāyā) practised her asceticism in ancient times. The place was the confluence of the river Kālīndī and the Tamāśā, and decorated with lovely forests and trees situated north of the mountain named Suparṇākṣa, yielding all desires. There she meditated with her whole heart the auspicious Mahādeva Śankara, the Giver of all desires, thus :—That Mahādeva is holding the Trisūla (the trident) on his arms ; His forehead is adorned with beautiful cooling semi-Moon ; He has five faces, each face having three eyes ; His throat is coloured blue ; He has ten arms ; His body is white like camphor ; He wears a tiger’s skin ; His upper garment is of elephant’s skin ; and snakes are his holy thread ; He is holding the one-half of the body of Gaurī and his neck is adorned with garlands of human skulls. The Goddess Lakṣmī, the daughter of the ocean, assuming the form of a mare, thus practised severe asceticism in that

place of pilgrimage. O King ! With a feeling of intense dispassion (Vairāgyam) towards the worldly things, She spent the divine one thousand years in the meditation of Mahādeva, the God of the Gods. After that period, the Highest Lord Mahādeva, mounting on His bull, came there with His consort Pārvatī and appeared before the Lakṣmī Devī, perceptible by his eyes. Appearing thus with His host of His own persons, He then spoke to Lakṣmī, dear to Hari, now practising ascetism in the form of a mare, "O Auspicious One ! You are the Mother of this whole Universe and your Husband is the Creator of these worlds and is capable to give all desires. Why are You, then, practising asceticism, when He is present ? What is the cause of this ? O Devī ! Why are You praising hymns to me, instead of to Vāsudeva Śrī Hari, Who is capable to yield enjoyments and final liberation, and Who is the Preserver and the Lord of this world. O Devī ! Work should be done according to the authority of the Vedas ; it is stated in the Vedas that the husband is the lord of a woman ; therefore it is never advisable to fix one's mind entirely on another person. The eternal Dharma of women is to serve their husbands ; whether the husband be a saint or a sinner, the woman, desirous of her welfare, should serve her husband in every way. O Daughter of the Ocean ! Your husband Nārāyaṇa is fit to be served by all and He is capable to yield all desires. Why are you then worshipping Me, and leaving the Lord of the Goloka, the Deva of the Devas.

25.32. Lakṣmī said :—"O Deva of the Devas ! O Seat of Auspiciousness ! I know that You are soon pleased with Your servant. My husband has cursed me. O Ocean of mercy ! Kindly save me from this curse. O Sambhu ! When I informed my husband of my mental agonies, graciously and mercifully He then pointed out how I might be freed of this curse thus :—"O Kamala ! When Your son will be born, then You will be freed of this curse and will, no doubt, come back and live in this Heaven of Vaikunṭha." Thus spoken, I have come in this hermitage to make tapas and to worship Thee, knowing that Thou art the Bhagavān, the Lord of Bhavānī, the Lord of all and the Giver of all desires. O Lord of the Devas ! How can I get a son without the intercourse of My husband ? Though I am guiltless, my husband has forsaken me and is living in Vaikunṭha. O Mahes'vara ! Thou art doing good to all persons ; and if Thou art pleased with me, then grant me a boon. O Lord ! I know full well that there is no distinction between Him and Thee. O Lord of Girijā ! This truth I have come to learn from my husband. O Hara ! You are the same thing that He is and what is He is the same as You ; there is not the least doubt in this. O Thou, full of auspiciousness ! Recognising the Sameness without any distinction between Him and Thee,

I am meditating on Thee. Had it been otherwise, then I would certainly have been guilty when I take Thy refuge and meditate on Thee.

33-36. Śankara said :—“ O Devī, the daughter of the Ocean ! Tell truly before me how you have been able to realise the identity between Him and Me.” The Devas, Munis and the Mahārājas, versed in the Vedas, get their understandings baffled by wrong argumentations and never realise the identity without any difference between us. Almost everywhere you will perceive that many of my devotees blame me. Specially in this Kali Yuga due to the influence of Time, this happens to a very great extent in many cases. O Auspicious One ! Let that go ! How have you come to know this matter, which is difficult even for the liberal-minded persons to comprehend. Know that this perception of the identity between me and Hari is very rare.

37-38. Vyāsa said :—“ O King ! When Mahādeva asked thus with great pleasure, the Devī Kamalā, the darling of Hari, gladly replied the essence of the matter to Mahādeva.

39-43. Lakṣmī said :—“ O Deva of the Devas ! One day Bhagavān Viṣṇu, seated in the Padmāsana posture, was immersed in deep meditation. I was very much astonished at this. When His meditation was over and when He was in a pleasant mood, I asked Him with great humility, O Deva of the Devas ! I know that You are the Lord of the world and Master of this whole Universe ; when Brahmā and the other Devas were united and churned the great ocean, I came out of the waters and looked all around to know who is the superior one whom I can select as my husband and then, thinking You as the superior to all the Devas, I accepted You as my husband. Now whose meditation You are doing again ? A great doubt has thus occurred in my mind. O Lord ! You are my most Beloved ; now disclose to me your innermost desire and thought.

44-49. Viṣṇu said :—“ O Beloved ! Hear now, whom I am meditating. I am meditating in the lotus of My heart that Mahādeva Mahēśvara, the Highest of all the Devas. Mahādeva, the Deva of the Devas, of indomitable prowess, sometimes meditates on Me and sometimes I meditate on the Lord of the Deva, Śankara, the Destroyer of Tripurā, I am dear to Śiva as his life is dear to him and Śankara is similarly dear to me. The hearts of us both are attached to each other in the most secret way possible ; therefore there is not the least difference betwixt us both. O large eyed One ! Those men who being my devotees hate Śankara, certainly go to hell. I speak this very truly unto you.” O Mahēśvara ! When I asked him this question when he was all alone, that Deva of the Devas, the Highest Viṣṇu thus said to me. Therefore I am meditating on You, knowing that You are His beloved. O Mahēśvara ! Now find out means by which I can mix with My husband.

50-62. Vyāsa said :—“O King ! Mahādeva, skilled in speech, hearing me the words of Lakṣmī, consoled Her with sweet words and said :—O Beautiful ! Be peaceful ; I am pleased with Your tapasyā ; soon You will come in contact with Your husband. There is not the least doubt in this. When I will send the Bhagavān, the Lord of the world, He will come before you in the shape of a horse, to satisfy your desires. I will send the Madhusūdana, the Deva of the Devas, in such a manner, as he will come in the form of a horse, passionately attached to you. “ O One of good eye brows ! Thus you will get a son equivalent to Nārāyaṇa ; and he son will be the King on this earth and will be undoubtedly worshipped by all. “ O fortunate One ! After you get your son, you will go to Vaikunṭha with Nārāyaṇa and will reside there as His Beloved. Your son will be named by the name of Ekavīra; and from him will propagate the Haihaya dynasty on the earth. O Kamale ! You were blind by prosperity, and, becoming passionate, you forgot the Devī Paramesvarī, residing in your heart. Therefore you have experienced such a result. Therefore, to expiate that sin, take Her refuge by all means. O Devī ! If your heart remained attached to the Highest Devī the blissful Bhagavatī, your heart would never have got attached to the Uchchaisravā horse. Vyāsa said :—“ O King ! Thus granting boons to Lakṣmī Devī, He with his consort Umā vanished away in her presence.

60-62. Kamalā Devī, lovely in all respects, whose toe nails are always adorned by the gems on the coronets of the Devas, began to meditate on the lotus-feet of Ambikā and in expectation of his beloved Hari, in the shape of a horse, praised and chanted hymns frequently to the Highest God less, in words choked with feelings of intense love.

Here ends the Eighteenth Chapter of the Sixth Book on the origin of the Haihaya Dynasty in the Mahapurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharshi Veda Vyāsa.

CHAPTER XIX.

1.3. Vyāsa said :—“ O King ! Thus granting the boon to the Goddess Lakṣmī, Sambhu quickly returned to the lovely Kailās'a, adorned with Apsarās (celestial nymphs) and frequented and served by the Gods. He then despatched his expert attendant Chitrarūpa to Vaikunṭha to bring the purpose of Lakṣmī to a successful issue. He said to him thus :—“ O Chitrarūpa ! Go to Hari and speak to him on my behalf that

He would go and remove the sorrows of His distressed and bereaved wife and thus make Her comfortable.

4-9. Thus ordered, Chitrarūpa started immediately and reached at once Vaikuṇṭha, the highest place, covered all over by the Vaiṣṇavas. The place was diversified with lots of various trees, with hundreds of lovely lakes, and echoed with sweet lovely sounds of swans, Kārandavas, peacocks, parrots, cuckoos and various other birds and adorned with beautiful places, decked with flags and banners. It was filled with charming dancings, music and other artistic things. There were the lovely Bakula, As'oka, Tilaka, Champaka and other trees ; and the beautiful tree Mandāra looked beautiful and shed all around the sweet fragrance of its sweet flowers for a long distance. Thus seeing the lovely nice palace of Viṣṇu and the two doorkeepers Jaya and Vijaya standing with canes in their hands, Chitraratha bowed down to them and said :—Well ! You go quickly and inform the Supreme Soul Hari that a messenger has come under the orders of the Bhagavān Śūlapāṇī and is now waiting at His doors.

10-18. Hearing his words, the intelligent Jaya went to Hari and, with folded hands, said :—“ O Thou Ocean of Mercy ! O Kes'ava ! O Lord of Rāmā ! O Deva of the Devas ! A messenger has come from the Lord of Bhavāṇī and is waiting at the doors. I do no not know on what important business he has come. Please order whether I will bring him before You or not. On hearing the Jaya's words, Hari, aware of the inner feelings, knew at once the cause and said :—O Jaya ! Bring before me the messenger come from Rudra.” Thus hearing, Jaya called the Śiva's servant, of a graceful form, and brought him to the presence of Janārdana. Chitrarūpa, of variegated appearance, prostrated himself flat before Him in the form of a stick and stood up and remained with folded hands. The Bhagavān Nārāyaṇa, Whose carrier is Garuḍa, saw that servant of Śiva, of variegated appearance and full of all humility, and became very much astonished. The Lord of Kamalā then smiled and asked Chitrarūpa ;—“ O Pure One ! Is it all well with Mahādeva, the Lord of the Devas and his other families and attendants ? On what business has He sent you here ? What does He want me to do ? Or tell me if I have to do any other business of the gods,”

19-34. The messenger said :—“ O Thou, the Knower of all that is within one's heart ! There is nothing in this world hidden from Your knowledge ; when is that which I will say unknown to you ! O Thou, the Knower of present, past and future ! I am now saying to you what Sambhu has told me to inform You. He has said :—“ O Lord ! The Goddess Lākṣmi is Your dear consort. She, the daughter of the Ocean, and the Bestower of all

success, though an object fit to be meditated by Yakṣas, Kinnaras, Naras and Immortals, is now undergoing severe penance at the confluence of Kalindi (the Jumna, the daughter of Kalinda) and the Tamasā. Who is there in the three worlds that can be happy without that Mother of the worlds and the Giver of all desires ? O Lotus-eyed One ! What pleasure do You feel in abandoning Her ? O All-pervading One ! Even he who has no riches or who is very weak maintains his wife ; then why have You, being the Lord of the worlds, forsaken your wife, without any offence, Who is worshipped by the whole universe. O Lord of the world ! What advice shall I give to You ? He whose wife suffers in the world, is blamed by his enemies. O Omnipresent One ! Fie on his such a life ! O Lord of the worlds ! Your enemies' desires are satisfied when they see Her very miserable. They are laughing and mocking and saying :—“O Deyī, Kes’ava has now forsaken you ; you can spend happily your time with us now.” Therefore, O Lord of the Devas ! Bring that Lady back unto your palace and place Her unto your lap, Who is of good demeanour, beautiful, par excellence and endowed with all auspicious signs.” O Deva ! Accept, please, your sweet-smiling wife and be happy. Though I am at present not in bereavement of my dear wife, yet when I remember my former state of bereavement, I feel very much trouble. O Lotus-eyed One ! When Satī Devī, my beloved Wife, quitted Her life, in Dakṣa’s house, I felt unbearable pain. O Kes’ava ! Let no other body in this world suffer such pain. I now remember only the suffering and mental agonies that I felt on Her bereavement; I do not give it out to others. After a long time, practising severe Tapasyā (asceticism) I got Her back in the form of Girijā, who felt herself burnt up as it were by the anger She felt on account of censure cast on Me in the Dakṣa’s house and thus quitted Her life. O Murāri ! What happiness you have felt in forsaking your dear wife and in remaining thus alone for one thousand years. Console your fortunate young wife with good teeth and bring her back to your place. O Bhagavān ! Lastly, the Lord Bhavānī, the Originatrix of these worlds, told me to speak thus to you :—“O Destroyer of Kaṇsa ! Let nobody remain even, for a moment, without Lakṣmī, the Highest Goddess. O Long-lived One ! You better assume the form of a horse and go and worship her. Then have a child of yours in the womb of your sweet-smiling wife and bring her back to your house.

35-42. Vyāsa said :—“O Ornament of Bharata’s race ! Hearing thus the words of Chitrarūpa, Bhagavān Hari told that he would do what Sankara had told him to do and thus sent the messenger back to Sankara. The messenger departing, Hari assumed the form of a beautiful horse

and immediately left Vaikunṭha with a passionate intent for the place where Lakṣmī was staying in the form of a mare and practising her austerities. Coming there, he saw that the Devī Bimalā was staying in the form of a mare. The mare, too, seeing the horse form of her husband Govinda, recognised him and, chaste as she was, remained there with astonishment and tears in her eyes. Then those two copulated on the famous confluence. The wife of Hari, in the shape of a mare, became pregnant and, in due time, gave birth to a beautiful well qualified child. The Bhagavān then graciously smiled on her and spoke in words suited to the time. "O Dear ! Now quit this mare form and assume your former appearance." O Lovely-eyed One ! Let both of us assume our own forms and go to Vaikunṭha ; and let your child remain in this place.

43-48. Lakṣmī said :—"O Lord ! How can I go leaving here this child, born of my womb. It is very difficult to quit the attachments for one's own child. Know this, O Lord ! O High-souled One ! This child is young and of small body ; therefore it is quite incapable to protect itself. If I forsake it on the bank of this river, it will be an orphan, what will happen to it then ? O Lotus-eyed One ! My mind is now in full attachment towards it. How can I quit this helpless child and go ? When Lakṣmī and Nārāyaṇa resumed their divine bodies and mounted on the excellent Vimānas, the Devas began to praise them with hymns. When Nārāyaṇa expressed his desire to go, Kamalā said :—"O Lord ! You better take this child ; I am unable to forsake it. O Lord ! O Slayer of Madhu ! This child is dearer to me than my life ; see its body resembles exactly like you. Therefore we would take this child with us to Vaikunṭha."

49-54. Hari spoke :—"O Dear ! You need not be sorry ; let this child remain here happily ; I have arranged for its preservation and safety. O Beautiful One ! There is a great act to do in this world. That will be executed by your child. For this reason I am leaving it here. I am now describing to you the above story. The famous King Yayāti had a son named Turvasu ; his father kept his name as Hari Varmā ; he is known by this name. That king is now practising asceticism for getting a son for one hundred years in a place of pilgrimage. O Lakṣmī ! I have begot this son for him. I will go there and send the King here. O Beautiful-faced One ! I will give this son to that King, desirous of an issue. He will take this son and go back to his house.

55. Vyāsa said :—"O King ! Thus consoling his beloved, whose abode is in the Lotus and placing the child there in that position, He mounted on an excellent car with Lakṣmī and went to Vaikunṭha.

Here ends the Nineteenth Chapter in the Sixth Book on the origin of Haihayas from a mare in the Mahāpuranam Sri Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XX.

1-2. Janamejaya said :—“O Bhagavan ! A great doubt has arisen in my mind on this subject. Who was it that took away that son, when both Lakṣmī and Nārāyaṇa left it, in that forlorn state, in a forest without any person there to look after ?

3-11. Vyāsa said :—“O King ! No sooner Lakṣmī and Nārāyaṇa departed from that place, one Vidyādhara, named Champaka, mounting on a beautiful celestial car came there at his free will, sporting with a woman named Madanālaśā. There they saw that one lovely child, exquisitely beautiful like a Dava’s son, was playing alone as it liked. They then, quickly descended from their chariot and picked it up. Vidyādhara became very glad as a beggar becomes glad, when he gets a hoard of jewels. On taking that newly born beautiful child like a Cupid, Champaka gave it to the Devī Madanālaśā. Madanālaśā took it and became very much astonished ; and her hairs stood at their ends. She clasped it to her bosom and kissed it frequently. O Bhārata ! Taking that child on her lap as if her own child, Madanālaśā embraced it and kissed it and got the highest happiness. Then both of them took that child and mounted on the car. The lean Madanālaśā then laughingly queried :—“O Lord ! Whose child is this ? Who has left it in this forest ? It seems to me Mahā-Deva, desirous to give me a son, has given it unto me.”

12-18. Champaka said :—I will just now go and ask the all-knowing Indra whose child is this, whether it is of a Deva, Dānava or Gandharva. If he orders, I will purify this child found thus in this forest by the Vedas Mantrams and then accept it as my own. It is not advisable to do a thing suddenly without knowing all the details. Thus saying to his wife Madanālaśā, Champaka went with a gladdened heart hurriedly to the city of Indra with that child in his arms. Champaka gladly bowed down at the feet of Indra and gave him all the information he knew about the child and stood at one side with folded hands and spoke. “ O Lord of the Devas ! I have got this child, beautiful as Cupid, in the sacred place of pilgrimage at the confluence of the Yumna and the Tamasā. O Lord of Śachi ! Whose child is this ? and why did they forsake it there ? If

you kindly permit, I will take this child as my own son. This child is very beautiful and liked very much by my wife ; it is also the rule laid down in the Śāstras that one can accept any child as the Kṛitrima son. Therefore it is my earnest desire that I purify this child by the Veda Mantrams and take it legally as my own son.

19-24. Indra said :—O Highly Fortunate One ! Bhagavān Vāsu-deva, assuming the form of a horse, has produced this child out of the womb of Kamalā in the form of a mare. He intends to give over the child, capable to destroy enemies to Turvasu, the son of Yayāti, and thus will get a great purpose achieved by the child. That King, very religious, will be sent by Hari to-day and he will come for the child in that beautiful sacred place of pilgrimage. You better go back as early as possible and keep the child there as it was before till that king comes to that spot at the instance of the Devadeva Viṣṇu. Do not waste a minute more. The King will be very sorry if he does not find the child there. Therefore O Champaka ! Quit the attachment that you have for this child. You should know that this child will be famous in this earth as Ekavīra (only one hero).

25-30. Vyāsa said :—“ O King ! Thus hearing the Indra’s words, Champaka took the child and went back immediately to the spot whence he picked it up and keeping the child there as it laid, mounted on his car and went to his abode. At that instant, the husband of Lakṣmī, the Lord of the three worlds, went to the King, mounted on His car, beaming with effulgent rays. When the Bhagavān was descending from His aerial car, the King Turvasu was very glad to see Him and bowed down and laid himself prostrate on the ground. The Bhagavān, then, comforted the King, his own devotee, and said “ Get up, my child ! Do away with your mental distress.” The King also eagerly and full of devotion, began to utter verses in praise of the Bhagavān. “ O Lord of Rāmā ! You are the presiding Deity of the Devas ; Lord of the whole worlds, Ocean of Mercy and Giver of advice to all men. O Lord ! Your sight is very rare even to the Yogis ; being myself of a very slow dull intellect ; I have been fortunate enough to see you. O Lord ! This shews Your mercy.

31-54. Vyāsa said :—O Bhagavān ! O Infinite One ! Those who are free from any desires and free from any attachment to worldly things, they alone are entitled to see Thee. O Deva of the Devas ! I am bound in thousand and one desires. I am quite unfit to see Thee. There is no doubt in this. When Turvasu, the best of the kings, praised thus, Bhagavān Viṣṇu became pleased and began to speak in the following pleasant words :—“ O King ! I am pleased with your asceticism ; now ask your

desired boon; I will grant it immediately." The King bowed down again to the feet of Viṣṇu and said :—" O Murāri ! For the sake of a son, I have practised this tapasyā ; grant me a son like my Self." Nārāyaṇa, the First-born of the Devas, hearing this King's request spoke to him in infallible words :—" O son of Yayāti ! Go to the confluence of the Yamunā and Tamasā. For you I have kept there to-day a son as you like and of indomitable prowess. O King ! That child is begotten by me in the womb of Lakṣmī. The King became very glad to hear the sweet pure words of the Bhagavān. Thus granting him the boon, Viṣṇu went with Rāma to Vaikunṭha. The King Turvasu, the son of Yayāti, hearing these words, became exceedingly gladdened in his heart and mounting on a chariot, whose speed cannot be checked, went to the spot where lay the child. The king, of extraordinary genius, went there and saw that the exceedingly beautiful child, catching hold of his toe by one of his soft hands was sucking it by his mouth and was playing on the ground. The child was born of Nārāyaṇa out of the womb of Kūmalā. Therefore it resembled like Him. On looking at that beautiful lovely child, the famous King Harivarmā's face got cheered up with the intensest delight. The King took it up with both of his hands and got merged in the Ocean of Bliss and taking gladly the scent of its head embraced it happily. On looking at the beautiful lotus-face of the child, the King, choked with tears from his eyes and with feelings of joy said :—" O Child ! Nārāyaṇa has given me, the child jewel in you ; so save me from the terrors of the hell named Put," O Child ! For full one hundred years I have practised a very hard tapasyā for the sake of you. Pleased with that, the Lord of Kamalā has given you to me for the happiness of my worldly career. Your Mother Rāma Devī has forsaken Her own child for the sake of me and has gone away with Hari. O Child ! That Mother is blessed whose face beams with joy by seeing the smiles in your lotus-face. O Delighter of my heart ! The Lord of Rāma, the Deva of the Devas, has made you, as it were, to serve as a boat for me for crossing to the other side of this Ocean of World. Thus saying, the King took the child and gladly went home. Knowing that the King had come very close to his city, the King's Minister and the city people, the subjects came forward with the priest and many other presents and offerings. The bards, singers and Sāṭas came in front of the King. The King as he entered into his city looked affectionately on his subjects and gladdened their spirits by enquiries of welfare. Then worshipped by the citizens, the King entered into the city with his child. As the King went along the royal road, the subjects showered on his head the flowers and fried rice. Then taking the child by his two arms, the King entered into his prosperous palace with his ministers.

The king next handed over the newly-born lovely child, as beautiful as Cupid, to the hands of his queen. The good queen took the child and asked the king :—“ O King ! Whence have you got this new born child as fascinating as the God of Love ? Who has given this child to you ? O Lord ! Speak quickly. This child has stolen away my mind. The King gladly replied :—“ O Beloved ! The Lord of Kamala, the Ocean of Mercy has given me this child ; O Quick-eyed One ! This child is born of Nārāyaṇa’s part and out of the womb of Kamala. O Devī ! This child has strength, energy, patience, gravity and all other good qualities. Then the queen took the child in his arms and got the unbounded bliss. Great festivities began to be performed in the palace of the King Turvasu. Charities were given to those that wanted ; music and singing of various sorts were performed. In this ceremony for the sake of his child, the king Turvasu put the name of the child as “ Ekavīra.” Getting thus the child equivalent in form and qualities to Hari, the powerful Indra-like king became happy and freed from his debt due to his family line, became very cheerful and glad. O King ! The king, powerful like his enemies, began to enjoy in his own palace with his all-qualified child, that was given to him by Nārāyaṇa, the Lord of all the Devas. He was always served by his dear wife and all sorts of pleasures and he felt himself enjoying as a King would do.

Here ends the Twentieth Chapter in the Sixth Book on the son born of mare by Hari, in the Mahāpuranam in Sri Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XXI.

1.10. Vyāsa said :—“ O King ! In the meanwhile the King Turvasu performed the Jātakarma (a religious ceremony performed at the birth of a child) and other ceremonies of the child. The boy was nurtured duly and began to grow older day by day. The King began to enjoy his worldly life on getting this son and thought within himself that the boy had freed him from the three debts due to the Fathers, the Rishis and the Devas. Next, in the sixth month, the King performed the Anuaprāsana ceremony (putting the boiled rice in the mouth of the child) and in the third year performed regularly his Chūḍa Karaya (the ceremony of the first tonsure) ceremony. He distributed on those occasions various articles, wealth and cows to the Brāhmaṇas and other artifices to various other mendicants and made them glad. In the eleventh year, he performed the boy’s holy

hread (Upanayana) ceremony and tying the girdle made of a triple string of Munja grass and put the boy to learn archery. Next when the boy passed off proficiently in the study of the Vedas and in learning the kingly duties, the King desired to instal him on the throne. The King Turvasu then collected with great care all the necessary articles for installation in an auspicious day, the combination of Pusyā asterism and Arka Yoga. He called then the Brâhmaṇins, well versed in the Vedas and in the Sâstras, and became ready, in accordance with due rites, to perform the installation ceremony of the prince. Waters were brought from various sacred places of pilgrimage and from the several oceans and on an auspicious day the King performed himself the installation of his son. When the ceremony was over the King gave away hoardes of wealth to the Brâhmaṇins and giving the charge of his kingdom to his son, he went to the forest with a desire to ascend to the Heavens.

10-22. Thus placing Ekavîra on the throne, the King Turvasu shewed respects to his ministers, and, controlling his senses went to the forest accompanied by his wife. On the top of the Mainâka mountain he took up the vow of Vânaprastha and sustaining his life on leaves and fruits began to meditate Pârvati. Thus when his Prârabdha Karma ended, he left his mortal coil with his wife and went by virtue of his good deeds to the Indraloka. Hearing that the King had ascended to Heavens, his son Ekavîra Haihaya performed his funeral ceremonies according to the rules laid down by the Vedas. The King's son, the intelligent Haihaya, performed, one after another, all the ceremonies due and began to govern the kingdom which was free from enemies. The virtuous King Ekavîra remained duly obedient to his ministers after he got possession of his kingdom and began to enjoy all the best things. The powerful King one day went on horseback to the banks of the Ganges with the minister's son. Roaming about, he found there the boughs of trees had assumed a very graceful appearance, with loads of fruits, echoed with the sweet voice of the cuckoos and with the humming of the bees. Close by were the hermitages of the Munis, where the bucks were skipping about and at other places the Vedas were being chanted. The smoke was seen rising from the altars, where oblations were being offered and appeared to form like a black canopy in the Heavens. Full ripe grains were enhancing the beauty of the fields and the cowherdesses were merrily watching the fields. Places of recreations adorned with full blown lotuses and beautiful groves were attracting the attention of the visitors. The various trees, Piyâla, Champaka, Panasa, Bakula, Tilaka, Kadamba and Mandâra, and others were adorned with fruits, stealing away the minds of the people. At other places, other trees Sal, Tamala, Jack,

Mango, Kali Kadamba, etc., stood gracefully. Next when the King went to the Ganges water, he saw the gay beautiful full blown lotuses were spreading their fragrant scents all around.

23-31. On the right side of these lotuses, he saw a lotus-eyed girl. She was shining like the gold, her beautiful hairs were long and curling ; her throat was like a Kambu, belly thin, lips like the Bimba fruits, several other limbs well built and graceful, breasts risen a little, nose beautiful and all her body was exquisitely lovely ; that lady just blooming into youth was suffering bereavements from her comrades and was very distressed and seemed bewildered. She was crying like an ewe in a dense lonely forest. Seeing her, the King asked her what was the reason of her sorrows ? O Cuckoo-voiced One ! You are as yet a girl ; who has left you alone in this state ? O Sweet One ! Tell me where is your husband now or where is your father ? O One looking askance ! What is your trouble ; explain it to me. O thin-bellied One ! I will, no doubt, remove all your sorrows and troubles. O fair-limbed One ! In my dominion nobody ever gives trouble to any other body. O lovely One ! There is no fear in my kingdom from thieves or Rākṣasas ; or any fear from any serious dangerous calamities on this earth, fear from lions, tigers or any other dangers while my sway is predominant.

32-41. O One of beautiful thighs ! Why are you crying on this lonely bank of the Ganges ? Tell me what is your pain ? O Pure One ! I can remove the pains and miseries, even of a serious nature, of men, whether they come from the Deva or human sources ; and this is my principal vow. O Large-eyed One ! Speak what is your inmost desire ; I will carry it out instantaneously. When the king thus spoke, that beautiful woman spoke in gentle words :—“O King ! Hear the cause of my sorrows. O King ! Why will the people cry, to no purpose, unless calamities come before them ? O Mighty-armed One ! I now tell you why I am weeping. O King ! There was a very religious King named Rabhya in another province that is not yours. At first he had no issue. He had a very beautiful wife named Rukmarekhā. She was clever, chaste and endowed with all auspicious qualities. But issueless as she was, she remained very sorry and, in a remorseful tone, she spoke to her husband Rajabhya :—“O Lord ! I am barren ; I have no sons ; I am therefore a very unhappy creature. My life is in vain ; what use is there in my living ? When the queen thus spoke very distressedly, the king called the Brāhmaṇas, versed in the Vedas, and began to perform an excellent sacrificial ceremony, in due accordance with the Vedic rules. With a desire to get a son, he made many presents in profuse quantities. When copious quantities

of ghee were offered as oblations, there arose, from the fire, a girl beautiful in all respects and endowed with all auspicious signs.

42-53. Her teeth were very nice, eyebrows very lovely, face enchanting like a Full Moon, the lustre of the body lovely and of a golden colour ; her hairs were fine and curling ; her lips like the Bimba flowers ; her hands and face were of a red colour ; her eyes were red like lotus and her limbs were soft and gentle. When the girl arose from the fire, the priest (Hotâ) took that lean and thin lady of a nice waist by her arms and presented her to the King and said :—“O King ! Accept this daughter, endowed with all auspicious signs. When Homa was being performed, the daughter came up like the garland Ekâvalî ; therefore this girl became famous in this world by the name Ekâvalî. O Ruler of the earth ! Take this girl, resembling a son and be happy.

O King ! Viṣṇu, the Deva of the Devas, has given you this Jewel, this daughter ; so be contented. Hearing thus the words of the priest, the King saw this good-looking girl and with gladdened heart took the beautiful daughter from his hands. Thus with that lovely daughter he went to his wife Rukmarekhâ and said :—“O Beautiful One ! Take this daughter. The queen Rukmarekhâ felt the pleasures of having a son when she got in her arms that lotus eyed beautiful daughter. The King next performed the natal and other ceremonies of the daughter and did all other acts as if she had been a son to him duly in accordance with the rules. The King performed his own sacrificial ceremonies and gave away lots of Dakṣinâs to the Brâhmaṇas and dismissed them and became very glad. That beautiful girl was nursed and cared after like a son and she grew older day by day. The Queen Rukmarekhâ was very gladdened to get her. On that very day the birth day festival was performed as on the occasion of the birth of a son. And that daughter grew older, very affectionate and dear to all.

54-61. O Lovely One ! You are a king and intelligent too ; I will describe to you all the details ; Hear. I am the daughter of the minister to that King. My name is Yas'ovati. That daughter and I look alike and of the same age. Therefore the king has made me her comrade. I spend my time day and night always with her as her constant dear companion. Ekâvalî likes very much to remain and sport wherever she finds sweet-scented lotuses ; at other places she does not find happiness. At the distant banks of the Ganges many lotuses grow ; therefore Ekâvalî goes there with great pleasure to that place with me and her other fellow mates. One day I told the King that Ekâvalî used to

go daily to a distant solitary forest to see the lotus-lake. Then the King addressed her not to go and he got a lake built within the compound of his palace and planted many lotus seeds therein. Gradually the lotuses began to blossom and the bees came there to drink honey. Still she used to go outside in search of lotuses. Then the King sent armed guards to accompany her. Thus that thin-bodied daughter of the King used to go daily to the banks of the Ganges for play, guarded by armed soldiers, accompanied by myself and other companions. Again when the sporting was over, she used to return to the palace.

Here ends the Twenty-First Chapter on the Sixth Book on the installation of Ekavīra and the birth of Ekāvalī in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam by Maharṣi Veda Vyāsa.

CHAPTER XXII.

1-10. Yas'ovati spoke :—"O King ! One day Ekāvalī got up early in the morning and went to the banks of the Ganges, accompanied by her companions ; they began to fan her with a chowrie. The armed guards accompanied her. Slowly she went where there were the lotuses in order to sport with them. I, too, went with her playing with the lotuses to the banks of the Ganges and both of us began to play with lotuses with the Apsarās. When both of us were deeply engaged in the play, then one powerful Dānava, named Kālaketu, came up there suddenly with many Rākṣasas armed with parighas, swords, clubs, bows, arrows and tomaras and many other weapons. Ekāvalī was playing with the best lotuses when Kālaketu saw her in that state, blooming with beauty and youth as if like Rati, the Goddess of Love. O King ! I then spoke to Ekāvalī :—"Look ! Who is this Daitya that has come here unexpectedly :—O Lotus-eyed One ! Let us go into the central part of our armed guards. O King ! My companion and myself consulting thus, went out of fear immediately into the centre of the armed guards. Kālaketu was seized with the arrows of Cupid, and no sooner he looked at that beautiful young lady than he, with a very big club in his hand, hurriedly came to us, drove away the guards, and took away my lotus eyed companion, of thin waist. Then the young lady, helpless, began to tremble and cried aloud.

11-22. Seeing this, I spoke to the Dānava : —Leave her and take me. The passionate Dānava did not take me but he went away, taking my

ompanion. The guards exclaimed :—"Wait, wait ; do'nt fly away with the girl ; we are giving you a good lesson." Thus saying, they made the powerful Dānavas stop and both the parties engaged in a very terrible conflict, astounding to all. The followers of the Dānavas, more ruel and all fully armed began at once to fight with great enthusiasm for their Master's cause. Kālaketu himself began to fight afterwards terribly and killed the guards. He, then, with his followers, carried away my companion towards his own city. I, too, followed my companion, when I saw her thus carried away by the Dānava and crying out of ear. I also walked crying aloud by those tracks as would enable my Sakhī to see me. She, too, seeing me, became somewhat consoled. Crying out repeatedly I approached her. She was already very distressed and when she saw me, she clasped me closely around my neck, perspiring and stunned and, becoming more distressed, cried aloud. Kālaketu then shewed his liking for me and told that my quick-eyed companion was very afraid and that I might comfort her. He told me thus :—"O Dear ! My city is like the Deva's abodes ; you will soon be able to go there. From to-day I become your slave, bound by love. Do not cry thus distressedly : be comforted." In these words he told me to comfort my dear companion. Thus speaking, that villain made both of us mount on the beautiful chariot and making us sit by his sides went gladly and quickly to his own beautiful palace, followed by his army.

23-30. That Demon placed both of us in a beautiful house white washed and mirror-like and kept hundreds and thousands of Rākṣasas to watch and protect us. On the second day he called me in private :—"Your companion is very much distressed on the bereavement from her father and mother and is lamenting ; make her understand and console her." He told me to speak the following words to my companion :—"O One of beautiful hips ! Be my wife and enjoy as you like. O One with a face beautiful like the Moon ! This kingdom is yours ; ever I am your obedient slave." Hearing his unbearable harsh words I said :—"O Lord ! I will not be able to speak her these words, disagreeable to her. You better speak this yourself." When I spoke thus, that wicked Dānava struck by the arrows of Cupid began to speak gently to my dear companion of thin belly, thus :—"O Dear One ! To day you have successfully cast on me the Vastkarana Mantra (one of the Tāntrik processes by which a lover is made to come under subjection) ; O Beloved ! Therefore it is that my heart is stolen and so much brought under your subjection ; this has converted me into a veritable slave of yours ; then know this as certain that I am your slave ; O Sweet One !

I am very much troubled by the Cupid's arrows and I am semi-unconscious ; therefore O Lean-bellied One ! Worship me. O One of beautiful thighs ! This youth is a very rare and transient thing ; O Auspicious One ! Now embrace me as your husband and make your youth a veritable success.

31-36. Ekāvalī said :—“ O Fortunate One ! My father wanted to hand me over to a prince named Haihaya ; I also mentally adopted him as my husband. You are certainly aware of the Sāstras ; how can I now abandon the eternal religion and the virtue of a woman and take up another husband. The girl must accept him to whom the father betrothes. The girl is under every circumstances dependant. Never do they get any independence. Though Ekāvalī said thus, the vicious Daitya struck by Cupid's arrows, did not desist and did not leave me and that larged-eyed companion. His city lies in Pātāla and is a very dangerous place ; always it is guarded by Rākṣasas and surrounded by a moat ; inside is built a beautiful and strong fort. Now my dear companion, the queen of my heart, is staying there with a grievous heart and I am here wandering hither and thither very much-troubled on account of her bereavements.

37-46. Ekavira said :—“ O Beautiful-faced One ! How have you been able to get away from the city of that wicked demon and how have you been able to come here ? I am perfectly at my wit's end. Say quickly all these. O Proud One ! I doubt your words ; the father of your dear companion resolved to give his daughter to Haihaya in marriage ; now I am that Haihaya. I am the King by that name, on this earth ; there is no other King by the name of Haihaya. Is it that your dear companion is meant for me ? O Bhāmīnī (passionate woman) ! Remove my doubts ; I will kill that villain Rākṣasa and bring just now your dear companion ; there is no doubt in this. O One of good vows ! Shew me that place, if it be known to you. Has any body informed her father that She is suffering from so many troubles ? Has her father come to know that her daughter has been stolen and carried away ? And has he made any effort to rescue her from the hands of that villain Rākṣasa ? Is it that the King is calm and quiet, knowing that his daughter has been kept in prison ? Or is it that he is unable to free her from bondage ? Say quickly all these things before me. O Lotus-eyed One ! You have captivated my mind by describing the extraordinary qualities of your dear companion and have made me passionate too. Alas ! When will it be that I will free my beautiful beloved from the greatest perilous situation and shall see her face and her eyes, beaming with joy. O Sweet-speaking One ! Say, by what means I can go to that impassable city. How have you been able to come from there ?

47-63. Yasovoti said :—“ O King ! In my early age I got the Mantram of the Devî Bhagavatî with its seed Mantram (mystic syllable involving in it the power connoted by the Devî) and how to meditate it. While I was in the Dânavâ's place I thought out that at that juncture I would worship the powerful Chandikâ who gives instantaneously one's own desires. If I worship that Sakti, That fructifies all desires, That is all mercy to Her Bhaktas, certainly She will free my dear companion from this her bondage. Though She is really without form, yet She, without anybody's help, by Her own force, She is creating, preserving, and at the end of the Kalpa, destroying this Universe. Oh ! She is very wonderful indeed ! Thus thinking I began to meditate that auspicious red-robed and red-eyed Devî, the Lady of the Universe, and recollecting mentally Her form and repeated silently Her Vija Mantram. When I meditated thus for merely one month, Chandikâ Devî became, through my devotion, manifest to me in my dreams and began to speak in sweet nectar-like words :—“ You are now asleep ; go quickly to the beautiful banks of the Ganges. The enemy destroyer, the powerful Ekavîra, the greatest of all the kings, will come there. Dattâtreya, the Great Lord of the Munis, has given him my Mantra named Mahâvidyâ ; the King also constantly worships me devotedly with that. His mind is constantly attached to Me and he constantly worships Me. What more to say than this fact that the king, extremely devoted to Me, meditates on Me as the internal controller of all beings. That intelligent son of Lakshmi will come for sport to the banks of the Ganges and will remove all your sorrows. That king Ekavîra, versed in all the Sâstras will kill the Râkshasas in a dreadful battle and will rescue Ekâvalî. So now you pay heed to my word. Lastly, She told me that her companion should marry that beautiful King, endowed with all auspicious qualifications. Thus saying, She disappeared and I instantly woke up. Then I informed my lotus-eyed dear Sakhî all the details of my dream as well my worshipping the Devî ; hearing this, her lotus-face beamed with joy and gladness. That sweet-smiling Ekâvalî very gladly told me “ O dear Companion ! Go at once for our success.” That truth-speaking Bhagavati Ambikâ Devî will release us from our bondage. O King ! When my dear companion ordered me thus, I thought it proper, as also dictated to me in my dream, to go out and soon I did it. O King ! Due to the grace of the Great Devî, I came to know the way and I also got the quick motion. Thus I have described to you the cause of my sorrow. O Hero ! Who are you, whose son are you ? Speak truly to me.

Here ends the Twenty-second Chapter in the Sixth Book on the narration to Haihaya the -stealing away of Ekâvalî in Sri Mad Devi Bhagavatam of 18,000 verses by Maharsi Veda Vyâsa.

CHAPTER XXIII.

1. Vyāsa said :—“O King ! That powerful son of Lakṣmī, Haihaya, became very glad to hear these words of Yas’ovatī and said :—

2-14. “O One of beautiful thighs ! Hear in reply to your query :— I am Haihaya, the son of Lakṣmī, and I am known in this world by the name of Ekavīra. Now you have made my mind dependent. What am I to do now ? where to go ? Thus distressed with bereavement from your dear companion, my mind is struck with Cupid’s arrows and is confounded with her extraordinary beauty that you just now described. Next your described her qualifications and my mind is ravished. Again when you described before me what she uttered in the presence of the Rākṣasa, I am struck with great wonder. Your dear companion Ekāvalī said before the vicious Dānava Kālaketu “I have already selected the King Haihaya. I will not select any other than him, this is my firm resolve.” These words have converted me into her slave. O sweet-haired One ! Say now what service can I do to you both ? I am not acquainted with that wicked demon’s palace ; never I went to his city. O Fair-eyed One ! Say how I can go there ; for you are the only one that can lead me there. Therefore take me quickly to that place where your beautiful dear companion is staying.” Your dear companion, the daughter of the King is very much afflicted with sorrow ; soon I will free her, by destroying that cruel Rākṣasa. There is no doubt in this. O Auspicious One ! I will rescue your dear companion and bring her to the city of yours and hand her over to the hands of her father. Then that King, the enemy destroyer, will perform the marriage ceremony of his daughter. I think this is the desire of your heart. O Sweet-speaking One ! Know that that is also my desire. O Beautiful One ! Now that desire will be fulfilled by your efforts. Show me quickly that place and see my prowess. O One with a face beautiful like the Moon ! It seems that you will be able to do my work. Soon do such as I can kill that wicked demon, who steals others’ wives. Now show me the way to the impassable city of that Rākṣasa.

15-26. Vyāsa said :—“O King ! Hearing the sweet words of the prince, Yas’ovatī became very glad and gently began to speak out how he could go to the demon’s city. O King ! Take the success-giving Mantra of Bhagavatī and I would then be able to show you to-day the city, guarded by the Rākṣasas. O King ! Better arrange to take your vast

army with you ; for you will have to fight no sooner you go there. Kâlaketu is personally a great warrior surrounded by Râkshasas of great power and strength. Therefore be initiated in the Mantram of S'ri Bhûgavati and accompany me. So you will surely be successful. I will show you the way to the city of that Demon. Slay that vicious and vilest of the Râkshasas and rescue my dear companion. Hearing thus, Haihaya was duly initiated into the great Mantram of Yoges'varî, named Trilokitilaka Mantra (Hrîm Gauri Rudradayite Yoge Švari Hum Phat Svâhâ is the Yoges'varî Mantra), by Maharsi Dattatreya, accidentally come there (as if ordained by Fate), the chief of Jnânins (the Gnostics), that is conducive to the welfare of the beings. Thus by the influence of the Mantram the King got the power of knowing all things and going everywhere with unobstructed speed. Then the King Haihaya quickly went with Yas'ovatî to the impassable city of the Râkshasas, accompanied by a vast army. The city was surrounded by snakes and guarded by the terrible Râkshasas like the city of Pâtâla. The messengers of the Râkshasa, seeing the King coming, were struck with terror and crying aloud quickly went to Kâlaketu. Kalaketu, struck with Cupid's arrows, was sitting beside Ekâvalî and was speaking many modest words when the messenger went there suddenly and said :—“ O King ! The attendant of this lady Yas'ovatî is coming here with a prince and an army.

27-29. O King ! We cannot tell exactly whether the prince is the son of Indra, named Jayanta or Kârtikeya. After all, puffed up with the strength of his army, he is coming here. O King ! The battle is imminent ; now make your arrangements fully and carefully ; fight with the son of a Deva or abandon this lotus-eyed Lady. O King ! At a distance of three Yojanas from this place, he is staying with his army. Now equip yourself and quickly declare the war by blowing the war trumpets.

30-36. Vyâsa said :—“ O King ! Hearing the messenger's words, Kâlaketu, the King of the Demons, became overwhelmed with anger and at once sent many powerful Râkshasas, holding all sorts of weapons and spoke out to them :—“ O Râkshasas ! With weapons in your hands, go before them quickly.” Ordering them thus, Kâlaketu asked in sweet words Ekâvalî who was in front and very distressed. O Thin-bellied One ! Who is coming here ? Is he your father or any other man coming with his army to release you. Speak this to me truly. If your father comes here to take you back, being very much distressed with your bereavement, I will never fight with him, if I come to know this truly ; rather I will bring him to my house and worship him with the excel-

lent horses, gems and jewels and clothings. Really I will show my full hospitality duly to him when he comes here. And if any other person comes, then I will take his life by the sharpened arrows ; there is no doubt in this. Know this as certain whoever comes here for your rescue is brought by the hand of Death to me. Therefore, O Large-eyed One ! Say who is this fool that is coming, not knowing me as the powerful and unconquerable Kāla (Death).

37-38. Ekāvali said :—“ O Highly Fortunate One ! I do not know who is this body coming to this side with a violent speed. O King ! How can I know that when I am in this state of confinement in your house. This man is not my father nor my brother. Some other powerful man is coming here. I do not know exactly what for he is coming.

39-40. The Demon said :—My messengers say that your comrade Yas'ovati has taken with her that warrior and is coming to this side with great energy. Where has your clever companion gone now ? O Lotus-eyed ! There is no enemy in the three worlds strong enough to fight against me.

41-66. Vyāsa said :—“ O King ! Just then other messengers hurriedly came there terrified and spoke to Kālaketu who had been staying in the house, thus :—“ O King ! The army has come quite close to the city and how are you staying in the house, calm and quiet ? Better march out of the city with your vast army as early as possible. The powerful Kālaketu, then, hearing their words, mounted on the chariot and quickly went out of his city. The King Haihaya, on the other hand, suffering from the bereavements of his dear lady, suddenly came there mounted on horseback. The terrible fight ensued then and there between the two and each one struck the other with sharpened weapons and the quarters all around blazed with their glitterings and clashings. When the terrible fight was going on, Haihaya, the son of Lakṣmī, struck Kālaketu, the King of the Daityas with a very powerful club. (Gadā). Thus struck by the Gadā, the Lord of the Daityas fell on the ground like a mountain, struck by lightning, and died. All the Rāksasas fled away on all sides, struck with terror. Yas'ovati went then very hurriedly with a gladdened heart to Ekāvali and began to speak to her in terms of surprise and in sweet words :—O Dear ! O Dear ! Come, Come ; the great warrior, the prince Ekavra has killed the Lord of the Daityas in a dreadful battle. That King is now waiting, tired in the midst of his soldiers. He has already heard from me about your beauty and qualities ; and now he is expecting to see you. O One Looking askance ! Now satisfy your eyes and mind by seeing that King who is like the Cupid. When

I described to him before on the banks of the Ganges your beauty and qualifications, he got enamoured of you and now he is suffering from bereavements and wants to see you. Thus, hearing, Ekāvalī determined to go to him and as she was yet unmarried, she became abashed and afraid. She thought how could she see the prince as she was unmarried. It might be that he being passionate would catch her by her arms. Thus, troubled with thought, that daughter of the King, with a sad look, and wearing poor clothes, Ekāvalī went with Yas'ovatī on a palanquin, carried on men's shoulders. Seeing that large-eyed daughter of the King coming there, the prince said :—" O Beautiful One ! My two eyes are very thirsty to see you. Satisfy my eyes and mind by shewing yourself to me. Seeing the prince passionate and the King's daughter very much abashed, Yas'ovatī, who knew the rules of modesty, thus spoke to the prince :—" O Prince ! The father of my dear companion expressed a desire to betroth her to your hands. She is also obedient to you. Therefore your meeting will certainly take place. O King ! Wait ; take her to her father ; and he will perform duly the marriage ceremony and betroth her to your hands. Know this to be quite certain. The King took her words to be quite just and true and taking those two ladies went with his army to the house of the father of Ekāvalī. Ekāvalī's father became very glad and cheerful to learn that his daughter was coming and, accompanied by his ministers, went hurriedly to her. After a long time the King saw his daughter in poor clothings and became highly pleased. Yas'ovatī then described in detail all what happened before the King. The King then with his minister brought with great love, courtesy and gentleness Ekavīra to his house and on an auspicious day performed the marriage ceremony of him with Ekāvalī, in accordance with due ceremonies and rites. Then the King gave away many clothings, ornaments, jewels, and articles for fitting a house and many other things and worshipped duly and sent his daughter together with Yas'ovatī away with the King Haihaya. Thus the marriage ceremony was performed and the son of Lakṣmī gladly returned to his house and began to enjoy many pleasures with his wife. Then, in course of time, in the womb of Ekāvalī the King Haihaya got a son named Kritavīrya. The son of this Kritavīrya is known as Kārtavīrya. O Kritavīrya. The son of this Kritavīrya is known as Kārtavīrya. O King ! Thus I have narrated to you the origin of the Haihaya dynasty:

Here ends the Twenty-third Chapter in the Sixth Book on the battle of Haihaya and Kalaketu in the Mahā Purāṇam S'rī Mad Devī Bhāgavatam by Maharsi Veda Vyāsa.

CHAPTER XXIV.

1-5. The King Janamejaya said :—“O Bhagavân ! I am not satiated with the drink of the divine sweet nectar-like words coming out of your lotus-mouth. You have described to me in detail the wonderful and variegated story of the origin of the Haihaya dynasty ; but, O Muni ! There has arisen in my mind a curiosity to know something more on this subject. See the Bhagavân Viṣṇu, the Lord of Lakṣmî, the Deva of the Devas, the Ruler of this whole Universe and the Cause of the Creation, Preservation and Destruction ; yet that Best of Puruṣas Śrī Bhagavân had to assume a horse form. He is undecaying and independent, how then He came to be dependent ? Clear this doubt of mine. O Best of Munis ! You are omniscient ; therefore satisfy my curiosity by describing this wonderful event.

6-16. Vyâsa said :—“O King ! Hear what I heard of yore from Nârada how this doubt was removed. The mind-born son of Brahmâ, Maharshi Nârada got powers to go everywhere by virtue of his Tapas, could know everything, was of a calm and quiet nature, dear to all and he was a poet. On one occasion he went out on tour round the world, playing with his lute in time with Svar and Tâñ. One day he came to my Âśrama, singing many things concerning Brihat Rathantara Sâma Veda and the sweet nectar-like Gâyatrî, the Giver of Liberation. O King ! There was a very sacred place of hermitage, beaming as it were with happiness and self-knowledge, named Samyâprâsa, on the banks of the river Sarasvatî. There was situated my hermitage. Seeing the lustrous Nârada Rishi, the son of the Grand Sire Brahmâ, coming, I got up and offered him duly Pâdya (water to wash his feet) and Argba (offerings of worship), etc., and worshipped him. When that Muni of indomitable lustre took his seat on the Âsana, I sat beside him. When I found Nârada, the Giver of Knowledge, at rest and quiet, I duly asked him the very same question that you have asked me just now. O Best of Men ! What happiness is there on the beings taking their birth in this world. I never found it in any place or in any concern, this I can say positively. Still why do the high minded persons do Karma, fascinated by the enchantments of the world. Look ! I was born in an island. Just after my birth, my mother forsok me. Helpless, I grew in the forest as my Karma allowed. Next I performed a very severe tapasyâ before Mahâdeva, the Deva of the Devas, on the mountain with a desire to have a son

17-38. As a fruit of that I got Śuka as my son, the foremost of the
 nóstics, and taught him completely the essence of the Vedas from the
 beginning to the end. O Devarṣī! When my son got wisdom from you,
 I left this world even when I became very distressed on his bereavement
 and wept aloud and he went away to the next world. Very much
 afflicted for the parting of my son, I abandoned the great Mountain Meru.
 got very lean due to the absence of my dear son whom I loved very
 much ; and becoming very distressed and knowing this whole world to be
 in illusion, I remembered my mother and went to the Kuru Jāngala
 district, as if bound up and controlled by the snares of Māyā.
 When I heard that the King Śántanu had married my mother, I built
 my hermitage on the holy banks of the Sarasyatī and remained there.
 When the King Śántanu went to the next world, my chaste mother
 remained with two sons. At that time Bhīṣma looked after their
 sustenance and maintained them. The intelligent Gangā's son Bhīṣma
 Deva installed Chitrāṅgada on the throne. A short while after this,
 Chitrāṅgada, too, looking like a second Cupid and extremely lovely, went
 to the jaws of death. The mother Satyavatī was drowned in the sorrows
 for his son Chitrāṅgada and began to weep for him. O King ! Knowing
 my mother in that sorrowful condition, I went to her. Bhāgavata and I
 then consoled her with hopeful words. Bhīṣma Deva was averse to
 marrying and then becoming a King ; and, therefore, he installed again the
 younger brother, the powerful Vichitravīrya on the throne. O King !
 Bhīṣma defeated by his own prowess the kings and brought the two
 daughters of the King Kāśīrāj and handed them over to Satyavatī, so
 that she might give them over to Vichitravīrya. Then, on an auspicious
 day, and in an auspicious Lagna (moment) when the marriage ceremony
 of my brother Vichitravīrya was performed, I became glad. My brother,
 a good archer, was shortly afterwards attacked with consumption and thus
 he died without any issue. At this my mother became very sad and dejected.
 Seeing the husband dead, the two daughters of Kāśīrāja became ready
 to preserve their religion of chastity and said to their mother-in-law,
 sorrowful and weeping :—We two shall accompany our husbands and become
 Satī (i. e., be burnt up with our husbands). O Devī ! We will go to
 the Heavens with your son. We, the two sisters united, will enjoy with him
 in the Nandana Garden. The mother was very much attached to them
 and with the permission of Bhīṣma Deva, very affectionately made them
 desist from this great attempt. When all the funeral obsequies of
 Vichitravīrya were over, my mother consulted with Bhīṣma and
 remembered me in Hastinānagara. As soon as she remembered me, immediately
 I knew her mental feelings and hurriedly came to Hastinānagara

and, with my head bowed, fell prostrate before her feet, and with folded hands addressed my mother who was very much inflamed with the fire of sorrow for the death of her son, thus :—O Mother ! Why have you called me here mentally ? I see you are very much dejected ; I am your servant ; order me what I can do for you. O Mother ! You are my greatest place of pilgrimage and you are my highest deity; I am very anxious since I have come here ; say what you desire.

39-44. Vyāsa said :—“O Best of Munis ! When I said thus and waited before her, then she looked at Bhīṣma standing close by and said :—“O Child ! Your brother died of consumption ; therefore I am very sorrowful, lest the family becomes extinct.” O Intelligent One ! For the continuance of the line, then, with the permission of the Ganga’s son, I have called you here to-day by the Samādhi Yoga. O son of Parāś’ara ! You re-establish the name of S’āntanu that is going now to be well nigh extinct. O Vyāsa Deva ! Relieve me soon from this sorrow of mine, lest this line be extinct. There are the two daughters of Kāśīrāja, honest and good and endowed with youth and beauty. O Highly Intelligent One ! Better you cohabit with them and save the family of Bharata by begetting sons. You will not be touched with any sin.

45-55. Vyāsa said :—“O Devarṣī ! Hearing the mother’s words, I became very anxious and humbly told her with great shame :—“O Mother ! To touch another’s wife is a very sinful act ; knowing well the path of Dharma, how can I willingly and intentionally violate that ? So also, the Maharsis say :—That the wife of a younger brother is like a daughter. Studying all the Vedas, how can I do this blame-worthy and adulterous act ? To preserve a line of family by illegal ways is never to be done ; for then the fathers of the sinners can never cross this ocean of world. How can he, who is the spiritual preceptor of all, and the writer of all the Purāṇas, do this act knowingly which is awfully strange and very bad and nasty in its nature. My mother was very much plunged into the sea of sorrows for the bereavement of her son ; so to preserve the family, She came again to me, weeping and said :—“O son of Parāś’ara ! If you follow my word, you won’t incur any sin. O Child ! If the reasonable words of the Gurus be even faulty, one should obey them according to the tradition of the S’āptas. Therefore, O Child ! Keep my word and preserve my honour ; no sin will touch you. O Child ! Think very well. Your mother is very sorry and is immersed in the ocean of afflictions ; therefore it is your paramount duty to make her happy by begetting child for the continuance of the family. Hearing my mother speaking to me thus, Bhīṣma, the Ganga’s son, the expert

finding out truth in fine points with regard to Dharma, said to me:—“O Dvaiपायन ! You are wholly sinless ; you ought not therefore to argue on this point ; obey your mother as she says and be happy.”

56-61. Vyāsa said:—“O King ! Hearing his words and my mother’s request, I decided to do this very hateful act with a fearless heart without any suspicion. When Ambikā finished her ablutions after menstruation, I gladly cohabited with her in the night ; but that young lady seeing my ugly ascetic form, was not attached to me ; I then cursed that beautiful woman thus:—As you closed your eyes at the first cohabitation with me, your son will be born blind. O Muni ! On the second day my mother enquired me when I was alone:—“O Dvaiपायन ! Will there be born a son of the daughter of Kās’īrāj ? I then bowed my head with shame, and told “Mother ! The son will be born blind, through my curse.” O Muni ! The mother then rebuked me harshly “O Child ! Why did you curse that the son of Ambikā would be born blind ?

Here ends the Twenty-fourth Chapter in the Sixth Book on the description of Vikṣepa Śakti in the discourse between Vyāsa and Nārada in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XXV.

1-10. Vyāsa said:—“OKing ! The mother became astonished to hear me. Becoming very anxious for a son, she began to speak to me, O Child ! The wife of your brother, the daughter Ambālikā of Kās’īrāj, is a widow ; she is very sorrowful ; she is endowed with all auspicious signs and endowed with all good qualities ; better cohabit with that beautiful young wife and get a child according to the tradition of the Sīghas. Persons born blind are not entitled to kingdoms. Therefore take my word and procreate a beautiful son and thus keep my honour. O Muni ! Hearing the mother’s words, I began to wait in Hastināpura till Ambālikā, the daughter of Kās’īrāj, finished her ablutions after menstruation. That King’s daughter, of curling hairs, came to me alone at her mother-in-law’s order, and became very much abashed. Seeing me an ascetic with matted hairs on my head and void of every love sentiment, perspiration came on her face ; her body turned pale and her

mind void of any love towards me. When I saw that lady trembling and pale beside me, I angrily spoke :—“O One of beautiful waist ! When you have turned out pale, considering your own beauty, let your son be of a pale colour.” Thus saying I spent there that night with Ambālikā. After enjoying her I took farewell from my mother and went to my place.

In due course, the two daughters of the King gave birth to two sons respectively, one blind and the other pale. The son of Ambikā was named Dhritarāṣṭra ; and the son of Ambālikā was named Pāṇḍu, as his colour was pāṇḍu (pale). Mother became absent-minded when she saw the two sons in those states. After one year she again called me and said :—“O Dvāipāyana ! These two persons are not so fit to become kings ; therefore beget one more son beautiful and according to my liking. When I consented, she became very glad and, in due course, asked Ambikā to embrace me and give birth to a son, endowed with extraordinary qualities, and fit to preserve the line worthy of the Kuru dynasty. The bride did not then say anything on account of her bashfulness. But when I went in the night time according to my mother's order, to the sleeping room, Ambikā sent to me a maid-servant of Viśhvavirya, full of youth and beauty, and adorned with various ornaments and clothings. That maid-servant of beautiful hairs and of a swan-like gait adorned with garlands and red sandal-paste, came to me with many enchanting gestures and making me take my seat on the cot, became herself merged in love sentiments. O Muni ! I became pleased with her gestures and amorous sports and passed the night, full of love towards her and played and cohabited with her. At last I gladly gave her the boon “O Fortunate One ! Your child, begotten by me, will be endowed with all good qualities, will be of good form, will be conversant with all the essences of Dharma, calm and quiet and truthful.

22-34. In due course, a child named Vidura was born to her. Thus I had three sons ; and in my mind grew up Māyā and affection that these were my sons.” When I saw again those three sons, heroic and full of manliness, the only cause of my sorrow due to the bereavement of my son Śuka vanished away from my mind. O Lord of Dvijas ! Māyā is very powerful and extremely hard to be abandoned by those who are not masters of their senses ; She enchants even the wise, though She does not possess any form nor any substratum nor any support. I could not find any peace, even in the forest, as my mind was attached to my mother and children. O Muni ! My mind then began to oscillate like a pendulum and I remained sometime in Hastināpura and sometime on the

banks of the Sarasvatî. I could not stay in a certain fixed place. By discrimination, the knowledge sometimes flashed in my mind :—“Whose sons are these ? The attachment is nothing but merely a delusion. On my death they would not be entitled to perform my Śrāddha ceremony. These sons are begotten by ways and manners not sanctioned by Dharma; what happiness can they bring to me ? O Muni ! The powerful Mâyâ has caused this delusion in me. What ! Knowing this Samsâra to be unreal Alas ! I have fallen into this well of the Darkness of delusion. Thus I repented when I thought over the matter deeply and when I was alone in a solitary place. When, subsequently, through the mediation of Bhîṣma, the powerful Pânḍu got the kingdom, I became pleased to see the prosperity of my son. O Muni ! This is also the creation of Mâyâ. The daughter of the King Sûrasena, named Kuntî, and the daughter of the King of Madra, named Mâdrî became the two beautiful wives of Pânḍu. Pânḍu was cursed by a Brâhmâna that he would die if he cohabited with any woman ; he therefore became dispassionate and quitting his kingdom, went to the forest with his two wives. Hearing Pânḍu gone to the forest I felt pain and went to my son who was staying with his wives and consoling him, came to Hastinâpura, where I held a conversation with Dhritarâshtra and then came back to the banks of the river Sarasvatî.

35-50. Pânḍu in his forest life, got five sons out of his wives by the Devas Dharma, Vâyu, Indra, and the twin As'vins. Dharma, Vâyu, and Indra begat respectively of Kuntî the three sons Yudhiṣṭhîra, Bhîmasena and Arjuna ; and the two As'vins begat of Mâdrî the two sons Nakulu and Sahadeva. Once Mâdrî, full of youth and beauty, was staying alone in a solitary place and Pânḍu seeing her embraced her and due to the curse, died. When the funeral pyre was ablaze, the chaste Mâdrî entered into the fire and died a Satî. Kuntî was prevented from doing so, as she was to nurse and look after her young children. The Munis then took the sorrowful Kuntî, the daughter of Sûrasena, bereft of her husband to Hastinâpura and handed her over to the high-souled Bhîṣma and Vidura. When I came to hear this, my mind was greatly agitated to see the pain and pleasure that other people suffered. Bhîṣma, Vidura, and Dhritarâshtra began to nourish and support Yudhiṣṭhîra and others as they considered them the sons of their dearest Pânḍu. The cruel and wicked sons of Dhritarâshtra, Dur-yodhana and others united with each other and began to quarrel horribly with the sons of Pânḍu. Dronâchârya came there accidentally and Bhîṣma treated him with great respect and requested him to stay in Hastinâpura and educate the sons of Kuru. Karna was the son of

Kunti, when she was young and unmarried ; and he was quitted by her no sooner he was born. The charioteer Sūta (or carpenter) Adhiratha found him in a river and nourished him. Karṇa was the foremost of the heroes and therefore the great favourite of Duryodhana. The enmity between Bhīma and Duryodhana, etc., began to grow greater day by day. Dhritarāṣṭra, thinking the difficult situation of his children, fixed the residence of the sons of Pāṇḍu at the Vārāṇavata city so that the quarrels might die away. Out of enmity, Duryodhana ordered his dear friend Purochapa to build there a house of lac for the Pāṇḍavas. O Muni ! When I heard that Kunti and her five sons were burnt in the lac-house, I became merged in the ocean of sorrows and thought that they were my grandsons. I was overwhelmed with sorrow and began to search after them in deep forests day and night till at last I found them in Ekachakrā city, lean and thin and very much distressed with sorrow.

51-63. I became very glad to see them and sent them soon to the city of the King Drupada. Wearing the deer's skin, they went there dejected with sorrow in the Brāhmaṇi's dress and stayed in the royal court. The victorious Arjuna shewed prowess and pierced the mark (the eye of the fish) and obtained Kriṣṇā, the daughter of the King Drupada. By the order of the mother Kunti, the five brothers married her. O Muni ! I became very glad to see that they were all married. The Pāṇḍavas, then, accompanied by Pāñchālī, soon went to Hastināpura. Dhritarāṣṭra then fixed Khāndavaprastha as the residence of the Pāṇḍavas. Viṣṇu, the son of Yaśudeva, then performed the Yajña with the victorious Arjuna and satisfied the Great Fire. The Pāṇḍavas next performed the Rājasūya sacrifice and that made me very glad. Seeing the affluence and prosperity of the Pāṇḍavas and the great assembly hall beautiful and exquisitely artistic, Duryodhana was burnt up, as it were, with malice and made arrangements for play in dice, very injurious in its consequences. Śakuni was expert in playing deceitfully and Yudhiṣṭhīra the son of Dhṛma, was not expert in this play. So Duryodhana made Śakuni play for him and stole away all that Yudhiṣṭhīra had and insulted, at last, in the royal assembly, the daughter of Drupada, Yaśasenī and gave her much trouble. The Pāṇḍavas then went with Pāñchālī in an exile in the forest for twelve years. And I was very much grieved to hear this O Muni ! Though I know all about the Sañātana Dhṛma, yet I was deluded and merged in these worlds of pains and pleasures. Who am I ? To whom do these sons belong ? My mind roams day and night on the thought of all these. O Muni ! What shall I do ? And whither shall I go ? I don't find happiness anywhere; my mind is, as it were, floating in

ocking machine and it is never being fixed. O Best of Munis ! You are all-knowing ; solve my doubts so that my mental fever may be quietened and I may be happy.

Here ends the Twenty-fifth Chapter on the cause of Moha of Vyāsa Deva asked before Nārada in Sri Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXVI.

1-13. Vyāsa said :—“ O King ! When I asked him why this delusion overtook me, Maharṣi Nārada smiled and said :—“ O son of Parāśara ! You are thoroughly acquainted with all the Purāṇas. Why then are you making this question about the cause of my Moha (delusion). No embodied soul can exist in this Sams’ara without this Moha. Brahmā, Viṣṇu, Rudra, and the other Devas, Sanaka, Kapila and the other Rishi s, all these are surrounded by Māyā and are thus travelling in this path of Sam’āra. The people know me as a Jñānin ; but I, too, am deluded like an ordinary man. I am now speaking to you as certain as anything my of previous history now. I was deluded by Māyā ; hear it attentively. O Son of Vāsavi ! Great troubles and pains were felt by me before, due to this Moha, for my wife. One day Parvata and I, the two Devarṣis, went out together from the Devaloka to see the excellent portion of the earth named Bhārata and came to the Martyloka or the land of the mortals. We then began to travel over various places and saw the places of pilgrimages and the holy places and the beautiful hermitages of the Munis. Before we went out from the Devaloka, we consulted with each other and entered into this agreement that we would not hide our feelings from each other, whether they be good or bad, while we would travel over the face of the earth. Whether it be our desire to get good, or wealth or women for enjoyment, whatever arises in the mind of any of us, we would express that freely amongst ourselves. Thus making an agreement, we went out in right earnest as Munis to travel over the face of this earth. Thus roaming all over the face of the earth, at the end of the summer season, when the rainy season commenced we came to the beautiful city of the King named Sanjaya. The King showed us great respect and worshipped us with devotion. Since then we remained for four months at his house.

14-33. During the four months of the rainy season, the roads are always almost impassable ; it is, therefore, wise to stay at one place. For eight months, the Dvijas should always remain abroad on some work

or other. Thinking all these, we two began to stay in the house of the King Sanjaya. That liberal-minded King gladly and with respect kept us as his guests and tendered to us all our requirements. The King had a very beautiful daughter named Damayanti, with good teeth. The King ordered her to take care of us. That large-eyed princess, of great discrimination, was very energetic, day and night. She began to serve both of us. In due time she gave us water for our bath, excellent meat, food, towels for cleaning and rubbing our faces, in fact, everything what we desired. She kept ready for us whatever we desired, fans, seats, beds, whatever were necessary for us. Thus she began to serve. We were also engaged in the study of our Vedas and in those practises that were approved by the Vedas. O Dvāipāyana ! I used to sing, then, with lute in my hands, the sweet lovely Sāma Gāyatri songs in tunes and good Svaras. The princess herself appreciated the songs and when she heard these Sāma songs ravishing to one's mind, she became attached to me and showed signs of affection. Day by day the attachment towards me grew stronger. Seeing her attached to me, my mind also became attached to her. Thus that princess indulged in amorous sentiments towards me and began to make slight distinctions between the food and other things offered to me and Parvata. I got warm water for my bath and Parvata used to get cold water ; I got nice curds when food was served to me whereas Parvata got only whey. I got nice white bedding for myself to sleep on whereas Parvata had merely a dirty sheet to lie down. Thus the princess began to serve me with great love and devotion but not so she served Parvata. The fair lady began to look at me with eyes of love ; not so towards Parvata. Parvata was very much surprised to see all this and thought within himself " What is this ? " Parvata, then, asked me in private :—“ O Nārada ! Speak out to me truly in detail. The princess shews with much gladness and affection her deep love towards you ; she serves you with dainty dishes but she behaves not so with me. I therefore suspect when I see all these distinctions made between you and me, that the daughter of the King Sanjaya wants with her heart and soul to make you her husband. And you also want to make her your wife. I have come to know this by signs and symptoms ; for affection and love reigning inside can be made out by outward expressions of eyes and face. Whatever this be, O Muni ! Now speak truly to me ; do never tell a lie. When we went out from the Heavens, we made out that agreement ; now remember that.

34.42. Nārada said :—Thus questioned suddenly by Parvata, I became very much abashed and said :—“ O Parvata ! This large-eyed princess is ready to marry me and I am also very much attracted towards

her." When Parvata heard all these, he became very much angry and uttered repeatedly "Fie ! O Nârada ! Fie ! O Nârada !" First you swore on oath and then you deceived me afterwards. Therefore, O Deceiver of friends ! I curse you and let your face become that of a monkey." When the high-souled Parvata cursed thus, the face turned immediately into that of a monkey, elongated and distorted. I did not excuse him, though he was my sister's son. I also got angry and cursed him "Certainly, your journey to the Heavens will be stopped. You will not be able to go to Heaven). O Parvata ! When you cursed me so heavily for so trivial a fault of mine, I see you are very mean. Whatever it be, you will have to remain on earth so long." At this Parvata became very sad and went out of the city. My face became immediately like that of a monkey. The daughter of the King became very sorry to see my face thus distorted into that of a monkey. I did not see her glad as she was before ; but her desire to hear my playing with my lute remained the same as before.

43-52. Vyâsa said :—"O Muni ! What happened next ? How did you get yourself rid of your curse and how did you get your man-like face ? Whither did Parvata Rishi go ! When and how did you again re-unite with each other ? Kindly describe all these to me in detail. Nârada said :—"O Highly Intelligent One ! What shall I say about the nature of Maya ? When Parvata went away angrily, the daughter of the King began to serve me with greater care than before, I remained there, though Parvata went away, and seeing my face monkey-like, I became very dejected and sorry and was specially troubled with the care and anxiety what would happen to me hereafter ? The King Sanjaya saw that his daughter Damayanti was slipping into her youth and asked the prime minister about her marriage. He said :—"The time of marriage of my dear daughter has now come ; I will now marry her in accordance with due rites and ceremonies. Now tell me particularly about a prince worthy of her, as we like, in beauty, qualifications, large-heartedness, calmness, patience and heroism and who is of a good family. The minister said :—"O King ! There are many princes on the face of this earth, worthy in all respects, of your daughter. Whomever you like, you can call on him and give him your daughter with elephants, horses, chariots, wealth, gems and jewels.

53-57. Damayanti, knowing the intention of his father informed the King of her own desire by her nurse and attendant. The nurse went to the King and said :—"When my father will sit at his ease and comfort you would go and speak to him in private that I am enchanted with the

enchanting Nāda sound of the great lute played by the Mabarsi Nārada and have selected him as my bridegroom. No other person will be dear to me. "O Father ! Marry me with Nārada and thus fulfil my desire ; O Knower of Dharma ! I wo'nt marry anybody but Nārada. O Father ! I am now merged in the Nāda-ocean (sound ocean) of bliss, sweet and joyful, void of anything destructive of happiness, void of Nakra, alligators, and fishes, Timingala, etc. (injurious animals) and without any salty taste ; my mind won't be satisfied with any other thing.

Here ends the Twenty sixth Chapter of the Sixth Book on the description by Nārada of his own Moha in the Mahāpurāṇam Sri Mad Devi Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XXVII.

1-13. Nārada said :—On hearing these words of her daughter from her nurse, the King addressed the queen Kaikeyī, of lovely eyes, standing close by, thus :—Have you heard what the nurse has said ? Damayanti has mentally chosen the monkey-faced Nārada as her husband. "What has she thought ? Whatever it be, it is no doubt, an act of great foolishness. His face is monkey-like ; how can I betroth my daughter to him ? Where is an ugly beggar Nārada ? And where is my daughter Damayanti ? The marriage between them is quite unjust; never it should take place." O Beautiful One of good hairs ! Better call her before you in private and shew her reasons approved of the Śāstras and of the aged persons and make her desist from such a rash course. On hearing her husband's words, the mother of Damayanti called her in private and said :—"O Child ! Where is your this beautiful face ? And where is the monkey-like face of Nārada ? You are smart and quick ; how have you been, then, deluded by such a Moha? O Child ! You are the daughter of a king ! Your body is gentle like a creeper. And Nārada always besmears his body with ashes ; so his body is very rough. O Spotless One ! How will you change your words with him ? Why do you shew your attachment to an ugly person ? What pleasure do you feel thereby ? You would be married to a beautiful prince ; never follow this rash course ; your father is very sorry to hear these from your nurse. O One of soft body ! Judge this yourself, what intelligent man is there that is not sorry at the soft Mālati creeper entwining a thorny tree ? Even a stupid silly man would never

eed a camel, that likes thorns, with soft betel-leaves. When your marriage time arrives, say yourself, who will not be sorry to see you going to Nārada and embracing him by his arms ! Nobody likes to speak with an ugly-faced one ; how will you be able to spend your time with him till your death !

14-29. Nārada said :—On hearing the mother's words, the gentle Damayanti, with her mind intently fixed on me, spoke to her mother, very much depressed in her spirits. “O Mother ! What good face and beautiful form will avail, who is not in the path of love and who is quite ignorant of amorous feelings and sentiments ! And what will the wealth and kingdoms of that unskilled illiterate person avail ! The deer, that roam in the forest, getting enchanted by the Nāda (sound) Rasa, give up their lives even to the singers. So they are fortunate. But he to the persons who are illiterate and void of feelings of love ! O Mother ! Nārada Rishi is well conversant with the science of music with seven Svaras. No other man save Mahā Deva knows this. Living with an illiterate person is courting death at every moment. One devoid of qualifications should be always avoided, by all means, though he be wealthy and of a beautiful form. Fix on the friendship with kings that are illiterate and puffed up with vain arrogance ! A well-qualified man, be he even a beggar, is far better to be cultivated friendship with. Leaving other circumstances out of account, even to change words with such a well qualified man, makes one highly delighted. The man is very rare in this world, though he be weak, if he be well versed in the science of music and if he knows Svara, Grāma, Murchhanā and be skilled in eight sentiments of love. [Note.—Svara—Śadja, Riṣabha, Gāndhāra, Madhyama, Panchama, Dhaivata and Niṣṭāda. Grāma—the gradual increase and decrease in Svaras. Murchhanā—the rising of sounds, an intonation ; a duly regulated rise and fall of sound conducting the air and the harmony through the keys in a pleasing manner ; changing the key or passing from one key to another ; modulation ; melody.] The man versed in the knowledge of Svara leads one to the Heaven of Kailāśa as the rivers Ganges and Sarasvatī by their own merits lead one to Kailāśa. There is not the least doubt in this. He is a Deva in his human body who knows the Svara measure ; and he who does not know the Svara and its seven grades is a beast though he has a human form—he who finds no delight when he hears the tune regulated by Murchhanā and the seven Svaras. Do not consider the deer as beasts for they get enchanted when they hear the musical notes. The enormous snakes, though they have no ears, get delighted to hear the enchanting Svara Nāda by their eyes. They even are to be praised ;

but fie on those human beings who have ears but who do not find any delight when they hear the Nâda! The little children feel intense pleasure to hear the music, but fie, fie on those elders who are void of this musical sentiments! Does not my father know that Nârada Rishi is ornamented with many qualifications? Who is there in the three worlds like him in singing the Sâma songs! For this very reason, indeed! I have already selected him as my husband; afterwards, due to a curse, the Muni, the ocean of qualifications, got his face changed into that of a monkey. The Kinnaras, skilled in the science of music, have their faces horse-like; but are they not dear to all? What business have they to get good faces? They enchant the Devas even by their sweet ravishing songs. O Mother! Kindly tell my father that I have already chosen Nârada as my husband. Therefore let him deliver me to his hands, without making any further requests in this matter.

30-40. Nârada said :—On hearing the words of her daughter Damayanti, that unblameable pure queen knowing her attachment deep towards me, spoke to the King thus:—"O King! Now celebrate in an auspicious day and on an auspicious moment the auspicious marriage of Damayanti; the daughter has said that she has already selected Nârada as her bridegroom and it cannot be otherwise." Thus prompted by the queen, the King Sanjaya performed the marriage ceremony of her daughter in accordance with due rites and customs and in an exceedingly becoming manner. O Rishi! Thus I entered into the married life and remained there though my heart constantly burned with the thought of my monkey-face. Whenever the princess used to come to me for my service, I used to get tormented with the remembrance of my monkey-face; but her face beamed with gladness whenever she saw me; never she became sorry nor dejected, even for a moment, to see my face monkey-like. Thus time passed on. One day the Muni Parvata suddenly came there, after making his sojourn to many places of pilgrimages. I showed him a great respect and gladly loved him and greeted him duly; he got himself seated in an excellent Åsana and became very sorry to see me. I am his uncle and have entered into a married life; my face has become monkey-like. Therefore I am very much depressed in spirits and worried with the sad thought and has become lean and thin. Seeing this he was overwhelmed with pity. He then said :—"O Muni! The curse that I cast on you before out of my anger, I now withdraw. "Hear." O Maharsi! Let your face be by my merits, again as good as it was before; I now feel pity for the daughter of the King.

41-52. Hearing thus, my heart also became gentle and instantly with a view to free him of my curse, I said :—"Let your journey to

the Heavens be re-established. I now make this special favour on you as regards my curse on you before." "O Dvaipāyana! At his word, before our sight, my face became exceedingly handsome as it was before. The princess Damayanti became very glad and instantly she went to the mother and said:—"O Mother! At the word of Parvata, the great Muni, the curse of your son-in-law has been removed and his face has become handsome as before and the lustre of his body has also increased. The queen was very much filled with ecstasy and joy at Damayanti's words and went hurriedly and informed the King. The King Sanjaya gladly went at once to see the Muni. The great King became very glad and gave lots of wealth, gems and jewels to me and my nephew Parvata as a dowry. O Dvaipāyana! Thus I have described to you my old story how I felt the strong influence of Māyā. O Fortunate One! Owing to the illusory nature of the Guṇas, like a magic, no embodied being in this world could have been happy before, or he is happy now or he will be happy hereafter. Lust, anger, greed, jealousy, attachment, egoism, and vanity, each one of these is very powerful; nobody is able to conquer these. O Muni! The three Guṇas Sattva, Rajas and Tamas are the entire causes of the coming into this bodily existence of every being. O Dvaipāyana! Once I was passing with Bhagavān Viṣṇu, laughing and joking, making merriments through a forest, when suddenly I was transformed into a woman. Next I became the wife of a king enchanted by Māyā, I remained in his house and gave birth to many children.

53-56. Vyāsa said:—"O Devarṣi! A great doubt has now arisen in my mind at your word. O Muni! You are very wise; how then did you get womanhood; how again did you regain your manhood? Who was the king at whose house you stayed and how did you give birth to children; describe fully and satisfy my curiosity. Describe to me, now, the nature of Māyā, extremely wonderful, by which this entire universe, moving and non-moving, all are enchanted. O Muni! Though I have heard your nectar-like words, capable to remove all the doubts, embodying the essence of all the Śāstras, yet I am not fully satiated.

Here ends the Twenty-seventh Chapter of the Sixth Book on the marriage of Nārada and his face getting transformed into that of a monkey in Sri Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XXVIII.

1-11. Nārada said:—“O Thou whose only wealth consists in asceticism ! I am now describing to you all those good stories ; hear attentively. O Muni ! This Māyā and Her Power are incomprehensible even by those who are the foremost amongst the Yogins. This whole Universe, moving and non-moving, from Brahmā to the blade of grass, is enchanted by that Unborn and Incomprehensible Māyā ; therefore no one can escape from the hands of that Māyā. One day I wanted to see Hari, of wonderful deeds, and went out with lute in my hand from Satyaloka, to the lovely Śveta Dvīpa (the residence of Viṣṇu) singing the beautiful Sāma hymns in tune with the seven Svaras. I saw there Gadādhara, the Deva of the Devas, with four arms holding disc in one of his hands. He resembled a newly-formed rain-cloud of Śyāma colour. He was illumined with the lustre of the Kaustubha jewel in his breast. He was wearing an yellow apparel. His head was beautified with a lustrous crown. Thus the Bhagavān Nārāyaṇa was playing in amorous movements with the daughter of the ocean, fully capable to give one delight and enjoyment. Seeing me, the lovely Devi Kamalā, dear to Vāsudeva, full of youth and beauty, decorated with ornaments, endowed with all auspicious signs, superior to all the women, went away at once (to another room) from the presence of Janārdana. The breast of Lakṣmī Devī was becoming visible even through the cloth thrown over it ; therefore she went hurriedly to the inner compartment. Seeing this I asked Janārdana, the Deva of the Devas, the Lord of the worlds, and holding a garland of forestgrown flowers thus :— “ O Bhagavān ! O Slayer of Mura ! O Padmanābha ! Why has Kamalā Devī, the Mother of all the Lokas, on seeing me coming here, gone out of Your presence. O Lord of the worlds ! I am not a rogue nor a cheat ; I have conquered my passions and am become an ascetic ; I have conquered even Māyā. Therefore O Deva ! What is the cause of the departure of the Kamalā Devi from here ? Kindly explain this to me.

12-20. Nārada said :—“ O Dvāipāyana ! Hearing my words, expressive of my pride, Janārdana smiled and spoke to me in words sweet like the sound of a lute :—“ O Nārada ! The rule in such cases is this :—The wife of any man whatsoever ought not to stay before any other male outsider than her husband. O Nārada ! It is very hard to conquer Māyā; even those, who by Prāṇāyāma have conquered their Prāṇa Vāyū, their organs of senses and their food, even those Sāmkhya Yogins and the Devas are not able to conquer Māyā. The words that you have just now uttered that you

have conquered Māyā are not fit to come out of your mouth ; for by your knowledge of music, it seems that you are enchanted with the sounds of the music. Brahma, I, Siva, and the other Munis, none of us has been able as yet to conquer that Unborn Māyā ; how, then, can it be possible that you or any other man can conquer that Māyā ! Any embodied being, be he a Deva, a human being, or a bird, no one is able to conquer that Māyā Unborn. Whoever is endowed with the three Gunas, be he a knower of the Vedas, or, a Yogin, or conqueror of his passions, or all knowing, is not able to conquer Māyā. The Great Time (Kāla) though formless, is one form of Māyā and fashions this universe. All the Jīvas are subservient to this Kāla, be he a good literary person, or of a mediocre nature, or an illiterate brute. This Kāla sometimes makes even a religious man that knows Dharma confounded and deluded ; so you know the nature of Māyā is very incomprehensible and Her ways mysterious. (*Note*.—This Kāla is of the fourth dimension, time and space.)

21-23. O Dvaiपायana ! Thus saying, Viṣṇu stopped. I was greatly astonished and asked that Eternal Vāsudeva, the Deva of the Devas, the Lord of the World, " O Lord of Rāmā ! What is the form of Māyā ? How is She ? What is the measure of Her strength ? Where She resides ? Whose substratum is She ? Kindly tell these to me. O Preserver of the Universe ! I am greatly desirous to see Māyā ; Shew Her to me quickly. O Lord of Rāmā ! I am very eager to know Māyā. Be graciously pleased to describe to me the glory of Māyā.

24-36. Viṣṇu said :—Māyā resides everywhere throughout this whole Universe : Her nature consists of the three Gunas ; She is the substratum of all ; She is omniscient, and acknowledged by all ; invisible, and of diverse forms. O Nārada ! If you want to see Māyā, then come quickly and mount with me on Garuḍa; we both will go elsewhere and I will shew you that Māyā, invincible by those who have not conquered themselves. O Son of Brahma ! Do'nt be depressed when you see Māyā. Thus saying, Janārdana Hari remembered Garuḍa and instantly he came to Hari. Janārdana mounted on him and gladly made me also get up on his back and took me with Him. In a moment Garuḍa, went, at his command, with the speed of wind to the forest where the Bhagavān desired to go. Mounting on Garuḍa we passed and saw on our way beautiful forests, nice lakes, rivers, towns, villages, huts of cultivators, towns close to the mountains, huts for cow-keepers in cowsheds, the beautiful hermitages of the Munis, lovely Jhils, tanks and lakes beautified with big lotuses, flocks of ewes, packs of wild boars, etc., till, at last, we came to a place close to Kānauj. I saw there a beautiful divine tank; nice lotuses blossomed there, spreading their sweet fragrance all around, the bees

were making lovely humming noise and ravishing away the minds of men; various flowers, lilies, etc., were beautifying the place; Geese, Kārandavas, and Chakravākas and other aquatic fowls were playing with their cackling noise, the water was very sweet like milk; the tank was defying, as it were the ocean. Seeing such a wonderful tank, the Bhagavān told me:—“O Nārada! See, how beautiful is this deep tank with its clear waters, and adorned all over with lotuses! The sweet voiced flamingoes are roaming on the lake making lovely sounds!”

37-54. We will bathe in this tank and then go to the city Kanauj. Thus saying, He made me descend quickly from Garuḍa and He himself also got down. Then the Bhagavān smilingly caught hold of my forefinger and repeatedly praising the glory of the tank took me to its bank. We rested a while on the cool umbrageous beautiful bank when Śrī Bhagavān said:—“O Muni! Better bathe you first in this tank; next I will bathe in this very holy pool of water. O Nārada! Look! Look! How clear crystal-like is the water of this pool like the heart of a saint; see how it smells also fragrantly in contact with the lotuses on it. When the Bhagavān spoke thus to me; I kept my lute and deer skin aside and gladly went to the edge of the tank. Washing then my hands and feet I tied my hair lock and, taking Kus'a grass, I performed my Āchaman and, purifying myself, began to bathe myself in that tank. While I was bathing, Hari was looking at me; by the time I took a dip, I saw that I quitted my male form and got a beautiful female form. Hari took away, then, my deer skin and lute and mounting on Garuḍa went away in a moment to His own residence. Getting the female form and decorated with excellent ornaments, my memory of my previous male form vanished at once; I forgot all about my famous lute and forgot also Jagannātha, the Deva of the Devas. I then came out of the tank in that enchanting woman form, saw the pool of water filled with clear limpid water and adorned with lotuses. Seeing that, I began to think:—“What is this?” and I became very much astonished. While I was thus meditating in my woman form, a king, named Tāladhvaja, came there, all on a sudden, on a chariot, accompanied by numerous elephants and horses. The King looked like a second Cupid; he was decorated with various ornaments on his various limbs; he was just entering into his youth and he looked very enchanting. The King saw me at once and looking at me decked with divine ornaments and my moon-like face, was greatly astonished and asked me:—“O Kalyāṇī! Who are you? Are you the daughter of a man or of a Nāga (serpent) or of a Gandharva or of a Deva? I see you are now in your youth; why are you alone here? O Lovely-eyed!

Has any fortunate person married you? Or are you still unmarried? Speak all these truly to me. O Fair-haired One! What are you looking at in this tank? O One enchanting, as it were, like the Cupid! What is your desire? Say, O Slanting-eyed! My mind is ravished to hear your cuckoo-like voice. O One of thin waist! Choose me as your husband and enjoy various excellent things as you like.

Here ends the Twenty-eighth Chapter of the Sixth Book on Nârada's getting the feminine form in the Mâhapurânam Śri Mad Devî Bhâgavatam of 18,000 verses by Maharshi Veda Vyâsa.

CHAPTER XXIX.

1-11. Nârada said :—“O Dvaipâyana! When the King Tâladhvaja asked me thus, I thought over earnestly and said thus :—“I do not know whose daughter I am; nor do I know quite certainly where are my father and mother; one man placed me here on this tank and has gone away, whither I do not know. O King! I am now an helpless orphan; what shall I do now? Where to go? What to do by which I can have my welfare? I am all the while thinking on these. O King! The Destiny is powerful; I have not the least control over it; you know Dharma and you are a King. Do now as you like. O King! Do nourish me; I have no father, no mother, nor any acquaintances and friends; there is no place for me also to stand on; therefore I am now your dependant. When I spoke thus, the King looked at my face and became love-stricken for me; he then told his attendants to bring an excellant rectangular and spacious palanquin to be carried on four men's shoulders, gilt and adorned with jewels and pearls, where soft sheets were spread inside and covered all over with silken cloths. Instantly the servants went away and brought for me a beautiful palanquin. I got on it to serve the best wishes of the King. The King also gladly took me home. In an auspicious day and in an auspicious moment he married me in accordance with due rites and ceremonies on the presence of the Holy Fire.

12. I became dearer to him than even his own life and the King, with great fondness, kept my name as Saubhâgya Sundari.

18-20. The King then began to sport with me amorously according to the rules of the Kâma Sâstra in various ways and with great enjoyments and pleasures. He then left all his kingly duties and state affairs and he began to remain day and night with me deeply immersed in amorous sports;

so much his mind was merged in me in these plays that he could not notice the long time that passed away in the interval. He used to drink the Vārunī wine and, forsaking all the state affairs, began to enjoy me in nice gardens, beautiful lakes, lovely palaces, beautified houses, excellent mountans and enviable forests and became completely subservient to me. O Dvaiḍyana ! Being incessantly engaged with the King in amorous sports and remaining obedient to him, my previous body, male ideas, or the birth of Muni nothing whatsoever came in my memory. I remained always attached to him, being obedient to him with a view to be happy and I constantly thought over "that this King is very much attached to me, I am his dearest wife to all others ; always he thinks of me, I am his chief consort, capable to give him enjoyment." My mind became entirely his and I completely forgot the eternal Brahmajñan and the knowledge of the Dharma Śâstras.

21-31. O Muni ! Thus engaged in various amorous sports, twelve years passed away as if a moment and I could not perceive that. Then I became pregnant; and the King became very glad and performed all the ceremonies pertaining to my impregnation and holding of the child in my womb. In order to satisfy me, the King used to ask me always what things I liked; I used to be very much abashed; seeing this, the King used to be still more glad. Ten months thus passed away and in an auspicious Lagna and when the asterism was favourably strong, I gave birth to a son; the King became very glad and great festivities were held on the birth ceremony of the child. O Dvaiḍyana ! When the period of the birth-impurity was over, the King saw the face of the child and was greatly delighted; I then became the dearest wife of the King. Two years after again I became impregnated; the second auspicious son was born. The King gave the name Sudhanvā to the second son and on the authority of the Brâhmaṇis, kept the name of the eldest son as Viravarma. Thus I gave birth to twelve sons, in due course of time, to the King's great liking; and I was engaged in rearing up those children and thus I remained enchanted. Again in due course, I gave birth to eight sons; thus my household was filled with happiness. The King performed the marriage ceremonies of all those children duly and befittingly; and our family became very large with sons and their wives.

32-52. Then I had some grandsons and they increased my attachment and the consequent delusion with their all sorts of playful sports. Sometimes I felt happy and prosperous and sometimes I felt pain and sorrow when my sons fell ill. Then my body and mind became very much troubled with sorrows. Again the quarrels amongst my sons and my daughters-in-

I was brought terrible pain and remorse in my mind. O Best of Munis ! Thus I was greatly immersed in the terrible ocean of these imaginary thoughts, sometimes happy and sometimes painful, and I forgot my previous knowledge and the knowledge of the Sāstras. I was merged in the thought of myself being a woman and lost myself entirely in doing the household affairs. I began to think "that I have so many daughters-in-law ; so many powerful sons of mine are playing together in my house ; Oh! I am fortunate and full of merits amongst women" and thus my egoistic pride increased. Not for a moment even occurred the thought that I had been Nārada, the Bhagavān had deceived me by His Māyā. O Kṛiṣṇa Dvāipāyana ! I was deluded by Māyā and passed away my time in the thought "that I am the king's wife, chaste and of good conduct, following good Āchāra; I have so many sons and grandsons ; I am blessed in this Samsāra, and that I am so happy and prosperous." One powerful king of a distant country turned out an inveterate enemy of my husband and came to the city of Kanauj to fight with my husband, accompanied by chariots, and elephants and the fourfold army. That enemy besieged the city with his army; my sons and grandsons went out and fought valiantly with him but owing to the great Destiny, the enemies killed all my sons. The King retreated and returned to his palace. Next I heard that powerful King killed all my sons and grandsons and had gone back to his country with his army. I then hurriedly went to the battle-field, crying loudly. O Long-lived One ! Seeing my sons and grandsons lying on the ground, in that horrible and distressed state, I became merged in the ocean of sorrows and lamented and wept loudly and wildly "O my Sons! Where have you gone leaving me thus? Alas ! The pernicious Fate is very dominant, and very panisgiving and indomitable. It has killed me to-day." By this time, the Bhagavān Madhusūdana came to me there in the garb of a beautiful aged Brāhmaṇ. His dress was sacred and lovely ; it seemed he was versed in the Vedas. Seeing me weeping distressedly in the battle-field he said :—" O Devī ! O cuckoo-voiced One ! It seems you are the mistress of a prosperous house and you have got husband and sons ! O thin-bodied One ! Why are you thus lamenting and feeling yourself distressed ! All this is simply illusion caused by Moha ; think ; who are you ? whose sons are these ? Now think of your best hereafter ; Do'nt weep, get up and be comfortable, O Good-eyed one ?

53-54. O Devī ! To shew respect to your sons, etc., gone to the other worlds, offer them water and Til. The friends of the deceased ought to take their bath in a place of pilgrimage ; never they should bathe in their houses. Know this as ordained by Dharma.

55-66. Nārada said :—“O Dvaipāyān ! When the old Brāhmaṇī thus addressed me, I and the King and other friends got up. The Bhagavān Madhusūdana causing this creation, in the form of a Brāhmaṇa, led the way and I followed him quickly to that sacred place of pilgrimage. The Viṣṇu Bhagavān, the Lord Janārdana Ḫari, in the form of a Brāhmin, kindly took me to the tank named Pumtirtha (male tirths) and said :—‘O One going like an elephant ! Better take your bath in this tank ; forego your sorrows that are of no use ; now the time has arrived to offer water to your sons.’” Better think that you had millions of sons born to you in your previous births and for that your millions of sons and daughters lost their lives ; you had millions of fathers, husbands, and brothers and you lost them again ; O Devi ! Now tell me for whom you will now grieve ? All these, then, are merely mental phenomena ; this world is full of delusion, false like a mirāge and dream-like ; the embodied souls, simply get pains and sorrows and nothing else. Nārada said :—On hearing his words, I went to bathe in that Pumtirtha, as ordered by him. Taking a dip, I found that, in an instant, I became a man ; the Bhagavān Hari, in his own proper form, was standing on the edge with a lute in his hand.” O Brāhmaṇī ! When getting out of the water, I came to the bank and saw the lotus-eyed Kriṣṇa, pure consciousness then flashed in my heart. Then I thought “that I am Nārada ; I have come to this place and being deluded by the Māya of Hari, I got the female form.” When I was thinking thus, Hari exclaimed “O Nārada ! Get up ; what are you doing, standing in the water?” I was astonished ; and, recollecting my feminine nature, very severe indeed, began to think why I was again transformed into a male form,

Here ends the Twenty-ninth Chapter of the Sixth Book on the Nārada’s getting again his male form in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XXX.

I-14. Nārada said :—“O Best of Munis ! The King was greatly astonished to see me dip in the tank in a female figure and get up from the tank in a male figure and thought: “Where is my dearest wife ? And how is this Nārada Muni suddenly come here ! The King, not seeing his wife, lamented very much and cried frequently “O, my dear Wife ! Where have you gone, leaving me here thus.” Without you, O One of spacious hips ! My life, palace and

kingdom, all, are quite useless. O Lotus-eyed one ! What shall I do ? O Smiling One ! Why is not my life getting out of my body, suffering thus from thy separation? Without you, my sentiment of love has left me for ever. O Large-eyed One ! Now I am lamenting for you, O Dear ! Better give me your sweet reply ; the love that you expressed at our first union, where has it gone now ? O One with good eyebrows ! Are you sunk in the water and have you given up your life ? Or are you devoured by fishes or crocodiles ? Or are you carried away by Varuṇa, the Deva of the waters, to my great misfortune ? O One of beautiful limbs ! You are blessed, as you have gone away with your sons ; O sweet-speaking One ! Your affection for them was not artificial. Is it right for you to go up to the Heavens, attached by affection for your sons, leaving me your distressed husband alone, thus weeping for your separation ? O Dear ! I have lost both, you and my sons ; yet death is not carrying me away ; O ! How hard is my lot ! What to do ? Where to go ? Rāma is not now in this world. He knew what was the pain caused by the separation from one's dearest wife. Oh ! The cruel Fate has ordained very unwisely with great inconsistency the periods of parting from one another at different periods ; when their minds and all other things are exactly the same in all circumstances of pleasure and pain. The practise of Sati (burning with one's deceased husband), as ordained by the Munis, is certainly for the good of the chaste women ; but it would have been good no doubt, were there such practises allowed for the men to burn themselves with their deceased wives. Bhagavān Hari then spoke to the lamenting King in reasonable words and consoled him thus :--“O King ! Why are you thus troubling yourself with pain and sorrow ? Where has gone your dearest wife ? Have you not heard anything of S'astras ? or Have you not taken any shelter of any wise man !

15-27. Who was your wife ? Who are you ? Of what nature was your union and disunion and where did it take place ? The union of wives and sons in this S'amsāra is momentary like the meetings of persons on boats, while crossing a river. “O King ! Now go home, there is no use in your weeping thus in vain ; the union and disunion of men are always under the control of Fate, the Daiva ; therefore the wise should not lament for them. O King ! Your union with the woman took place here ; and now you have lost that beautiful, thin-bodied, large-eyed woman here also. Her father and mother you have not seen ; you have got her like what is heard in the story of the crow and the Til fruit ; as you got her wonderfully, so you have lost her wonderfully. O King ! Do not grieve ; Time cannot be ruled over ; go home and

enjoy yourself subservient to Time. That beautiful woman has gone away in the manner she came to you ; you ought to do your stately affairs in the way as you used to do before as the ruler of all. O King ! Consider that if you weep day and night, that woman will never return; why then are you giving vent to your sorrows in vain ? Go now and have recourse to the path of the Yoga and thus while away your time. The enjoyable things come in course of time and they go away again in due course ; therefore in this world of no gain whatsoever, the wise should never lament. Continuous pleasure or continuous pain does not always take place ; pleasure and pain are never steady ; they rotate always like a rotary instrument. Therefore, O King ! Make your mind calm and quiet and rule happily your kingdom ; or make over the charge of the kingdom to your sons and retire to the forest. This human body is seldom obtained ; it is frail ; therefore getting that body it is advisable to practise the realisation of the Supreme. O King ! This organ of generation and this tongue reside also with the beasts, the peculiarity of human body is that knowledge can be realised in it ; not in any other inferior births. Therefore leave your home, leave your sorrows for your wife ; all this is the Māyā of Bhagavān ; by Her the world is deluded.

28-37. Nārada said :—Bhagavān Hari speaking thus, the King bowed down to Him, the Deva of the Devas and finishing the bathing duties returned to his home. He then became possessed of dispassion and discrimination and making over the charge of his kingdom to his grandsons retired to the forest and realised the Supreme Knowledge. When the King went away, the Bhagavān began to laugh and laugh, seeing me again and again. I then told him “O Deva ! You have deceived me. I now come to know how great is the power of Māyā. O Janārdana ! Now I remember all that I did in my feminine form. Tell me, O Hari ! O Deva of the Devas ! How I lost my previous consciousness, when I got down into the tank and bathed in it. O Lord of the world ! Why was I enchanted, when I got the female form and when I got the King as my husband like Sachi's getting Indra. The same mind I had; the old Jivātmā was there and the previous subtle body was there ; how, then, I lost their memories ? O Lord ! Give out the cause of it and clear my doubts; a great doubt has arisen in my mind. Many enjoyments I had in my female form, drinking liquor and other prohibited things I tasted ; O Slayer of Madhu ! What is the cause of all these ? I could not know then that I was Nārada, as I now recognise clearly what I was in and what I did in my female form. Say the Why of all these things.

38-53. Viṣṇu said :—“ Know, O Intelligent Nārada ! That all this

merely the Pastime of Mâyâ. There are many states going on in the dies of all the living beings. The embodied beings have got their waking, dream, deep sleep and Tûriya (beyond all the three above-mentioned) states; then why you doubt that when there is another body, there would be also the change in the states? When a man sleeps, he knows not anything, he does not hear anything; but when he gets awake, he again comes to know everything completely. The Chitta gets itself moved by sleep; then mind gets different states by dreams and there arises a variety of feelings. A mad elephant is coming to kill me, and I am not able to fly away; What to do? Where to go? There is no place where I can quickly go: thus, in dreams, there arise different mental states. Sometimes we see in dreams that our departed grandfathers are come in our houses. I am seeing them, talking with them and I am dining with them. Whatever pain and pleasure are felt in dreams, when they awake, they know of what happened in their dreams and can also describe in details, recollecting what had then happened. O Arâda! Know the power of Mâyâ incomprehensible as the things seen in dreams cannot be certainly known that all those are false. O Jñâni! Neither I, nor Śambhu, nor Brahmâ can measure the power wielded by Mâyâ and Her three Guṇas, very hard to fathom. How, then, in any ordinary mortal know them! Therefore, O Nârada! None is able to fathom the Mâyâ. This world, moving and non-moving, is fashioned out of the triple Guṇas of the Mâyâ; nothing whatsoever can exist without them. The predominant Guṇa in Me is Satva; but Rajas and Tamas exist in me; being the Lord of this world, I cannot override the three Guṇas. So your father, Brahmâ, is predominant in Rajo Guṇa; but Satva and Tamas never leave Him. Our Mahâ Deva is predominant in Lamo Guṇa, but Satva and Raja are always with him. Therefore, o being can exist as separate from the three Guṇas; this point I have settled in Sruti. Therefore, O Lord of the Mûpis! Quit this allless Moha for the world, caused by Mâyâ, and very hard to get over and worship Bhagavati, Who is of the nature of Brahman. O Intelligent One! Now you have seen the power of Mâyâ; and you have enjoyed many things produced by Mâyâ and you have realised the extremely wonderful nature of Her. Then why do you ask me further on this point?

Here ends the Thirtieth Chapter of the Sixth Book on the glory of Mâhâ Mâyâ in the Mahâpurânam Sri Mad Devî Bhâgvatam of 18,000 verses by Maharsi Veda Vyâsa.

CHAPTER XXXI.

1-3. Vyāsa said :—“O King ! Hear now what I heard, of yore, from Nārada, the glory of Māyā; I am now speaking that to you very clearly and explicitly. On hearing the story of Nārada’s getting a female figure, I asked that Māharṣi, the foremost of all-knowers. “O Muni ! What did Hāri tell you after that and whither did the Lord of Lakṣmī, the Deva of the Devas, go to with you ?

4-8. Nārada said :—Speaking to me these words on that beautiful tank, Viṣṇu mounted on Garuḍa and wanted to go to Vaikunṭha. The Lord of Lakṣmī then said to me “ O Nārada ! Go now wherever you like or if you wish, come with me to the Heaven Goloka. I bowed down, and bidding goodbye to him, went to the Brahma Loka. Bhagavān mounting on Garuḍa, went gladly to Vaikunṭha in a moment. After Janārdan had gone away, I was thinking of all sorts of pains and pleasures extremely wonderful, and went on to my father, and, bowing down to Him, stood before Him. Seeing me care-stricken, Father asked me thus :—

9-10. “O Muni ! Where did you go ? Why are you looking so care-worn ? I see you to-day not at your ease. It seem : somebody has deceived you ! Or you have experienced some wonderful thing. O Son ! I see you to-day sad and deprived of knowledge. How is this ?

11-17. Dvaiḍyāyan ! Thus asked by my father, I took my seat on the Kus’āsan and narrated him all that I perceived about of the power of Māyā and said :—“ O Father ! I am greatly deceived by the powerful Viṣṇu ; He transformed me into a female figure and kept me in that state for a good many years when I experienced great pain and sorrow for the death of my sons. He again gave me the knowledge by His sweet nectar-like words. I bathed again in the tank and became the male Nārada. O Father ! What is the cause of my being so greatly deluded. I lost all my previous knowledge and instantly, pressed as it were by force, I was overcome with delusion. O Father ! Never before I knew it to be so difficult to get rid of the force of Māyā. By Māyā, there occurs an apparent loss of consciousness ; Māyā is the source of all delusion, this. I have now come to conceive very vividly and I now know also whatever good or bad exists in Māyā. O Father ! Kindly tell me the way how you conquered this Māyā, expert in causing things to happen. What is next to impossible is being happened.

18-22. O Muni ! When my Father learnt the cause of my cares, he smiled and spoke to me in sweet words :—" O Child ! The Devas, the high-souled Munis, the wise ascetics and the Yogis subsisting on air only are not able to conquer this Māyā. O Nārada ! The power of Māyā is so very great that I, Viṣṇu and Sambhu, the Lord of Umā, one are able to know Her power.

That Mahāmāyā is creating, preserving and dissolving this world by Time, Karma, and Nature and other efficient causes. O Child ! Know Her to be inconceivable and unapproachable. O Intelligent One ! Do not be sorry nor should you be surprised about Māyā's great strength, for we all are deluded by Her.

23-25. O Dvaiḍpāya ! Thus advised by my Father, my wonder disappeared. I then asked permission of my Father Padma Yoni (Lotus-born) and went out on tour round the sacred places of pilgrimages and by my way, seeing by and by the chief Tīrthas, I have now come here. Therefore, O Muni ! Dost thou relinquish your sorrows for the extinction of the Kuru's family and remain here and pass your time in great joy and happiness. One must bear the fruits of one's Karma, good or bad ; knowing this fully roam at your will wherever you like.

26-40. Vyāsa said :—" O King ! Maharsi Nārada thus kindling knowledge in me, went away ; I also thought over his words. On the banks of the river Sarasvatī, I composed this Devī Bhāgavat to pass away my time during the excellent period of Sārasvata Kalpa. This Purānam is excellent ; it is composed on the authority of the Vedas ; all doubts are removed by it ; many nice events are narrated here. Therefore, O King ! Not the least doubt should be entertained. As a magician makes the wooden dolls dance in his hands at his will, so this world-enchanting Māyā is making this world, moving and non-moving, dance from Brahmā down to the blades of grass and all human beings. O King ! Know Māyā's triple Guṇas to be the cause of this mind consisting of five organs of senses, that follows the Chitta (mind, buddhi and Ahamkāra). Actions arise from the causes thereof ; there is no doubt in this ; what doubt, then, there can arise that all these creatures of different temperaments will come out of the different Guṇas of Māyā. Peaceful, terrible and stupid become the persons in contact with the Magic Guṇas. How, then, can they exist, bereft of them ? As the cloth cannot exist without threads, so the embodied beings cannot exist in the world without the triple Guṇas of Māyā. There is no doubt in this. As a pot cannot be made without clay, so these bodies, Devas, human or birds, cannot be created without the Guṇas. Brahmā, Viṣṇu

and Siva, too, are possessed of those three Guṇas and therefore they become sometimes happy and satisfied, sometimes unhappy and dissatisfied and sometimes they become sad and remorseful as they are then under the influence of one Guṇa or the other. Brahmā happens at times to be full of wisdom and knowledge, his temper peaceful, sweet and pleasant : and his soul rapt in Samādhi, when he becomes possessed of Sattva Guṇa ; again when he is void of Sattva and filled with Rajo Guṇa, His temper becomes unpleasant and his appearance gets dark and awful everywhere.; and when he becomes grossly Tāmasic, He becomes sorrowful and bereft entirely of intelligence.

41-51. Viṣṇu, when resting in Sattva, becomes peaceful, sweet-tempered, and full of knowledge ; when Rajo Guṇa preponderates in Him, He becomes void of sweetness and becomes awful to all the beings. Rudra becomes, too, peaceful and pleasant under the Sattva Guṇa, awful and void of sweetness under the Rajo Guṇa, and becomes sad and stupid under the Tamo Guṇa. O King ! When Brahmā, Viṣṇu, Mahes'vara and the solar and lunar Kings, the fourteen lords of Manyantara, Manu and others are under the control of the magic Guṇas, what to speak of other ordinary mortals, men and the other Jivas. The whole world is under the control of Māyā ; the Devas, men and all other beings. None should doubt on this point. All the embodied beings labour under the directions of Māyā ; never can they work independently. This Māyā is again always residing in the Highest Essence, the Samvit or the Universal Pure Consciousness. Thus Māyā is dependent on the Highest Goddess, Who is of the nature of Samvit, and, stimulated by Her, resides in the hearts of all the Jivas. Therefore one ought to meditate, worship and bow down before the Bhagavati, the Creatrix of Māyā and Who is of the nature of Samvit, Pure Existence, Intelligence and Bliss. Thus She becomes gracious and merciful and liberates the Jivas, giving them Her realisation and drawing together Her own Māyā away from them. This whole cosmos is nothing but Māyā and the Consciousness (Samvit) of the nature of Brahman is the Lord of Māyā. For this reason that Beautiful One in the triple worlds, the Devī Bhagavati is known by the name Bhuvaneshvari, the Great Lady of the worlds.

52-60. O King ! If the Jivas can fix their hearts on that Samvit, then Māyā, born of the real and unreal, is quite unable to do any harm to them. No other Deva than the Bhuvaneshvari, of the nature of pure existence, intelligence and bliss is able to remove this Māyā. O King ! Darkness cannot destroy darkness ; the Sun, Moon, Lightning or Fire can destroy it. Therefore it is highly incumbent on us to worship the

ady of MÂya, the Samvit, the Mother with a cheerful heart to remove he MÂya and Her Guṇas. O King ! Now I have narrated to you all he events concerning the killing of Vritrâsura that you asked. What more do you want to hear now. O One devoted to vows ! I have now escribed the first half of that Purâna, which describes in detail the lory of Śrî Devî Bhâgavatî. This Purâna, the secret of this Mother of the whole Universe, is not to be disclosed indiscriminately to anybody. Those that are peaceful, self-restrained, devoted, and possessed of hakti to the Devî, the disciples that are devoted to their Gurus and to eldest son, those are the fit recipients thereof. Whoever reads or hears with greatest devotion this Mahâpurânam, equivalent to the edas, fraught with sound proofs and the essence of all talks, becomes, in this world, possessed of great wealth, becomes wise and passes his time in the greatest happiness. There is no doubt in this.

Here ends the Thirty-first Chapter on the Sixth Book on the glory MÂya in the Mahâpurânam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharshi Veda Vyâsa.

[The Sixth Book Finished.]

THE SEVENTH BOOK.

CHAPTER I.

1-5. Sūta said :—Glad to hear the excellent divine stories of the Solar and Lunar races, the virtuous King Janamejaya, the son of Parīksit, again asked :—“O Lord ! I am now very eager to hear the increase of the two lines of Kings. O Sinless One ! You know everything. So kindly describe, in detail, the pure histories, capable to destroy sins, of the kings and their characters. The kings of the Lunar and the Solar races were great Bhaktas of the Highest Śakti, Śrī Bhagavatī Devī ; this I have heard. O Muni ! Who wants not to hear further on the glorious anecdotes of the Bhaktas of the Śrī Devī ? When the Rājarsi asked thus, the Muni Kriṣṇa Dvaipāyana, the son of Satyavatī began to narrate gladly the several deeds of the Kings.

6-13. “O King ! I am now narrating to you in detail the origin, etc., of the Lunar and the Solar dynasties as well as of other kings in their connection. Hear attentively. The four-faced Brahmā sprang from the navel of Viṣṇu ; engaged in practising Tapasyā, he began to worship the Mahā Devī Durgā, extremely hard to conceive. Mahā Devī, pleased at his worship, granted boon to Brahmā ; Brahmā, the Grandsire of all the Lokas on thus getting the boon, became ready to create the world ; but he could not create all on a sudden the human beings. Though the creation was eternally fashioned by the Pramātmā Bhagavati, the four-faced Brahmā thinking over in his mind variously, could not quickly spread it out and accomplish it as a veritable fact. Therefore He, the Prajāpati, first created mentally the seven mind-born sons. These were known by the names of Marīchi, Atri, Angirā, Pulastyā, Pulaha, Kratu and Vais'īṣha. Next sprang Rudra from the anger of Prajāpati, Nārada from his lap ; Dakṣa from his right thumb. Thus Sanaka and the other Riṣis were also his mind-born sons. O King ! The wife of Dakṣa was born from the left thumb of Prajāpati ; this all-beautiful daughter is well known in all the Purāṇas by the name of Viriṇī and Asikṇī. Nārada, the chief of the Devarṣis, was born, on some other occasion in her womb.

14-17. Janamejaya said :—“O Brahman ! A great doubt arises in me to hear that the great ascetic Nārada was born of Dakṣa in the womb of Viriṇī. The Muni Nārada indeed, was the son of Brahmā ; moreover he was the foremost of the ascetics and especially endowed with the

wledge of Dharma ; how, then, can he be born of the womb of the Dakṣa's wife Virinī. Well, if that be so, then describe, in detail, that wonderful story of the birth of Nārada in the womb of Virinī.

18-31. O Muni ! Under whose curse, the high-souled Nārada, though very wise, had to leave his first body and be born again. Vyāsa said :—O King, Brahmā, the Self-born, with a view to create offspring, ordered first Dakṣa :—“ Go and multiply innumerable children for the increase of the world.” Thus ordered by his father, the Prajāpati Dakṣa produced five thousand powerful and heroic sons in the womb of Virinī. Seeing all the sons of Dakṣa, desirous of multiplying, the Devarṣi Nārada, urged on, as it were, by Fate, began to laugh at them. How do you desire to multiply when you know not the dimensions and capacity of earth ; so you will, no doubt, be put to ridicule and laughter. Rather, if you proceed on work, knowing beforehand the earth's capacity, your efforts will be fruitful. Otherwise, your attempt will, doubtless, end in failures. Alas ! You are awfully illiterate ! Not knowing the dimensions of the world, you are ready to multiply your progeny ; how, then, can you meet with success ! Vyāsa said :—O King ! Hearing, all on a sudden, these words, Haryas'va and other sons began to speak with each other “ What this Muni has told, is very true.” Let us then ascertain the earth's dimensions ; we can easily multiply afterwards. Thus saying, they all went out to reconnoitre the earth. Thus excited at Nārada's words, some went eastward, some southwards, some towards the north and some went to west all simultaneously and, as they liked, to make a survey of the earth. When the sons went away, Dakṣa became exceedingly sorry on their absence. Bent again on multiplying, he begat other sons; those sons again wanted to procreate. Seeing them, Nārada again laughed and said :—Alas ! What fools are you ! Not knowing the dimensions of the earth, why are you ready to procreate ? They were deluded by Nārada's words, took them as true, and went out as their elder brothers did. Not being able to see those sons, Prajāpati Dakṣa became very sorrowful for them and cursed Nārada in rage.

32-38. Dakṣa said :—“ O Evil-minded One ! You have destroyed my sons ; so be yourself destroyed ; you will have to be born in the womb for your sin in causing the death of my sons ; you have caused my sons to go abroad ; so you must be born as my son. Thus cursed by Dakṣa, Nārada had to take his birth in the womb of Virinī. I heard also that the Prajāpati Dakṣa begat afterwards sixty daughters in her womb. O King ! Dakṣa, the great knower of Dharma, then gave up the sorrows for his sons and married his thirteen daughters to the high-souled Kas'yapa,

ten daughters to Dharma, twenty-seven daughters to the Moon, two to Bhrigu, four to Arisṭanemi, two to Krisṇa and the remaining two to Angirā. Their sons and grandsons, the Devas and Dānavas, became powerful but antagonistic towards each other. All of them were heroes and very Māyāvis ; so, deluded by their greed and jealousy, they quarrelled amongst each other.

Here ends the First Chapter in the Seventh Book on the beginning of the narrative of the Solar and the Lunar lines of kings in the Mahā Purānam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER II.

1. Janamejaya said :—“ O Highly Fortunate One ! Kindly narrate in detail the spread of the families of those kings in the Solar line who were born and who were especially endowed with the knowledge of Dharma.

2-8. Vyāsa said :—“ O Bharata ! I now speak to you exactly what I heard of yore, from Nārada, the best of the Rishis, how the Solar race spread. Once, on an occasion, the Muni Śrīmān Nārada, on his tour, came at his will to my holy hermitage on the beautiful banks of the Sarasvatī river. On seeing him I bowed down at his feet and then remained standing before him. I then gave him a seat and worshipped him with great esteem. I then said to him :—“ O Best of Munis ! You are worshipped by the whole universe ; my retreat is sanctified by your coming. O All-knowing One ! Kindly narrate the histories of the Kings that were famous in the family of the seventh Manu ; they were unequalled as far as their origin was concerned and their characters as well were wonderful. Therefore I am very eager to know, in detail, the history of the Solar race. O Muni ! Describe shortly or in detail as the circumstances may require. O King ! When I made this question, Nārada, the knower of the Highest Reality, gladly smiled, and, addressing me, began to describe the history of the Solar race.

9-26. Nārada said :—O son of Satyavati ! The history of the royal families is very holy and pleasant to hear ; the more so when they are heard, one acquires Dharma and wisdom ; therefore do you hear. In ancient times, Brahma sprang from the navel-lotus of Viṣṇu and created the

This is well known in every Purâna. That self born, all-powerful, being, the Doer of all, the Universal Soul practised Tapas in ancient Ajuta (ten thousand) years. By virtue of that Tapas, He got powers to create the world. He meditated on the Auspicious and getting from Her the excellent powers, He created first the born sons, all endowed with auspicious signs. Of them, Marîchi was well known in this act of creation. His son Kas'yapa was respected and he was of great celebrity. He had thirteen wives, all daughters of Daksha Prajâpati. The Devas, Daityas, Yakshas Pannagas, beasts, birds all sprang from him. Therefore this creation is called the Kâs'yapî. Amongst the Devas, the Sun is specially famous ; his other name is Vivasvân. His son was named Vaivasvat Manu ; he was a king. Besides, Manu had nine more sons. Ikshâku was the eldest. Their names are :—(1) Nâbhâga, (2) Dhriti, (3) Saryâti, (4) Narisyanta, (5) Ananta, (6) Nrîga, (7) Dipta, (8) Karuña, and (9) Rishadbra. Ikshâku, son of Manu was born first. He had one hundred sons, and Vikukshi was the wise and the eldest of these. I am now narrating how the nine sons, born afterwards of Manu, spread their families. Ambarîsa was the son of Nâbhâga ; he was very truthful, powerful, and religious. He always governed his subjects justly. Dhârâtaka was the son of Dhriti ; though he was a Kshatriya, he attained to Brâhmañhood. He was naturally weak in fighting ; always he was engaged in the works relating to the Brâhmaṇas. Anarta was the well known son and Sukanyâ was the beautiful daughter of Saryâti. The King Saryâti gave his beautiful daughter in marriage to the blind Chyavana Rishi ; but the Rishi, though blind, got his beautiful eyes again by the good character of the daughter. We heard that the As'vins, the Twins, the sons of the Sun, gave him back his eyesight.

27-29. Janamejaya said :—“ O Brâhmaṇa ! How is it that the King Saryâti married his lovely-eyed daughter Sukanyâ to the blind Chyavana Muni ? I have got a great doubt on this point. The King gives his daughter in marriage to a blind person, if she be deformed, ill-qualified, or void of female signs. But the daughter, in this case, was beautiful. How then Saryâti, the Chief of Kings, gave over his daughter, knowing that the Rishi was blind ? O Brâhmaṇa ! I am alway an object of favour to you ; so explain to me the cause of it.

30. Sûta said :—Glad to hear these words of Janamejaya, the Muni Dvaipâyana smilingly said :—

31-50. Saryâti, the son of Vaivasvata, had four thousand married wives. All of them were endowed with auspicious signs and beautiful

all of them were daughters of kings. They all were very obliging and dear to their husbands. But, out of all of these, the King had only one daughter exceptionally lovely and beautiful. The father and all the mothers loved exceedingly that sweet-smiling daughter. Not very far off the city, there was a beautiful lake of clear waters, like the Mānasarovara lake. A Ghāṭ way (steps) made of stones descended into the lake. Swans Kārandavas, Chakravākas, Datyūhas, Sārasas and other birds used to play on its waters. Five varieties of lotuses were there in full bloom, bees were humming there all around. Various trees, Sal, Tamala, Sarala, Punnāgas, As'okas, Banyans, Peepuls, Kadambas, rows of banana trees, Jambirs, Dates, Panasas, Betelnut trees, cocoanut trees, Ketakas, Kānchanas, and other various beautiful trees encircled round the lake. Within these, the white Yūthikās, Mallikās, and other creepers and shrubs were seen beautifying the scenery. Especially there were, amongst them, Jack trees, Mango trees, tamarind trees, Karanjas, Kutakas, Palas'as, Neem trees, Khadiras, Bel trees, and Amalaki trees; and peacocks were sounding their notes, cuckoos were cooing their beautiful voices. Close to that place, there was, in a sacred grove covered over by trees, staying Chyavana Muni, the Bhrigu's son, of a tranquilled mind, and the chief of the ascetics. Thinking the place lovely and free from any obstacles, the Muni took his firm seat there and, collecting all his thoughts within himself, took the vow of non-speaking and controlling his breath became engaged in practising tapasyā. Restraining his senses and foregoing eating and drinking, that Muni constantly meditated on Bhagavatī of the nature of Sat, Chit and Ānanda. O King ! While he was thus meditating, the anthill grew up round and covered his body and nice creeper, covered that also all round. O King ! Long intervals passed away and it was covered over with ants ; so much so that that intelligent Muni was covered entirely and looked like a heap of earth. O King ! Once the King Śaryāti wanted to play in an artificial wilderness and came there to the lake with his wives. Śaryāti became at once deeply engaged in playing on the clear waters of the lake, surrounded by the beautiful females. On the other hand, the quick beautiful daughter Sukanyā, picking up flowers here and there with her companions also began to play. Dressed in ornaments, Sukanyā walked to and fro ; her anklets making a beautiful tinkling sound, till she came to the ant-hill of Chyavana Rishi. She sportingly sat close to that anthill and instantly saw a shining substance inside through that, like fireflies. "What is this ?" She thought and wishing to take it, took a thorn and became very eager to prick it up.

51-59. Slowly she went close to it and no sooner she got ready to prick it, than the Muni saw the beautiful, good-haired daughter as if to one's

The ascetic Bhārgava, seeing that auspicious nice lady with nice teeth, out in a feeble voice :—“ What are you doing ? O thin-bellied I am an ascetic ; better go away from here. You have got such yes, yet you do not see me. I therefore forbid you in your this ipt ; do not pierce the anthill with a thorn. Though prevented, daughter could not hear his words and asking “ what was that ? ” ed his two-eyes with thorns. Thus impelled by Fate, the princess ingly pierced his eyes ; but she suspected and thought “ What have I ” Thus becoming afraid she returned from that spot. His two eyes pricked, the great Muni exceedingly pained, became very wrathful ; incessantly gave vent to sorrows and remorse, being restless with pain. hat instant it happened that the king, ministers, soldiers, elephants, es, camels, so much so that all the beings that were there, had all their evasions (passing their urines and faeces) stopped. Seeing thus hap- pened all on a sudden, the King Śaryāti was very much pained and became very anxious. All the soldiers came to the King and informed him of the stoppage of their evacuations. The King thought over the cause why this had happened.

60-65. Cogitating thus, the King returned home. Becoming very much troubled with cares and anxieties, He asked his soldiers and kins-men “ Who amongst you has done such an heinous act ? ” “ On the west side of the lake the Maharsi Chyavana is practising the great tapasyā in the midst of the forest ; I think some one has done mischief to that king of ascetics, blazing like a fire ; and therefore we are overcome with this disease.” The high-souled aged son of Bhirgu has become specially proficient in his asceticism and has become supreme ; I think someone must have injured him. Though I do not know who is that mischievous person that has shewn him contempt or like that, this our state at present clearly shews that this is the fit punishment of that.” Hearing this, the soldiers said :—None of us has committed any mischief by word, mind or body ; we know this very well.

Here ends the Second Chapter of the Seventh Book on the piercing of the eyes of Chyavana Muni in Śrī Mad Devī Bhāgavatam the Mahā Purāṇam, of of 18,000 verses, Maharsi Veda Vyāsa.

CHAPTER III.

1-11. Vyāsa said :—O King ! Thus the King, troubled with cares, asked his soldiers, in an angry mood. Next he asked his friends in sweet words. The princess, seeing his father and his soldiers sorrowful, thought

of her piercing the two eyes of the Muni with a thorn and thus spoke to the King :—O Father ! While sporting in that forest, I came to see a very hard anthill covered with creepers and shrubs wherein I found two holes. O King ! Through those small openings, I saw the two shining things as if they were fireflies and thinking them so I pierced them with thorns. At this time a faint voice I heard coming from that anthill. “Oh ! I am killed !” I then took out my thorns and found them wet with water. “What is this !” I asked myself and was thunderstruck with fear ; but I could not know what I pierced in that anthill. Hearing these gentle words of her daughter, the King Śaryāti thought that that act had no doubt insulted the Muni and went at once to the anthill. He broke the anthill that covered the Muni and saw the suffering Chyavana aged in practising Tapasyā, very much in pain. The King prostrated flat before the Muni and then with folded hands, praised him with hymns and humbly said to him :—“O Intelligent One ! My daughter has done this wrong act while sporting ; Therefore O high-souled One ! What she had done unknowingly, do you forgive out of your own high-heartedness and liberality. I have heard that the ascetics are always void of anger ; therefore now you have to forgive this daughter of the offence and thus shew your kindness.

12-16. Vyāsa said :—The Maharshi Chyavana, hearing thus the King's words and specially seeing his humble and distressed nature, said:—O King ! I never was angry a bit ; your daughter had pained me ; yet I am not angry and have not cast on her any curse ; you better see, that I am innocent ; much pain is felt by me due to my eyes being pricked. O King ! It seems that you are sorry and troubled for that sin. Who can acquire happiness in this world who has committed a great offence to a Bhakta of the Devī, in spite he gets even Śiva as his Protector. O King ! On the one hand, I am now worn out by old age, and then, on the other hand, I am deprived of my eyes ; what shall be now my means ? Please say, who will take care of the blind man ?

17. The King said :—“O Muni ! The anger of the ascetics is transient ; you are in practice of your tapasyā; so your anger is a thing of impossibility. So kindly forgive the offence of the daughter. I have got many persons who will incessantly take care of you.

18-22. Chyavana said :—“O King ! There is none of my relations with me ; then I am now made blind ; how shall I go on with my tapasyā ? I do not think that your servants will take care of me O King ! If you think it your duty to please me, then do my word

be me your lotus-eyed daughter to serve me and take care of me. O King ! I will be very glad if I acquire your daughter ; she will serve me when I will be engaged in my tapasyâ. O King ! This, if observed, will satisfy me and all the troubles that are now with you and your my will no doubt disappear. O King ! Think and grant me your daughter ; I am an ascetic observing vows and if you give over your daughter to me, you will not incur any sin nor any fault.

23-31. Vyâsa said :—“ O Bharata ! Hearing thus the Muni’s words, the King Saryâti was immersed in cares and could not say anything whether he would or would not give over his daughter to him. The King thought, “my daughter is very fair like a Devakanyâ and this Muni is aged, ugly and specially he is blind ; how then can I be happy if I give over my daughter to him.” Who is there so stupid and vicious that knowing his good and bad, he for his own selfish happiness wants to deprive his beautiful daughter of the enjoyments of her married life. How will that fair eyebrowed daughter of mine pass her days happily in the company of this aged Muni when she will be overpowered by passion. The more so when the young beautiful ladies are not able to conquer their passions though possessed of husbands of their own standard and liking, how then can my daughter conquer her passion on getting this old blind husband ! The exquisitely beautiful Ahalyâ married Gautama ; but, seeing the youthful beauty of that lovely lady, Indra deceived her and took away her chastity. Till at last, her husband Gantama finding that action contrary to Dharma, cursed him. Now through the severe curse that Brahmarâga many troubles many arise; so I cannot in any case give my daughter Sukanyâ over to him. Thus thinking and absent-minded the king went back to his home and, being very distressed, called his ministers to form a council. O Ministers ! What am I to do now ? Is it advisable to give over my daughter to the Muni ? Or is it better to suffer these pains ? Judge and say what is the best course for me.

32. The Ministers said :—“ O King ! What shall we say in this critical juncture ? How can you bestow your exceedingly beautiful daughter to that ugly unfortunate ascetic ?

33-45. Dvaipâyana said :—At this moment, seeing her father and ministers troubled very much with cares, Sukanyâ understood at once everything by signs and hints; she then smilingly said to her dear father :— O Father ! Why are you looking so sad with cares ? Perhaps you are very much troubled and sad for me. O Father ! I have pained that Muni ; so I will go and console him ; what more than this that I will

give up myself at his feet and please him. Hearing these words of Sukanya, the King spoke to her very gladly before all the ministers. O Daughter ! The Chyavana Muni is blind, aged and of a worn figure, especially of a very irritable temper ; and you are a mere girl ; how will you be able to serve him in that dreadful forest ? You are like Rati in beauty and loveliness ; how can I bestow my daughter to that aged worn out, blind Muni for my own pleasure ! The father marries the daughter to him who has got relations, who is of a proper age, strong, who has got unequalled grains and wealth, gems and jewels ; never to a man void of wealth. O broad-eyed One ! You are exquisitely handsome ; and that ascetic is very old ; see what an amount of difference lies between you two. The Muni, moreover, has past his marriageable age ; so how can I give over my daughter. O Lotus-eyed ! You always dwell in beautiful places ; how can I now make you dwell for ever in thatched huts ? O Cuckoo avoiced one ! Rather will I and my soldiers die than to bestow you to that blind husband. Let whatever come it may, I will never lose patience ; therefore, O One of good hips ! Be quiet. I will never give you to that blind man. O my Daughter ! I do'nt care a straw whether my kingdom and my body live or die, but I will never be able to give you over to the ascetic. Hearing thus the father's words, Sukanya began to speak with a glad face the following sweet and gentle words :—

46-48. O Father ! Do not trouble yourself for nothing with cares on my account. Give me over now to that best of Munis ; then all the persons will be happy, no doubt. I will derive my intense pleasure there in that dense forest by serving with intense devotion my old husband, who is very holy. I have got not the least inclination towards these worldly enjoyments which are the sources of all troubles for nothing. My heart is now quiet. Therefore, O Father ! I will become a chaste wife to him and act according to his liking.

49-54. Vyāsa said :—"O King ! The Ministers were greatly amazed on hearing these words and the King also became greatly pleased and took her to the presence of the Muni. Going before him, he bowed down to the Muni and said :—"O Lord ! Please accept duly this daughter for your Sevā." Thus saying, the King betrothed his daughter to him according to rules. Chyavana Muni also became very glad to receive her. The Muni took the daughter willingly for his Sevā but refused other dowrie that the King presented. Thus the Muni became pleased ; immediately the soldiers began to evacuate and were very glad. Seeing this, the King's heart became filled with joy. When the King, thus finishin

the betrothal ceremony of his daughter wanted to return home, the thin bodied princess then told her father:—

55-64. Sukanya said :—"O Father ! Take away all my ornaments and clothings and give me for my use an excellent deer skin and one bark. O Father ! I will dress myself like the wives of Munis and serve my husband in such a way as will bring to you the unparalleled undying fame in Heaven, Earth and the Nether regions ; also I will serve my husband's feet so that I can derive the highest happiness in the next world. I am now full of youth, especially beautiful ; do not think a bit that as I am wedded to an aged ascetic, that my character will be spoilt. As Vas'is'tha's wife Arundhati has attained celebrity in this world, so I will also attain success ; there is no doubt in this. As the chaste wife Anasuya of Maharsi Artri has become widely known in this world so will I be known also and establish your fame. The exceedingly religious King, hearing all these words of Sukanya, gave her deer skin and all other articles wanted. The King could not help weeping, when he saw that his daughter had dressed herself like the daughter of a Muni. He stood fixed, very sad, on that very spot. All the queens were exceedingly filled with sorrow to see the daughter dressed in bark and deer-skin. Their hearts quivered and they began to weep. O King ! Then the King Saryati bade good bye to the Muni, leaving there his daughter. He went with a grievous heart and returned to his own city, accompanied by the ministers.

Here ends the Third Chapter of the Seventh Book on the bestowing of the daughter of the King Saryati to the Chyavana Muni in Sri Mad Devi Bhagavatam, the Mahâ Purânam of 18,000 verses, by Maharshi Veda Vyâsa,

CHAPTER IV.

1-38. Vyâsa said :—" O King ! When the King Saryati departed, that virtuous lady devoted her time in serving her husband, and the Fire. She gave to the Muni for his food various delicious roots and fruits. She made him bathe with warm water ; then making him put on the deer skin, she made him sit on the Kus'a-an. (Seat made of the Kus'a grass.) Next she used to place in his front Kus'a, Til and Kamandalu and speak to him " O best of Munis ! You are now to perform your daily rites (Nitya Karma). When the Nitya Karma was finished, the lady used to catch him by his hand and make him sit on another seat. Next the

princess brought fresh ripe fruits and cooked rice, grown without cultivation and gave to the Muni for his food. When the husband finished his meals, she gave him devotedly water for cleansing his mouth ; then washing his hands and feet gave him the betelnuts and pān leaves. Next he made him sit on an excellent seat, and with his permission, performed her own bodily purifications. She then, used to eat the remnants, fruits and roots of the dishes of her husband ; and coming next to her husband addressed him affectionately " O Lord ! Order me what can I do now for you ? If you like, I may shampoo your legs and feet ; thus every day that princess devotedly spent her time in serving her husband. At evening when the Homa ceremony was finished, she collecting delicious and soft fruits presented to him to eat. With his permission, she, then, ate that were left of the fruits ; next she prepared bedding soft to the touch and gladly made him sleep on it. When his dear husband thus laid himself on the bed, she shampooed his feet and legs and in the interval, asked him about the religious duties of the chaste wives of the family. When the Muni fell asleep in the night, she devotedly laid herself close to his feet and slept. During the summer season when her husband was perspiring, the lady used to fan him with cool breeze. She took off his troubles and thus served her husband. In the cold season, she collected firewood and lit them before him and used to ask him frequently " O Muni ! Are you feeling pleasure in this ? That lady, dear to her husband, used to get up from her bed in the Brāhma Muhūrta before Sunrise, next made her husband get up and took him some short way off and there made him sit for calling on nature. She kept ready water and earth and stood in readiness at a suitable distance apart. Knowing that he had finished his calls for nature, she took him back to the Āśram and washed his hands and feet with water duly making him sit on a convenient Āsana. She then gave to him the pot for Āchamana and then began to collect fuel. She used to bring pure clear water and made it hot ; then she asked her husband fondly " O Husband ! Have you finished cleaning your teeth ? Warm water is ready ; may I bring it to you ? You better bathe with that, uttering your Mantrams. The time is now for performing the morning Sandhyā and for performing Homa. Do the Homa regularly and worship the Devas. The princess, whose nature was pure and clean as anything, kept herself engaged daily in serving her husband, Chyavana Muni, with perfect gladness, austerity, and observing all the rules duly. Thus that beautiful-faced princess worshipped gladly Chyavana Muni, serving Fire and the guests daily. Then, once, on an occasion, the As'vin twins, the sons of Sūrya came sporting and at their pleasure, close to the hermitage of the Chyavana Muni. At that

ime the princess, beautiful in all respects, was returning home after her bath in a pure clear stream and came to the sight of the two Åśvins. Being enchanted by her extraordinary lovely beauty, they thought she might be a Deva Kavyā, quickly went to her and fondly questioned her :—“O slovening One is like an elephant ! Look ! We are the sons of Devas ; we have come to you to ask some questions. O Excellent One ! Wait for a moment ; we request thus to you. O Sweet-smiling One ! Please answer our questions truly and properly.” O Lovely-eyed ! Whose daughter are you ? Who is your husband ? Why have you come here lone to bathe in this tank ? O Lotus-eyed ! You seem to be a second Lakṣmī ; O Beautiful One ! We want to know something ; please reply exactly. O Beloved ! Your feet are exceedingly gentle ; why have you not put on any shoes ; why are you walking barefooted ? Our hearts are being troubled to see you walking thus barefooted ? O Thin bodied One ! Your body is very soft that you ought to have gone in a car ; why are you thus walking on foot and in such an ordinary dress in this forest ? Why have not hundreds of maid-servants accompanied you ? O lovely faced One ! Speak truly whether you are a princess or an Apsarā. O Sinless One ! Blessed is your mother from whom you are born; blessed is your father. Specially the person with whom you are married, we are unable to describe his fortune. O Lovely eyed ! This earth is being sanctified by the movements of your feet ; consequently this garden is now purer to-day than the Devaloka. Boundless is the fortune of these deer and birds who can see you whenever they like ; what more can we say than this that this forest is rendered very pure. O Fair One with fair eyes ! It is needless to praise your beauty ; speak truly who is your father and who is your husband ; we like very much to see them.

39-56. Vyāsa said :—“ O King ! On hearing their words, the exquisitely beautiful princess bespoke to the twin Devas with much bashfulness :— I am the daughter of Śaryāti ; father has given me over, under the directions of the Daiva, to the Maharsi Chyavana. I am his chaste dear wife ; the Maharsi is staying in this very place. O Twin Devas ! My husband is a blind ascetic and he is very aged. I gladly serve him day and night according to the rules of chastity amongst women. Who are you ? And why have you come here ? My husband is staying in the Åśrama ; kindly come and sanctify the Åśrama. O King ! The two Åśvins heard her and said :—“ O Asupicious One ! Why has your father betrothed you, such a gem, to an old ascetic ? It is very strange. Indeed ! In this solitary forest you are shining like a steady lightning ; what more can we say than this that we hardly find a beautiful lady like you, even

in the Devaloka ! Alas ! The Deva dress and a full set of ornaments and blue dyes look well on you ; this deer-skin and barks of trees in no way fit you. O Beautiful One ! Your eyes are very large ; yet the Creator has given you a blind husband ; specially a very aged one ; and you are wearing away by constantly dwelling with your blind husband in this forest. What more can be wrong for the Creator than this ? O deer-eyed One ! In vain you have selected him for your husband. At this period of your youth and beauty it does not look at all well to see you with your blind husband. You are versed in dancing and music ; but your husband is blind and aged ; when in dancing you will shoot your darts of love, on whom then, will those arrows fall ? O large-eyed One ! Oh ! The Creator is certainly of a very little understanding ! Else why would he have made you, so full of youthful vitality, the wife of a blind man ? O lovely-eyed One ! You are never fit for him ; select another husband. O Lotus-eyed One ! Your husband is not only blind but an ascetic ; so your life is quite useless ; we do not consider it fit that you reside in this forest and put on this bark and deer-skin. O dark-eyed One ! Your body and every limb thereof is very beautiful ; judge well and make one amongst us your husband. O Proud One ! Why are you being so very beautiful, spending your youth in vain in serving this Muni ? No good signs are visible in this Muni ; he cannot maintain nor protect you even ; why are you, then, serving him in vain ? O spotless One ! Leave at once this Muni, quite incapable in giving any sort of pleasure, and marry one of us. O Beloved ! Then you will enjoy in the Nandana Kānana or in the forest of Chaitratarha. O Proud One ! How will you spend your time with the aged husband, being brought to so much humiliation and without any dignity and self-respect. You are endowed with all auspicious signs; moreover you are a princess; you are not ignorant of all enjoyments in this world ; why then you like to live such an unfortunate life in vain in this forest ? O Princess ! Your face is exceedingly beautiful ; your eyes are wide and your waist is thin. Your voice is sweet like a cuckoo. Who is more beautiful than you ? Quit now your aged ascetic husband and marry one of us for your happiness ; then you will be able to enjoy excellent celestial things in the heavens. O good-haired one ! What pleasure can you derive by your staying in this forest with your blind husband ! O deer-eyed One. It is very painful for you to serve at this young age of yours, to remain in this forest and serve this aged man. O Princess ! Is it that you like troubles and nothing else. O One with a face lovely like the Moon ! We see that you are of a very soft body ; so to collect water and fruits is never a duty fit for you.

Here ends the Fourth Chapter in the Seventh Book on the conversa-

seen the two As'vins and the Princess Sukanya in Sri Mad Devi itam, the Mahâ Purânam, of 18,000 verses, by Maharsi Veda

CHAPTER V.

1-6. Vyâsa said :—"O King ! Hearing their words, the princess began to tremble ; but holding on patience she spoke to them in reserved terms thus :— You are the sons of Sûrya and you are the acknowledged deities amongst the gods ; specially you know everything, I am a chaste virtuous woman. You ought not to speak to me in the above manner. O Twin Devas ! Father has betrothed me to the Muni practising the Yoga Dharma ; besides I am chaste ; how can I behave like a prostitute ! This Sun is the Witness of the actions good or bad of all people ; He is therefore looking on our actions also. Besides you both are born in the family of the high-souled Kas'yapa. Thus it is utterly wrong for you to utter such (irreligious and infamous) words. You know well the course of Dharma, what is religious and what is irreligious in this world which has got nothing substantial ; how can a family woman leave her husband and serve another ? Go wherever you like, O Sinless Devas ! I am the daughter Sukanya of the King Saryâti, devoted to my husband. Otherwise I will curse you,

7-11. Vyâsa said :—"O Bhârata ! Hearing these words, the As'vins were greatly surprised, and, afraid of the Muni, spoke again :—"O Princess :— We are very much pleased to see your chastity ; therefore, O Beautiful Woman ! Ask boon from us; we will grant it for your welfare. O honoured Woman ! We, the physicians of the gods, will certainly make your husband exceedingly beautiful and young. O Smart and Intelligent One ! When we three will be exactly the same in figure, age and lustre ! you better can make one us your husband. Hearing their words Sukanya became greatly amazed and went to her own husband and spoke everything what they, the God's physicians, said.

12-17. Sukanya said :—"O Husband ! The As'vins, the Sûrya's sons, have come close to our As'rama. I have seen the two Devas and their bright bodies. Seeing me beautiful they were overpowered with passion and told me. "We will, be sure, make your blind husband, young, bright and give him his two eyes again ; but you will have to make one condition. Hear it :—Your husband will be exactly like us and you will

have to select your husband amongst three of us." "O Holy One ! Hearing this as strange, I now come to inform you. Now judge and say what I am to do now." The Deva's Māyā is very difficult to comprehend ; the more so, when I do not know their intentions ! O Omniscient One ! I will act as you desire."

18-19. Chyavana said :—“O Beloved ! Go just now, at my word, to the As'vins and bring them, O auspicious One ! before me. What more shall I say than this :—Go and observe, what they say, as early as possible. There is no need to think over this matter.

20-25. Vyāsa said :—“O King ! Thus getting the permission from her husband, Sukanyā went immediately to them and said :—“O As'vins ! You are the chief gods ; now do as you say. I agree to observe what you desire.” Hearing her words, the two Devas then went to the Muni's Āśrama and told the princess :—“ Let your husband enter in the midst of the water. The aged Chyavana Muni went down quickly in the midst of waters to attain a good form. Next the two As'vins entered into the water of that tank.” A few minutes after, the three persons came out of the tank. All were equally bright, equally beautiful, equally young and their limbs were decorated equally with earrings and various other ornaments. They all spoke simultaneously :—“ O Auspicious One ! There is no other woman beautiful like you, especially your face is very clean and fair ; therefore select any one of us three as your husband. O Fair One ! Whomever you love most, choose him.

26-30. Vyāsa said :—“O King ! Sukanyā then saw their bodies are equally bright and beautiful ; not the least difference is to be found in beauty, age, voice and dress. She became doubtful on seeing their equal appearances. The princess, not being able to distinguish her husband, became very anxious and thought :—“ What am I to do now ? Whom to choose ? They are exactly the same. I cannot distinguish who is my real husband ? This may be the magic set up by the two As'vins. However, I am put to a great crisis. I won't ever select another who is not my husband. Therefore my death is well nigh ; what to do now ? The third form seen now may be also a Deva's son.” Thus cogitating, she resolved to meditate on the Highest Prakriti, the Lady of the Universe, the most Auspicious One. Then the thin-bellied princess began to sing the hymns of the Bhagavati.

31-38. Sukanyā said :—“O World-Mother ! Under most painful circumstances I take refuge unto Thee ; preserve my chastity ; I bo-

down to Thy feet. O Devî ! Salutations to Thee, born of lotus. O Thou, the dear consort of S'âṅkara ! Salutations to Thee. O Thou favourite to Viṣṇu, O Mother of the Vedas ! O Sarasvatî ! Salutations to Thee. Thou hast created the world, moving and unmoving ; Thou art preserving it without being least excited ; again Thou art swallowing it for the peace and well-being of all. What more, Thou art the Most Worshipful Mother of Brahma, Viṣṇu, and Maheś'a. Thou always illuminest the understanding of the illiterate and Thou always grantest liberation to the Jñânins. Thou art the Prime Prakriti in fulness and the Beloved of the Prime Puruṣa. Thou grantest Bhukti (enjoyment) and Mukti (freedom) to the souls that are cleansed and pure ; Thou givest pain to those that are entirely void of knowledge and Thou grantest happiness to those that are endowed with Satva Guṇa. O Mother ! Thou bestowest Siddhi (the success, the eight supernatural powers), fame, and victory to the Yogi ! Being merged in an ocean of bewilderment, I come now to take refuge unto Thee. O Mother ! The two Devas are playing hypocrisy with me ; thus puzzled I ca'n't fix my mind whom to select ; therefore I am merged in an ocean of sorrow. Save me by shewing my real husband. O Omniscent One ! Knowing my vow of chastity dost Thou enlighten me so that I can know my husband.

39-58. Vyâsa said :—“O King ! Thus pleased by the Sukanyâ's prayers, the Devî Tripurâ Sundarî then imparted to her the pleasant Sattva Jñân (knowledge pertaining to Sattva Guṇa). She then looked again at the three personages, and though they were similar in appearance and beauty, instantly she recognised mentally her husband and chose him. When Sukanyâ selected the Muni Chyavana, the two Devas became greatly pleased to see that. The two Devas were pleased by the grace of Bhâgavatî ; they were further pleased to see the Dharma of chastity and granted her the boon. They then bade good-bye to Chyavana and were ready to start to their own place when Chyavana being very much pleased to get through their grace, his beauty, youth and wife, interrupted them, saying “O high-minded Devas ! You have done much good to me.” I used to feel pain every day, in spite of my having this wife having good hairs ! But owing to your mercy, I cannot describe how happy I am now in this world of woes and troubles. I was very aged and blind and was without any enjoyment but it is you that coming to this forest have brought to me eyes, youth and exquisite beauty. Therefore, O twin Devas ! I desire to do something good to you in return. Fie on him, who does not return anything for the good that he has received from a benificent friend. That man remains indebted

for ever in this world ; therefore I am desirous to give you two now whatever you want. O twin Devas ! Even if the Devas or the Asuras find it difficult to attain, I will give that to you to free myself of the debt I owe to you. I am greatly pleased at your good deed ; therefore be kind enough to speak out whatever you desire. They began to consult with each other, and spoke to the Muni Chyavana who was seated with Sukanyā beside him :—“O Maharsi ! We have got all our desires by the grace of Father ! Still it is difficult for us to drink some libation along with the other Devas and we thirst after that very strongly. At the great sacrifice of Brahmā in the Golden Mountain (Kanakāchala), Indra, the King of the Devas, ordered us not to drink Soma, as we were physicians. Therefore, O Knower of Dharma ! O Ascetic ! You will certainly do us a great favour if you can make us drink the Soma juice ; we would be very glad and have our desires satisfied. Thus hearing the words of the As'vins, Maharsi Chyavana gladly spoke to them the following gentle words. O Twin Devas ! I was blind and aged ; but now I am become a young and beautiful man, and it is by your grace that I have got back my wife. Therefore I speak this truly before you that at the great sacrifice of the lustrous King Saryati, I will gladly make you drink the Soma in the presence of Indra, the King of the Devas. Hearing these words of the Muni, the twin As'vins were greatly pleased and went back to the world of the Devas. And the Muni Chyavana, too, returned to his own As'rama with his wife Sukanyā.

Here ends the Fifth Chapter of the Seventh Book on the getting of youth by Chyavana Muni in Śrī Mad Devī Bhāgavatam the Mahā Purāṇam of 18,000 verses, by Maharsi Veda Vyāsa.

CHAPTER VI.

1-3. Janamejaya said :—“O Muni ! How did Maharsi Chyavana make these twin Devas drink Soma and how his words came out to be true. Human strength is insignificant compared to Indra's strength. Indra forbade the physicians, the As'vins, to drink the Soma juice. How then could the Muni give the right thereof. This is very wonderful. Therefore, O Thou, devoted to Dharma ! O Lord ! Describe in detail the doings of this Maharsi Chyavana. I am very anxious to hear it.

4-10. Vyāsa said :—“O King ! In that famous sacrifice of the King Saryati Chyavana Rishi did wonderful feats. O Bharata ! I am now

narrating to you his entirely wonderful character. Hear it attentively. Maharsi Chyavana, illustrious like the Devas, began to enjoy with a cheerful mind and gladdened heart, with his beautiful wife Sukanya who was like a Deva Kanya. Now, once on an occasion, the wife of Saryati became very anxious and trembling said to her husband weeping :—“ O King ! You have betrothed your daughter to the blind Muni Chyavana ; now it is your duty to go and enquire whether the daughter is living or is dead. O Lord ! What is my beautiful daughter doing with that husband. Please go just now to the Muni's As'rama and see about it. O Rājarshi ! I always burn in pain and agony when I think of her. She must have become very lean and thin due to the troubles of Tapasyā ; please bring her quickly here to my presence. She is suffering an everlasting pain from having an aged blind husband ; and it is quite likely she has become very lean and thin. I am anxious, therefore, to see my daughter lean and thin who is wearing barks of trees as her dress.

11. Saryati said :—“ O broad-eyed One ! I am going gladly just now to see my dear daughter and that Muni of severe vows.

12-25. Vyāsa said :—“ O King ! Thus saying to his wife, distressed with sorrow, the King Saryati mounted on his chariot and quickly went towards the As'rama of the Chyavana Muni. On reaching there, he saw the Maharsi Chyavana like a Deva's son. Seeing his body like that of a Deva, the King became bewildered and began to think thus :—“ What ! Has my daughter done such an ugly act, blameable in the society ! That Muni was very calm and quiet, penniless and very old ; my daughter, perhaps, being overpowered with passion, killed him and has taken, no doubt, another husband. It is indeed difficult to control the God of Love, armed with his flowery bow : the period of youth is moreover very hard to conquer. So this daughter impelled by lust has thrown a dreadful stigma on the clear name of the family of the great Manu. Fie on him whose daughter in this world is of a vicious character ! It seems that daughters are born for the expiation of all the sins committed by their fathers. But what an unjust act have I committed for my own selfish ends ? It is highly incumbent on every father to betroth his daughter with every care possible to a bridegroom suitable in every respect ; but I did not do it and now have got the fruits equivalent to my doing. If I kill my daughter, vicious and unchaste, I will incur sin due to killing a woman and moreover my daughter. I am the cause of this stain on Muni's line of descent, On the one hand, the scandal on one is very powerful ; and the affection for a daughter is strong on



the other. What am I to do now ? The King became merged in deep thoughts. At this time Sukanya accidentally saw her father thus drowned in anxious thoughts. Seeing him, Sukanya instantly came to her father's side and asked the King in sweet affectionate words. O King ! How is it that your face has become so pale with anxious thoughts, seeing the Muni sitting in front of you, a young man with lotus-eyes. O Father ! What are you thinking ? You belong to the famous Manu's family ; besides, you are a high-minded man ; you ought not to be sad so suddenly ; come quickly and bow your head down before my husband.

26. Vyasa said :—“ O King ! Hearing thus the daughter's words, the King became impatient with anger and began to speak to her :—

27-36. O Daughter ! Where is that aged blind ascetic Muni Chyavana and who is this youth intoxicated with lust ? A great doubt has arisen in my mind. O Vicious Soul ! Have you slain that Chyavana Muni and engaged yourself in such a sinful act ? O You, a Disgrace to your family ! Have you accepted another husband out of your desire of lust ? My mind has became very much troubled on not seeing that Muni in this As'rama. O vicious One ! Now I don't see the Muni ; but instead of him, I see this bright person. And thus it is on account of your sinful behaviour that my mind is drowned in the ocean of cares. Then hearing her father's words, Sukanya smiled and gladly took him at once to her husband and said :—“ O Father ! He is your son-in-law ; He is the same Chyavana Muni ; there is no doubt here. The twin As'vins have given him this beautiful lustre and lotus-like eyes. The two As'vini Kumāras came accidentally to my Asrama and out of mercy no doubt they have made Chyavana such a nice young man. O King ! I am not your that daughter that will do a vicious act as you think, beguiled by this beautiful form of the Muni. Father Bow down before the Chyavana Muni. Ask him and he will tell you everything. Hearing thus the daughter's words, the King went instantly to the Muni and bowed down before him and asked him affectionately thus :—

37-38. The King said :—“ O Son of Bhrigu ! How have you got your eyes back ? Where has your old age gone ? Kindly narrate a your details as early as possible. O Brāhmaṇa ! Seeing your exquisite beautiful form, a great doubt has arisen in me ; so tell me everything in detail ; I will be very glad, no doubt.

39-45. Chyavana said :—“ O King ! The two As'vins, the physicians of the Gods, came here on their own account and have done

this good out of their mercy. Owing to the benefit thus received, I have granted them the boon that I will make them drink the Soma juice in the Agniṣṭoma Yajña of the King Śaryāti. Thus I have got these beautiful eyes and the new youth; therefore, O King! Collect yourself and sit in the holy sacrificial seat. When the Brāhmaṇ Chyavana Muni spoke thus, the King Śaryāti and his dear wife sat with greatest pleasure and began to talk on auspicious topics with the high-souled Muni. Then the Bhārgava consoled the King and said I will perform your sacrifice; please collect all the necessary materials. I have promised to the As'vins that certainly I will make them drink the Soma juice. Therefore, O King! I will have to carry that out in your sacrifice. O King! If Indra be angry, I will stop him by my Tapas force and in the Agniṣṭoma Yajña I will make the As'vins drink Soma.

46-58. Vyāsa said :—“O King! Śaryāti, the lord of the earth, then gladly approved the proposals of Chyavana Muni. The King then shewed respects to the Muni and, with a pleasant attitude of mind, returned to his city with his wife, all the while talking of the Muni in the way. On a good auspicious day he, possessed of enormous wealth and prosperity, prepared an excellent place for the performance of the sacrifice. The Muni Chyavana then invited Vas'isṭha and other respectable Munis and initiated the King Śaryāti for the performance of the sacrifice. At the commencement of the sacrifice, Indra and the other Devas and the two As'vins all came to the sacrifice to drink Soma. Seeing the As'vins, Indra became afraid and asked the other Devas, “Why have the As'vins come here?” They are the physicians and, therefore, never fit to drink Soma. Who has brought them hither at this great Agniṣṭoma Sacrifice? The Devas remain all silent. Chyavana Muni then became ready to offer Soma to the As'vins and Indra immediately stopped him saying :—They are already prohibited to drink Soma as a sacrificial share; so do not accept the vessel of Soma for them. Chyavana then said :—“O Lord of Śachi! These are the Sūrya's sons; tell, then, truly why these are rendered unfit to drink Soma. They are not of mixed blood; they are born of the legal wife of Sūrya Deva. O Lord of the Devas! What is the fault, then, of the As'vins, the physicians, that they be prohibited to drink Soma juice. Please reply. O Indra! This point must be settled by all the Devas here. I have promised to make them drink the Soma juice in this sacrifice. To keep my word I have initiated the King in this sacrifice. I will have my word fulfilled; there is no doubt in this. O Indra! They have given me my youth and bestowed my eyes and have done me great good. I will also do good to them to my best.

59. Indra said :—“The Devas have appointed these Devas their Physicians ; therefore they are looked down upon in the society ; so they are unfit to drink Soma. You need not make them drink Soma.

60-61. Chyavana spoke :—“ O Indra ! You have adulterated your self with Ahalyā ; why are you, then, giving vent to your anger thus in vain. You have treacherously murdered Vṛitrāsura ; it is quite inappropriate for a vicious person like you to say that the As'vins cannot have the right to drink Soma. This is quite impossible, O King ! On the springing of this dispute, no body spoke to Indra. The illustrious Bhārgava, then, made them accept the Soma juice.

Here ends the Sixth Chapter of the Seventh Book on granting the As'vins the right to drink the Soma juice in Śrī Mad Devī Bhāgavatam, the Mahā Purāṇam, of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER VII.

1-2. Vyāsa said :—“ O King ! When the vessel filled with the Soma juice was given to the two As'vins, Indra became very angry and showing his strength, spoke thus to the Muni Chyavana. O Brāhmaṇa ! Never will you be able to endow him with such a high honour. When you have shewn towards me your enmity, I will kill you, no doubt, exactly like Vis'varūpa.

3-4. Chyavana said :—“ O Indra ! Do not insult the two high-souled As'vins. They have given me beauty, youth and lustre and made me look like a second Deva. O Lord of the Devas ! Just as the other Devas can take the vessel of Soma excluding you, so the two powerful As'vins can do the same towards you.

5. Indra said :—They are the physicians ; so they cannot in any way have the right to accept the Soma cup. I will just now sever your head.

6-29. Vyāsa said :—“O Ornament to the race of Bharata ! At these words of Indra, the Muni made the As'vins accept the Soma cup thus highly insulting, as it were, Indra and not taking any notice of his words. When the two As'vins accepted the cup with a desire to drink the Soma thereof, the powerful Indra saw it and said :—If you make them drink Soma out of your own necessity, I will hurl thunder bolt on your head exactly in the same way as I did towards Vis'varūpa.

The Muni became violently angry at this and made the As'vins drink the Soma according to due rites and ceremonies. Indra, too, angrily hurled thunderbolt on him in the presence of all the Devas. The weapon shed lustre like million Suns. Seeing the thunderbolt hurled on him, the powerful Muni made the Indra's thunderbolt stand stock still by virtue of his Tapas. The powerful Muni then adopted black magic to kill Indra and offered oblations of clarified butter and grains, purified by Mantrams, in the Fire. By the Tapas of Chyavana, of unbounded lustre, there sprang from the sacrificial hearth Krityā (A female deity to whom sacrifices are offered for destructive and magical purposes). And out of Krityā originated a very strong person, very cruel and of huge body, a great Demon. The horrible Demon, named Mada, was terrifying to all the beings. His body was huge like a mountain, teeth very sharp and terrible. Four teeth were hundred Yojanas long each, and his other teeth were ten Yojanas long. His arms were like mountains, very long and fierce; tongue, horrible, rough and so very long that it reached up to the heavens. His throat was like a mountain peak hard and of a furious appearance; nails resembled tiger's, hairs horrible. His body was jet black like lamp-black; face very terrible, eyes bright like the conflagration fire and awful. One of his jaws touched the ground and the other touched the heaven. Thus was born the Demon, named Mada, of huge form. Looking at him, the Devas became suddenly frightened; Indra, too, got very much terrified at the sight of him and did not want to have any more fight. The Demon swallowed Indra's thunderbolt, looked at the sky, and stood up as if to swallow at once the whole Universe. He became infuriated with rage and pursued Indra to devour him. Seeing this, the Devas cried aloud :—" Alas ! We are slain." Indra had his arms disabled by Mantrams and so he could not hurl his thunderbolt though he wanted to do so. The Lord of the Devas, then, with thunderbolt in his hand, looked on the Demon as Death personified and remembered his Guru, skilled in the knowledge which is the proper time to perform a certain thing. The liberal-minded Brihaspati knowing the time of imminent danger, and that he is remembered by Indra, at once came to the spot. He then judged what to do in the present crisis and told Indra :—" O Indra ! This cannot be averted even by Mantrams; what to speak of thunderbolt ! This powerful Asura Mada has arisen from the sacrificial hearth by virtue of the Tapas of the Chyavana Muni. The Muni's power is especially felt here. O Lord of the Devas ! Nobody, You, I, nor any other Deva will be able to resist him. Know this. Even Brahman cannot thwart the anger of one who is devoted to the Sakti, the Highest Force ; Chyavana is the Bhakta of the Highest Sakti. So no

other body is able to defeat him. He is the man himself to take back the Krityā that he has originated. There is no doubt in this. So it is better for you now to take the shelter of the Muni.

30-52. Vyāsa said :—“ O King ! Hearing thus from his Guru, Indra went to the Muni and bowed down shuddering, before him.” O Muni ! Forgive me and stop the Asura from his intention to slay the Devas. O All knowing One ! Be pleased, I will keep your words.” O Bhārgava ! The two As’vins will, from this day, have the right to drink the Soma juice. This I speak out to you in truth. O Brāhmaṇa ! Be graciously pleased unto me. O Ascetic ! Your intention will never be baffled. Especially I know you to be a knower of Dharma; so, you will never be able to make your word swerve from truth. The two As’vins will, by your grace, be able to drink always the Soma cup ; and the King Śaryāti’s fame will also know no bounds. O Muni ! Know that what I have done is simply to test your prowess in Tapas. O Brāhmaṇa ! Now do this favour to me and take back your, this Demon Mada sprung from your sacrificial hearth and thus do good to all the Devas. There is no doubt in this. Thus spoken piteously by Indra, Chyavana, who knew the Highest Reality, drew back within himself the anger arising from the enmity with Indra. Then the Maharsi Chyavana consoled the Devas that were very much perplexed and anxious out of terror of the Demon named Mada and divided the Asura into four parts (1) female sex, (2) drinking, (3) gambling and (4) hunting animals. When Mada was thus divided into four parts, the terror stricken Devas felt themselves relieved and saved and got consoled. Chyavana then placed the Devas in their respective stations and completed the sacrifice. As last, the religious Bhārgava made first Indra and then the two As’vins drink the Soma Cups. O King ! Thus Chyavana had the As’vins their Soma Cups by virtue of his power of Tapas. Thence the tank with the sacrificial post Yūpa became famous and the Muni’s Āśrama also was renowned and honoured in all respects on the surface of the earth. The King Śaryāti, too, became very glad at this sacrifice and completing the sacrifice returned with his minister to his city. The Manu’s son, the powerful religious King Śaryāti governed his kingdom, free from any obstacles or other enemies. He had one son named Ānarta ; and Ānarta had a son named Revata born to him.

Revata built the city of Kus’asthali in the midst of the ocean and began to live there. He enjoyed all the things in the countries name Ānarta and others. Revata had one hundred sons of whom Kakuda was the eldest and of pure character. He had one daughter very beautiful named Revati, endowed with all auspicious qualities. When the daughter reached a marriageable age, the King began to think where

could get a prince of a good noble family. That powerful King began to govern his people Ānartas, with his headquarters at the Raivata hill. "Whom to betroth this daughter," the King thought and settled that he would go to Brahmā and ask him, the venerable omniscient Prajāpati, worshipped by the Devas. Thus the King went with his daughter Revatī to the Brahmaloka. There the Devas, Yajñas, Vedas, mountains, oceans and rivers all were shining with luminous bodies. There the eternal Rishis, Siddhas, Gandharbas, Pannagas and Chāraṇas were singing hymns to Brahmā, standing with folded hands.

Here ends the Seventh Chapter of the Seventh Book on the twin As'vins drinking the Soma Cup in Śri Mad Devī Bhāgavatam, the Mahā Purāṇam of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER VIII.

1-5. Janamejaya said:—"O Brāhmaṇa ! The King was a Kṣattriya ; how could he go himself with his daughter Revatī to the Brahmaloka (the abode of Brahmā) ? I entertain a great doubt on this point. I heard of yore while conversing about matters connected with the Brāhmaṇas, that the Brāhmaṇa only who was self-restrained and the knower of Brahman could alone go to the Brahmaloka. The Satyaloka is very hard for the worldly people to go ; so I doubt how the king could have gone with Revatī from the Bhūrloka to the Satyaloka. Man, when he discards his body, can go to the Heavens. So is recited in all the Śāstras. How then, people, while, in their human bodies can go to the Brahmaloka. So cut asunder my doubts how the King Revata could go to the Brahma loka to ask the Prajāpati on certain matters.

6-16. Vyāsa said :—" O King ! On the top of the mountain Sumeru, are located the Indra's heavens called Amarāvatī (the abode of the Immortals) the Samyamanī city of Yama, the Satyaloka, the Vahniloka, the Keilāśa, Vaikunṭha the abode of Viṣṇu, and others. The great archer Arjuna, the son of Prithā, went to the Indra loka and spent five years there. In ancient times, the Kings Kakutstha and others went to Indraloka, in their human bodies. Even the powerful Daityas used to conquer the Indraloka and resided there at their will and pleasure. In ancient times, when the sovereign of the earth, the King Mahābhīṣa went to the Brahmaloka, the most beantiful Gangā also was coming to the Brahmaloka. On the way the King saw Her. O King! Accidentally at that time her clothings were cast aside by the wind; the King saw her nertly in her naked state, and, overpowered with lust, smiled; Gangā also

niled. Seeing the states of them, Brahmā instantly cursed them ; and they had to come in this world and take their births. All the Devas, when pressed by the Dānavas, went to Vaikunṭha and sang hymns to Iṣṭa, the Lord of Kamalā. O King ! Men can go to all the Lokas; in fact those high-souled men that perform Yajñas or severe asceticisms and thus have acquired great merits, those performers of Sacrifices and ascetics surely go to the Heavens. O King ! It is only the abundance of good merits that is the only cause of going to Heavens. So you ought not to entertain any doubts on this.

17-18. Janamejaya said :—“O Muni ! The King Revata went with his daughter Revatī to the Brahmaloka ; but what did he do when he went there ? What did Brahmā order him ? And to whom did the King betroth his daughter, when ordered by Brahmā ? O Brāhmaṇā ! Speak out all these in details to me now.

19-21. Vyāsa said :—“O King ! Hear. When the King went to Brahmaloka to ask about the proper bridegroom of his daughter, there was going on singing and music ; so he waited a while to find an opportunity when the assembly would have a leisure ; but he was so very pleased with music that he could not desist from hearing it till the end. When the music was finished, the King bowed down to Brahmā and shewed him his daughter and informed Him of his intention.

22-25. The King said :—“O Deva ! This good daughter is mine ; now kindly say who will be her bridegroom. O Brahmā ! To whom shall I betroth this daughter ? I have come to you to ask on this point. I have searched for many princes and seen also a good many of them and none of them is to my liking and so my mind is not at rest. O Lord of the Devas ! Therefore I have come to you. Kindly select one bridegroom for her. He is to be a Kulin (of good family), powerful, religious, liberal, and a prince endowed with all auspicious qualities. This is my prayer. Vyāsa said “O King ! Brahmā, the lotus-born, the Creator of the world, hearing these words, laughed, thinking that a very long interval had passed away. He then said :—

27-48. O King ! The princes that you thought would become the bridegroom of your daughter, all died ; their sons and grandsons and their friends even have all passed away. The twenty-seventh Manvantara of the Dvāpara Yuga is now going on ; so none of the princes of your family are now existing. The Daityas sacked your city. Now Ugrasena, the King of Mithurā, is reigning in that place. He belongs to the illustrious lunar family of Yayāti. His son, the powerful Kāṇva,

born of a Dānava, began to do injuries always to the Devas; her threw his own father to the prison. Becoming very haughty, he began to govern himself the countries of other kings and began to tyrannise over the subjects. O King. The Earth became so much troubled by the armies of the wicked Demon Kings, that She became quite unable to bear further loads. So She went to seek refuge to Brahmā. Brahmā and the other Devas then began to say :—“O Earth ! To remove your burdens, the lotus-eyed Nārāyaṇā will incarnate Himself as part incarnation in the form of Śrī Kṛiṣṇa. He who is Nārāyaṇā practised in ancient times, as the son of Dharmā, a very severe asceticism, in company with his brother Nara in the sacred hermitage of Badari. Now this very Deva is born in the great family of Yadu in the womb of Devakī by Vasudeva and is now celebrated by the name of Vāsudeva. O King ! He has slain that vicious wicked Kaṇṭa and has installed Ugrasena in his place. The very powerful Jarāsandha, the vicious King of Magadha, is the father-in-law of Kaṇṭa. On hearing the death of his son-in-law, he became infuriated with rage, came to Mathurā, and raged a terrible war. Vāsudeva defeated in a battle that Jarāsandha, proud of his mighty valour. Though defeated, Jarāsandha sent Kālayavana with his host of army to fight again with Kṛiṣṇa. Bhāgavan Vāsudeva, when he heard that the King of Yavanas arrived, sent away all the members of his family and the Yādavas to Dvārakā and began to wait with his brother Balarāma for the Yavana King. Then he went alone to the camp of Yavana and led him away to a mountain cave where was sleeping the King Muchukunda and had then the Yavana King slain by Muchukunda. Kṛiṣṇa then went to Dvārakā. The city of Dvārakā was then in a dilapidated condition. Kṛiṣṇa brought together the artists and got built exquisitely the beautiful palaces, forts, and markets and stalls, etc., and so added to the beauty of the place. That Vāsudeva, of mighty prowess, thus improving the city, made Ugrasena the King of that place ; and Kṛiṣṇa is now waiting there with his friends. His elder brother Baladeva, the carrier of the plough, is celebrated. Thus he with Musala in his hands is a great warrior and the part incarnation of Ananta Deva. He is the fit bridegroom of your daughter. So give your daughter in marriage, without any delay, according to the rules of the marriage ceremony to Sankarsana Balabhadra. After giving your daughter in marriage, go to the hermitage of Badari and practise tapasyā. That sacred retreat is the (park) recreation ground of the Devas, holy and yielding to human beings the objects of their desires.

44-46. Vyāsa said :—“ O King ! Thus ordered by the lotus-born Brahmā, the King went to Dvārakā with his daughter. Reaching there he gave over his all auspicious daughter in marriage to Bala Deva

duly according to the rules and regulations. At last, according to Brahma's injunction, he became engaged in severe austerities in the Badarikās'ram and, when the time of death arrived, left off his mortal coil on the banks of the river and went to the world of Gods.

47-48. Janamejaya said :—“O Bhagavan ! You have uttered one wonderful thing. One hundred and eight Yugas passed away when the King of Revata with his daughter was deeply absorbed in hearing music in the Brāhma-loka yet neither the good King nor the daughter did get sufficiently old. How could this be ! How could they have lived so long ! Were their longevities ordained to be such a long period!

49-56. Vyāsa said :—“O King ! The Brāhma-loka is not touched by any vice nor sin ; old age, hunger, thirst or fear of death nothing exists there ; nor is there any other cause by which weariness comes. So what doubt there can be that the people there will be long-lived, free from old age and death ! When the King Śāryāti went up to the Heavens, his sons were all destroyed by the Rākṣasas ; those that remained, they, terrified left Kus'asthalī and fled on all sides. Vaivasvata Manu snatched ; owing to that, came out of his nose one powerful son ; his name was Ikṣaku. He spread the Solar dynasty and became celebrated. Getting excellent initiation from the Maharsi Nārada, he began to meditate the Devī constantly and practised severe tapasyā for the spread of his race. O King ! Ikṣaku had one hundred sons ; Vikukṣi was the eldest ; he was powerful and endowed with great strength. Ikṣaku became king and lived in Ayodhyā. He sent his fifty sons, the powerful Śakuni and others to Uttarāpatha (Eastern) provinces for governing those countries. That high-souled monarch sent also other eight sons to govern the countries in the South. (Western). O King ! He kept the remaining two sons by his side for his own service.

Here ends the Eighth Chapter of the Seventh Book on the story of the King Revata and the spread of the Solar dynasty in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER IX.

1-11. Vyāsa said :—“O King ! Once on a time, the time for Aṣṭaka Srāddha (the funeral ceremony in honour of the departed) arrived. Seeing this, the King Ikṣaku ordered his son Vikukṣi :—“O Child ! Go immediately to the forest and bring carefully pure sanctified meat for the

Śrāddha purposes ; see, that there be no neglect of duty. Thus ordered, Vikukṣi instantly went to the forest equipped with arms. He hunted in the forest lots of boars, pigs, deer, and hare. But he was so very tired with his journey in the forest and got so hungry that he forgot everything about the Aṣṭaka Śrāddha and ate one hare there in the forest. The remaining excellent meat he brought and handed over to his father. When that meat was brought to be sprinkled for purification, the family priest Vasiṣṭha, on seeing it, at once came to know that some portion had already been eaten and it was the remaining part. The leavings of food are not fit for the sprinkling purposes ; this is the Śāstric rule. Vasiṣṭha informed the King of this defect in the food. In accordance with the Guru's advice, the King coming to know thus the violation of the rule by his son, became very angry and banished his son from his kingdom. The prince became known from that time as Saśāda ; he did not become the least sorry for his father's anger ; he went to the forest and gladly remained there. He gladly passed his time absorbed in religion and sustained his life on forest fruits and roots. After sometime when his father died, he inherited his kingdom. On becoming the King of Ayodhyā, Saśāda had only one son ; he became famous in the three lokas by the name of Kakutstha. He was known also by other names Indravāha and Puranjaya.

12. Janamejaya said :—“O Holy One ! How and why was the prince named Kakutstha. Why was he known by the two other names ? Speak all this to me.

13-14. Vyāsa said :—“ O King ! When Saśāda went to the Heavens, Kakutstha became king. That religious king then began to govern the country of his father and grandfather with an authority supported by a powerful arm. At this time the Devas suffered a defeat from the Dānavas and took refuge to Viṣṇu, the Infallible and the Lord of the three worlds. The eternal great Viṣṇu full of intelligence and bliss then addressed the Devas :—

15-16. Viṣṇu said :—“ O Devas ! Go and pray to the King Saśāda. He will be your ally and kill all the Demons. That King is religious ; especially he is a worshipper of the Highest Śakti. He is a good archer and will come to help you. His strength is immense.

17-18. Vyāsa said :—“ O King ! Indra and the other Devas hearing the nectar like words of Hari went to Ayodhyā, to Kakutstha, the son of Saśāda. Seeing the Devas at his palace, the king worshipped them duly and with great care ; and he asked them why they had come there.

19-20. The King said :—“ O Devas ! When you have favoured me by your presence here, I am blessed and sanctified ; my life is crowned

with success. Say what I can do for you ; I will carry it out even if it be very hard for me to perform.

21-22. The Devas said :—“ O Prince ! Please help and back us and defeat the Daityas, invincible by the Devas and form an alliance with Indra. O King ! By the grace of the Highest Śakti, you have nothing unattained anywhere ; so we have come to you by the order of Viṣṇu.

23 41. The King said :—‘ O Devas ! I can back you and become your ally if Indra carries me on his back in the time of war. I will fight now with the Daityas for the Devas ; but I will go to the battle-field on Indra’s back ; this I speak to you truly. Vyāsa said :—“ O King ! The Devas then spoke to Indra :—“ O Lord of Sachi ! It is now your bounden duty to do this ; so quitting shame, be a carrier to this King.” Indra got ashamed very much, but being requested frequently by Hari, at last assumed the appearance of a bull like the great Bull of Śiva. The King mounted on that bull to go to the war ; he fought while taking his seat on the hump on the shoulders of the bull (Kakud) ; therefore he was named Kakutstha. The King was carried by Indra on his back hence he was named Indravāha; he conquered the Dānavas in battle ; hence he was called Puranjaya. The powerful King defeated the Dānavas and gave away all their wealth to the Devas. He bade farewell to the Devas and returned to his own kingdom. Thus the alliance was formed with Indra. O King ! Kakutstha became very celebrated on this earth ; his descendants became kings and were known as Kakutsthas and were all very famous here on this Earth. Kakutstha had one powerful son, named Kākutstha by his legal wife ; Kākutstha had the son Pṛithu, of mighty prowess. Pṛithu was the part incarnation personified of Viṣṇu, and worshipper of the feet of the Supreme Śakti. His son was Visvarandhi ; he became king and governed the kingdom. His son was Chandra ; he came to be king, governed his subjects and multiplied very much his issues. Yuvanāśva was one of his sons ; he was very powerful and spirited. Śāvanta was the son of Yuvanāśva ; he was very religious. He built a nice city named Śāvanti like the Paradise of Indra. Brihadāśva was the son of the high-souled Śāvanta ; he had a son Kuvalayāśva. He became the Lord of the earth by the power of his arms. He killed Dhundu Dānava ; so he was very much celebrated by the name of Dhundumāra. His son was Dridhāśva ; he governed the earth ; His son was Śrimān Haryāśva. His son was Nikumbha ; he became the King. Nikumbha had his son Varhanāśva. Krisāśva was his son. His son was the powerful Praṣenajit ; his son’s prowess knew no bounds. Parasenajit had the fortunate son Yauvanāśva. O fortunate One ! The son of Yauvanāśva was Śrimān Māndhātā ; he became the Lord of the Earth and for the

satisfaction of the Devi Bhagavatî had one thousand and eight palaces built in Benares and in the other chief places of pilgrimages. Mândhâtâ was not born of his mother's womb but was born in the belly of his father. Then the ministers tore asunder the belly of his father and got him out.

42-43. Janamejaya said :—O fortunate One ! What you said was never seen nor heard ever before since. This sort of birth is highly improbable. How was that beautiful son born in the belly of his father ? Describe this in detail and satisfy my curiosity.

44-49. Vyâsa said :—“ O King ! The King Yauvanâs'va had one hundred queens ; yet he had no issues. The King always thought much about his son. Once the King, sorry and desirous of a son, went to the holy retreats of the Rishis. On arriving there, he began frequently to respire heavily before the ascetics. The Rishi became filled with pity on seeing his sorrowful condition. O King ! The Brâhmaṇins then said to him :—O King ! Why are you thus sorrowful and distressed ? What is your sorrow that is troubling your heart ? Speak truly. We will surely redress your grievance.

50-54. Yauvanâs'va said :—“ O Munis ! I have got the kingdom, wealth, excellent horses, one hundred illustrious chaste wives. I have no enemies in the three worlds ; no one is stronger than me. All the Kings and ministers are obedient to my call. But O Ascetics ! I have no son ; this my sonless state is the only cause of my pain and sorrow. It has marred all my happiness. See ! The persons that have no son cannot in any way go to Heavens. Therefore I am always being pained for this. You all are ascetics ; you have taken great pains to learn the essence of the Veda Sâstras. So kindly order me what sacrifice is fit for me to have a son. O Ascetics ! If you feel any pity for me, kindly perform this good work for me.

55-65. Vyâsa said :—“ O King ! Hearing the words of the King, they were all filled with pity ; and, with fulness of mind, made him to perform the sacrifice whose presiding deity was Indra. For the sake of the King, that he may get a son born to him, they had a jar filled with water by the Brâhmaṇins and purified and charged that jar with the Vedic Mantrams. The King got thirsty in the night and entered in the sacrificial ground ; seeing the Brâhmaṇins asleep, the King himself drank that water, surcharged with the Mantram. The Brâhmaṇins consecrate and kept that water apart, according to due rules, surcharging with Mantrams, for the wife of the King ; but the King, getting thirsty, himself drank that water unconsciously. Next morning the Brâ-

seeing the jar of water empty, were startled very much with fear ; the Brâhmaṇis then asked the King :—Who drank the water ? When they came to know that the King himself drank the water, the Munis thought this to be an act of Daiva (Fate) and completing the sacrifice returned to their abodes. Then the King became pregnant by the power of the sacrificial Mantrams. After some time, the son became fully developed. Then the King's ministers, cutting his right bowel, got the son out. Out of the God's favour, the King did not die. When the ministers were troubled with the thought whose milk the child will suck, then Indra spoke out the child would drink (Mân-Dhâtâ) my forefinger and gave his finger into the child's mouth. For that reason his name was Mân-dhâtâ. Thus I have described in detail the origin of Mân-dhâtâ.

Here ends the Ninth Chapter of the Seventh Book on the story of Kâkutstha and the origin of Mân-dhâtâ in S'rî Mad Devî Bhâgavatam the Mahâ Purânam, of 18,000 verses, by Maharshi Veda Vyâsa.

CHAPTER X.

1-11. Vyâsa said :—“O King ! That King Mân-dhâtâ, true to his promise, conquered one after another the whole world and became the paramount sovereign of all the other emperors and got the title “Sârvabhauma (Sovereign of all the earth). O King ! What more to speak of Mân-dhâtâ's influence at that time than this that all the robbers, struck with his terror, all fled to the mountain caves. For this reason, Indra gave him the title “Trasadasyu.” He married Bindumatî, the daughter of S'as'avindu. Her limbs were proportioned and perfect and so she was very beautiful. Mân-dhâtâ had by that wife two sons :—(1) the famous Purukutstha and (2) Muchukunda. Purukutstha had his son Anaranya ; this prince was celebrated by the name of Brihadâs'va. He was very religious and deeply devoted to his father. His son was Haryas'va ; he was religious and knew the Highest Reality. His son was Tridhanvâ ; his son was Arupa. Aruṇa's son was Satyavrata ; he was very avaricious, lustful, wicked and wilful. Once on an occasion that vicious prince, overpowered by lust, stole away the wife of one Brâhmaṇi and so created an hindrance in his marriage. O King ! The Brâhmaṇis, united in a body, came to the King Aruṇa, bewailing and lamenting and uttered repeatedly :—Alas ! We are ruined ! The King addressed to the grieved subjects, the Brâhmaṇis :—“O Brâhmaṇis ! what harm has been done to you by my son.” Hearing thus the good words of the King, the Dvijas, versed in the ~~words~~, repeatedly blessed him and said :—

O King ! You are the foremost of the powerful. So your son is like you. To-day he has forcibly stolen away during the marriage ceremony a Brâhmin's daughter already given over in marriage.

13-36. Vyâsa said :—“ O King ! The highly religious King hearing the words of the Brâhmins, took them to be true and said to his son :—‘ O One of evil understanding ! You have rendered to-day your name useless by perpetrating this evil act, O Vicious One ! Get away from my house ! O Sinner ! You will never be able to live in my territory ! Seeing his father angry, Satyavrata repeatedly said :—Father ! Where shall I go ? ” He said :—“ Live with the Chândâlas.” You have stolen a Brâhmin's wife and so have acted like a Chândâla. Go and live with them happily. O Disgrace to your family ! I do not like to get issues through you : you have obliterated this family's name. So, O Sinner ! go wherever you like. Hearing thus the words from his angry father, Satyavrata instantly quitted the house and went to the Chândâlas. The prince, wearing his coat of armour and holding bows and arrows, began to spend away his time with the Chândâlas ; but he could not get out of his breast his feeling of sympathy and mercy. When he was banished by his liberal minded angry father, the Guru Vas'îshtha instigated the King to the above purpose. Satyavrata was therefore angry with Vas'îshtha, inasmuch as he, versed in the Dharma Sâstras, did not dissuade the father from banishing his son. His father, then, owing to some inexplicable cause, quitted the city and, for the sake of his son, went to the forest to practise austerities. O King ! Owing to that sinful act, Indra did not rain at all in his kingdom for twelve years. O King ! Just then Vis'vâmitra, too, keeping his wife and children in that kingdom, began to practise severe austerities on the banks of the river Kaus'îki. The beautiful wife of Kus'ika then fell into great trouble how she could maintain the family. All the children, pained with hunger, began to cry, begging for Nibâr rice food. The chaste wife of Kaus'ika became very much troubled in seeing all this. She thought, seeing the children hungry, “Where am I to go now and from whom to beg, and what to do, inasmuch as the King was not then staying in the Kingdom.” “ The husband is not also near ; so who would protect my children ? The boys are incessantly crying. Fie therefore to my life ! ” She thought also thus :—“ My husband has left me in this penniless state ; we are suffering for want of money. He does not know these, though he is quite able. Save my husband, who else will support my sons ? They will all die now of starvation. “ I might sell one of my sons, whatever I get out of that, I can support the others ; this is now my highest duty.” I ought not to do otherwise

and kill all my children ; so I will now sell one of my sons to support the others. Thus hardening her mind, she went out, tying the child by a rope round his neck. The Muni's wife, for the sake of the other children, fastened the middle son by a cord and got out of her house. The prince Satyavrata saw her distressed with pain and sorrow and asked :—“ O Beautiful One ! What are you now going to do ? Who are you ? This boy is crying ; Why have you tied him by a rope round his neck ? O Fair One ! Speak out truly to me the cause of all this.

37-38. The Rishi's wife said :—“ O Prince ! I am the wife of Vis'vāmitra. These are my sons. I am now going, for want of food, to sell one of these out of my own accord.” O King ! My husband has gone away to practise tapasyā ; I do not know where he has gone. There is no food in the house ; so I will sell one to support the other sons.

39-56. Satyavrata said :—“ O Chaste One ! Save your children. I will bring to you your articles of food from the forest till your husband does not come here.” Daily I will fasten some food on a tree close by your Āśrama. This I speak truly.” The wife of Vis'vāmitra, hearing these words of the prince, freed the child of the fastening and took him to her Āśrama. The child was named afterwards as Gālaba, due to his being fastened by the neck. He became a great Rishi afterwards. The Vis'vāmitra's wife then felt great pleasure in her home, surrounded by her children. Filled with regard, and mercy, Satyavrata duly performed his task and provided daily the family of Vis'vāmitra with their food. He used to hunt wild boars, deer, buffaloes, etc., and used to take their flesh to the place where used to dwell the wife of Vis'vāmitra and the children and tie that up to an adjoining tree. The Rishi's wife used to give those to her children. Thus getting excellent food, she felt very happy. Now when the King Aruṇa went for tapasyā to the forest, the Muni Vas'iṣṭha carefully guarded the Ayodhyā city, and the palace and the household. Satyavrata, too, used to sustain his livelihood daily by hunting, according to his father's order ; and abiding by Dharma, lived in the forest outside the city. Satyavrata cherished always in his heart, for some cause, a feeling of anger towards Vas'iṣṭha. When his father banished his religious son, Vas'iṣṭha did not prevent his father. This is the cause of Satyavrata's anger. Marriage does not become valid until seven footsteps are trodden (a ceremony) ; so the stealing away of a girl within that period is not equivalent to stealing away a Brāhmaṇa's wife. The virtuous Vas'iṣṭha knew that; yet he did not prevent the King. On day the prince did not find anything for hunting ; he saw in th

forest the cow of Vas'is̄tha giving milk. Very much distressed by hunger, the King killed the cow like a dacoit, partly out of anger and partly out of delusion. He fastened part of the flesh to that tree for the wife of Vis'vāmitra and the remainder he ate himself. O One of good vows ! The Vis'vāmitra's wife did not know that to be beef and thought it to be deer's and so fed her sons with that. Now when Vas'is̄tha came to know that his cow had been killed, he was inflamed with anger and spoke to Satyavrata "O Vicious One ! What a heinous crime have you committed, like a Pis'ācha, by killing the cow?" For the killing of the cow, the stealing of a Brāhmaṇī's wife and the fiery anger of your father, for these three crimes, let there come out on your head three Sankus or three marks of leprosy as the signs for your crimes. From this day you will be widely known by the name of Tris'anku and you will shew your Pis'ācha form to all the beings.

57. Vyāsa said :—" O King ! The prince Satyavrata thus cursed by Vais'is̄tha remained in that retreat and practised severe tapasyā.

58. But he got from a Muni's son the excellent Mantram of the Highest auspicious Devī Bhagvatī and became merged in the contemplation of that.

Here ends the Tenth Chapter of the Seventh Book on the story of Satyavrata in the Mahapurāṇam S'rī Mad Devī Bhāgvatam of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XI.

1. Janamejaya said :—" O Intelligent One ! Did the prince Tris'anku free himself afterwards of the curse inflicted on him by the Muni Vas'is̄tha.

28. Vyāsa said :—" O King ! Satyavrata, cursed by Vas'is̄tha, was transformed into a demonical state (Pis'āchatva); but he became a great devotee of the Devī and passed away his time in that Āśrama. One day he repeating slowly the nine-lettered Mantram of the Bhagavatī, wished to perform the Puras'charana ceremony (repeating the name of a deity attended with burnt offerings, oblations, etc.) of the said Mantra, came to the Brāhmaṇas, bowed down to them with great devotion and purity and said :—" O venerable gods of the earth ! Kindly hear me ;

I with my head bowed down pray to you, that you all be my priests (Bṛt-vigs)." You are all versed in the Vedas; so kindly do for me duly the Homa ceremony equal to one-tenth part of Japam, for my success. O Brâhmaṇas! My name is Satyavrata; I am a prince; you ought to do this work for me for my welfare. Thus hearing the prince's words the Brâhmaṇas said:—"O Prince! You are cursed by your Guru and you are now turned into a demonical state. You have now no right to the Vedas; especially you are now in the Pis'âcha state; it is blamed by all the persons; so now you are not fit to be initiated into the ceremony.

9-14. Vyâsa said:—"O King! Hearing them, the prince got very sad and dejected and thought "Fie on my life! What shall I do now in living even in the forest?" My father has forsaken me; I am banished from the kingdom; again, by the Guru's curse, I have got this Pis'âcha's state; I therefore can't decide what to do." The prince, then, collecting fuel, prepared the funeral pile for himself, remembered the Chandikâ Devî and repeating Her Mantram, resolved to jump into the fire. Lighting the pyre in front, the prince bathed and standing with clasped palms, began to chant the hymns to Mahâ Mâyâ before entering into the fire. At this moment, the Devî Bhagavatî, knowing that the prince was ready to burn himself, came instantly to the spot on the back of the lion, by the aerial route. She manifested Herself before him and spoke in a voice deep like a rain-cloud.

15-17. "O Virtuous One! What is all this? What have you settled all these? Never throw yourself in fire; be patient. O Fortunate One! Your father is now aged; he will give you his kingdom and will go to the forest for tapasyâ; therefore, O Hero! Do leave your depression of spirits. O King! To-morrow the ministers of your father will come to you to take you there. By My Grace, your father will instal you on the throne and, in due time, he will conquer his desires and will go undoubtedly to the Brahmaloka.

18-32. Vyâsa said:—"O Fortunate One! Thus saying, the Devî vanished at that spot; the prince, too, desisted from his purpose of entering into the fire. In the meanwhile, the high-couled Nârada went to Ayodhyâ and at once informed everything to the King. The King became very sad and began to repent very much, hearing the son's resolve to burn himself. The virtuous King, grieved at heart, for his son said to his ministers:—"You all are aware of the turning out of my son. I have forsaken my intelligent son Satyavrata; though he was very spiritual and worthy to get the kingdom; yet, at my command, h

instantaneously went away to the forest. Void of wealth, he, practising forgiveness, passed his time in study, particularly in spiritual knowledge ; but Vas'is̄tha Deva cursed him and made him like a Pis'âcha. Very much distressed by pain and sorrow, he was ready to burn himself but the Mahâ Devî preventing him, he desisted from this purpose. So go hurriedly and, consoling my powerful eldest son, bring him at once to me. I am now calm and quiet and of a retiring disposition ; so I am determined to practise tapasyâ. My son is now capable to govern the subjects; I will now instal my son on the throne and retire to the forest. So he gladly sent his ministers to his son. The ministers, too, gladly went there and consoled the prince and, with respect, brought him to the Ayodhyâ city. Seeing Satyavrata with matted hair on his head, with dirty clothes, and thin and worn out with cares, the King began to think within himself " Oh ! What a cruel act have I done, though I know everything about religion, in banishing my intelligent son, quite fit to govern my kingdom." Thus thinking, he embraced his son by his arms and consoling him, made him sit by his throne. The King, versed in politics, then began to speak gladly with suffocated feelings of love, to his son sitting by the side of him.

33-53. O Son ! Your highest duty is to keep your mind always on religion and to respect the Brâhmaṇins. Never speak falsely anywhere nor follow any bad course in any way. Rather the words of the spiritual good persons ought to be fully observed ; the ascetics ought to be worshipped. Senses must be controlled and the wicked cruel robbers are certainly to be slain. " O Son ! For one's success, one should consult with one's ministers and keep that as secret by all means. Any enemy, howsoever insignificant he may be, a clever King should never overlook him. The ministers, if they be attached to other masters and if they come round afterwards, don't trust them. Spies should be kept to watch friends and foes alike. Shew your living regards to the religion always, and like charitable gifts. One ought not to argue in vain and always avoid the company of the wicked. O Son ! You should worship the Maharsis and perform various sacrifices. Never trust women, those who are inordinately addicted to women, and the gamblers. Never is it advisable to be addicted too much to hunting. Always shew your back to gambling drinking, music and to the prostitutes and try to make your subjects follow the same. Early in the morning at the Brâhma Muhûrta every day you should get up from your bed and bathe and perform other analogous duties. O Son ! Be initiated by the Guru in the Devî Mantra and worship with devotion the Supreme Force, the Bhagavati. Human birth is crowned with success by worshipping Her Lotus Feet. O Son !

He who performs once the great Puja of the Mahā Devī and drinks the Charapāmrita water (water with which Her feet are worshipped) has never to enter again in the womb of his mother ; know this as certain. That Mahā Devī is all that is seen and She Herself is again the Seer and Witness, of the nature of Intelligence. Filled with these ideas, rest fearless like the Universal Soul. Do your daily Naimittik (occasional) duties, go to the Brāhmaṇīs assembly and calling on them ask the conclusions of the Dharma Śāstras. The Brāhmaṇīs, versed in the Vedas and Vedāntas, are objects of venerations and must be worshipped. Give, then, them always according to merits, cows, lands, gold, etc. Do'nt worship any Brāhmaṇī who is illiterate. Don't give to illiterates more than their bellifull wants. O Child ! Never trespass Dharma, out of covetousness, and remember always not to insult ever afterwards any Brāhmaṇas. The Brāhmaṇīs are the cause of the Kṣattriyas, the more so they are the terrestrial gods ; honour them with all your care ! In this never flinch from your duties. Fire comes out of water ; the Kṣattriyas come out of the Brāhmaṇas ; iron comes out of stones. The powers of these flow everywhere. But if there be any clash between one thing and its source, then that clash dies away in the source. Know this as quite certain. The King who wants his own welfare and improvement must by gift and humility shew his respect especially to the Brāhmaṇīs. Follow the maxims of morality as dictated in the Dharma Śāstras. Amass wealth according to rules of justice and fill the treasury.

Here ends the Eleventh Chapter of the Seventh Book about the story of Tris'anku in the Mahāpurāṇa S'rī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa,

CHAPTER XII.

1-6. Vyāsa said :—“ O King ! Thus giving the advice to his son, the King Tris'anku was excited with feelings of love and, in a choked voice said to his father that he would fulfil what he had been ordered. The King then called the Brāhmaṇīs, versed in the Vedas and Mantrams, and had the materials for installation collected quickly. He brought the water from all the sacred places of pilgrimages; he then called together with great respect all the kings. On a sacred day, the father installed his son on the throne and gave him, in accordance with due rites and ceremonies, the royal throne. The King then adopted with his wife the third Vānaprastha stage of life and practised a severe tapasyā on

banks of the Ganges. Then in due course of time the King went to the Heavens. There he began to shine like a second Sun by the side of Indra, respected by all the gods.

7-10. Janamejaya said :—“O Bhagavan ! You spoke before in course of conversation that Satyavrata was cursed by Vas’iṣṭha on the killing of his cow to become a Pis’ācha ; how then he got himself freed of this curse. There is a doubt on this point. Kindly clear it and oblige. Satyavrata was cursed ; hence pronounced unfit to succeed to the throne. How was the Muni, by what actions, was he freed of the curse ? How could the father bring back to his home his son of the form of a Pis’ācha? O Viprarsi ! Kindly narrate to me how the Muni was freed of his curse.

11-18. Vyāsa said :—“Cursed by Vas’iṣṭha, Satyavrata became then and there transformed into a Pis’ācha, very ugly, violent and terrible to all ; but when he worshipped the Devî with devotion, immediately the Devî gave him a beautiful divine body. By the grace of the Devî, his sins were all washed away and his Pis’ācha form vanished. Satyavrata, then, freed from his sins became very much vigorous and energetic. Vas’iṣṭha also became pleased with him, blessed thus by the Supreme Force ; and so was his father, too. When his father died, the virtuous Satyavrata became King, governed his subjects and performed various sacrifices and worshipped, too, the Eternal Mother of the Gods. O King ! Tris’anku had a very beautiful son born to him, named Haris’chandra, endowed in all his limbs with auspicious signs. The King Tris’anku wanted to make his son Yuvarâja (the Crown prince) and then in his that very body while living, enjoy the Heavens. The King went to the Âśrama of Vas’iṣṭha and gladly asked him, with folded palms, bowing down before him duly.

19-23. O Ascetic ! You are the son of Brahmâ, versed in all the Vaidik Mantrams ; so you are exceedingly fortunate ; now I beg to inform you one thing ; hear it gladly. I now desire to enjoy the happiness of the Heavens and all the enjoyments of the Devas, while I am in this body. To enjoy in the Nandana Garden, to live with the Apsarâs and to hear the sweet music of the Devas and the Gandharbas, these ideas now have taken a strong hold of my heart. Therefore, O Great Muni ! Engage me in such a sacrifice as will enable me, in this very body to live in the Svarloka. O Muni ! You are fully competent to do this ; therefore be ready for this. Have the sacrifice done and let me have quickly the Devaloka, so difficult to be obtained !

24-26. Vas’iṣṭha said :—“O King ! It is exceedingly hard to live in the Heavens while in this mortal body. The departed only live in the

Heavens by their merits, this is a known fact. Therefore, O Omnipotent One! Your desire is hard to be attained. I am afraid of this. O King! The living men can hardly enjoy the Apsarās. Therefore, O Blessed One! Do the sacrifice first. Then, when you leave this body, you will go to the Heavens.

27-31. Vyāsa said :—“O King! The Maharsi Vas’iṣṭha was already angry with the King; therefore when he spoke these words, the King heard and became absent-minded. He again spoke to the Maharsi :—O Brāhmaṇa! If you do not allow me to do the sacrifice, on account of your haughtiness, I will have the sacrifice performed now by another priest. Vas’iṣṭha became very angry at the words of the King and cursed him :—“O evil-minded One! Be as soon as possible a Chāṇḍāla in this body. You have committed acts by which your path to the Heaven is obstructed. You have stolen a Brāhmaṇi’s wife, and defiled the path of religion; you have killed the Surabhi Cow and you are a libertine. Therefore, O Sinner! Never you will go to the Heavens, even after your death.

32-56. Vyāsa said :—“O King! Hearing these harsh words from the Guru, Tris’anku became immediately Chāṇḍāla in that very body. His golden earrings became turned into iron; the sweet sandal smell over his body smelled like faeces; his beautiful yellow clothings became blue, the colour of his body became like that of an elephant, due to his curse. O King! Those who are the worshippers of the Supreme Force can produce such things when they are angry; there is not the slightest doubt in this. Therefore one ought never to insult any devotee of the Supreme Force. The Muni Vas’iṣṭha is always engaged in repeating silently the Gāyatrī of the Devī. So what wonder is there that the body of the King will be reduced to such a wretched state by his rage. The King Tris’anku became very sorry to see his ugly body; he did not go home; rather he remained in the forest in that form and poor dress. He began to think, distressed with sorrow and overpowered with misery :—“My body is now blameable to the extreme so what to do and where to go in this wretched state! I find no remedy to exhaust all my sufferings. If I go home, my son will be, no doubt very much pained with sorrow. My wife, when she will see my Chāṇḍāla appearance, she won’t accept me; my ministers will not regard me as they used to do before. My friends and relations, when they will come to me, will not serve me with the former care. So it is far better to die than to live, thus despised. I will drink poison or drown myself in waters or hang myself. Or I will burn myself in the funeral pyre duly or I will quit this blameable life by starvation. But, Alas! I will be guilty

suicide ; so again due to this sin I will be born a Chāndāla and I will be again cursed. Thus thinking, the King again thought that at present he ought not to commit suicide by any means. "I will have to suffer for my Karma ; and, after due suffering, this Karma will be exhausted. So I will suffer in this forest for my Karṇa in this my body. Without the enjoyment of the fruits, the past actions can never die out ; therefore all actions done by me, auspicious or inauspicious, I will enjoy or suffer in this place. Always to remain close to a holy Āśrama, to wander in holy places of pilgrimage, to remember the Devī Ambikā, and to serve the saints will now be my duties. Thus I will no doubt exhaust all my actions, residing in this forest ; then, if chance permits, and if I meet with a saintly person, all my intentions will be crowned with success. Thus thinking, the King quitting his city went to the banks of the Ganges and repenting very much, remained there on the Ganges. The King Haris'chandra came to know the cause of his father's curse and with a sorrowful heart sent ministers to him. Like a Chāndāla, the King was respiring frequently ; at this time the ministers went to him and bowing humbly, said :—O King ! Your son has ordered us to come here ; we have come at his command ; we are the ministers of the King Haris'chandra. Know this verily, O King ! Kindly hear what the Crown Prince has said :—“ Go and bring my Father here without any delay.” Therefore, O King ! Cast aside your mental agonies and come to the city. The ministers, the subjects all will be always at your service. We will all try our best to please Vas'iṣṭha, so that he may favour you. And that greatly illustrious Muni being pleased will certainly remove your sorrows quickly. O King ! Thus your son has spoken to us many words ; so now be pleased to go to your own abode.

57-64. Vyāsa said :—“ O King ! That Chāndāla-like King, hearing even their words thus, did not consent to go back to his house. Rather he told them :—“ Ministers, go back, all of you to the city ; and at my word, tell my son that I wont go back to my house. Better leaving off all idleness, you better govern the Kingdom carefully. Shew your respect specially to the Brāhmaṇas and perform various sacrifices and worship the Devas. I do not like in this blameable Chāndāla form to go to the city of Ayodhyā with the high-souled ones ; so you all o back to Ayodhyā without any further delay. Instal, at my order, my powerful son Haris'chandra on the throne and do all these stately uties. When the ministers heard thus the King ordering them, they began to cry very much, and, bowing down, they went away early out of

the hermitage. On coming back to Ayodhyā they regularly installed on a sacred day the King Haris'chandra with Abhiṣeka water, purified with Mantrams. Thus the powerful virtuous Haris'chandra, on being installed on the royal throne by the command of the King, remembered always his father and began to govern his Kingdom with his ministers according to the dictates of Dharma.

Here ends the Twelfth Chapter of the Seventh Book on the description of Vas'iṣṭha's curse on Tris'anku in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XIII.

1-3. Janamejaya said :—“ O Muni ! I see that at the command of the King, the ministers installed Haris'chandra on the royal throne ; but how Tris'anku god rid of his Chāṇḍāla body, kindly say. Was it that he bathed in the holy waters of the Ganges and lived in the forest and when he died he was freed of the curse ; or was it that the Guru Vas'iṣṭha favoured him by his grace and freed him of the curse ? O best of Rishis ! I am extremely eager to hear the life of the King therefore kindly describe to me in detail his wonderful career.

4-16. Vyāsa said :—“ O King ! The King became gladdened in his heart to instal his son on the throne and began to pass his days in that forest in the meditation of Bhagavatī Bhavānī.” Thus some time passed when Vis'vāmitra, the son of Kus'ika, completing his course of Tapasyā with an intent mind returned to his home to see his wife and sons. On coming back to his house, the intelligent Muni found his sons and other members of the family happy and well conditioned, became very glad and when his wife came to him for his service, asked her :—O Fair eyed One ! How did you spend your time in days of famine ? There was nothing whatsoever of the stock of rice, etc., in the house ; how did you nourish these boys ? Please speak to me. O Fair One ! I was very busy with my austerities, I could not therefore come to you to see my boys ; how then, O Beloved, and what measures did you resort to for their maintenance ? O good and auspicious One ! When I heard of the dire famine, I thought then “ I have no wealth ; so what shall I do if I go there ? ” Thus thinking I did not come then. O Beautiful One ! At that time, one day I was very hungry and being very mu-

tired I entered into the house of a Chāndāla, with the object of stealing. On entering the house I found the Chāndāla sleeping ; then being extremely distressed with hunger, I entered into his kitchen if I could find anything there." When the dishes were sought and turned, and when I was going to take cooked dog's flesh I immediately fell into the sight of that Chāndāla. He asked me very affectionately " Who are you ? Why have you entered here at this hour of night ? Why are your looking after the dishes ? Speak what you want," O Beautiful One ! When the Chāndāla asked me these questions, I was very much pressed by hunger and I spoke out my wants in a tremulous voice :—O Fortunate One ! I am an ascetic Brāhmaṇī : very much pained by hunger I have entered your house stealthily and am looking out for some eatables from your cooking pots. O Intelligent One ! I am now your guest in the form of a thief ; I am now specially very hungry ; so I will now eat your cooked meat ; kindly permit me. Hearing these words, the Chāndāla spoke to me in words authorised by the Sāstras :—" O One of the Superior Varṇa ! Know this to be the house of a Chāndāla ; so never eat that flesh."

17-28. The human birth is very rare in this world ; then again to be born a Dvija is more difficult ; and to get Brāhmaṇhood again in the Dvijas is exceedingly difficult. Are you not aware of this ? They ought never to eat the defiled food who desire to attain to the Heavens ; owing to Karma, the Maharsi Manu has denominated the seventh caste as Antyaja and has discarded them altogether. So, O Brāhmaṇī ! I am now by my actions turned into a Chāndāla and so forsaken by all ; there is no doubt in this. I am forbidding you so that this fault of arṇa Śaṅkara may not suddenly attack you. Viśvāmitra said :—O Knower of Dharma ! What you are speaking is quite true ; though Chāndāla, your intelligence is very clear ; hear, I will now speak to you the subtleties of the Dharma in times of danger. O Giver of respect ! Always and by all means it is advisable to keep up the body ; sin be thereby incurred, one ought to perform Prāyas'chitta (penance) & its purification when the time of danger is over. But if one commits sin when the time is not one of danger, one gets degraded ; not so in the time of danger. The man that dies out of hunger, goes to hell, no doubt. Therefore every man seeking for his welfare must satisfy his hunger. Therefore I intend to steal for preserving my body. O Chāndāla ! The sin, incurred in stealing during famine, which the Pundits have declared, goes to the God of rains until he does not pour forth rain. O Beloved ! Just when I spoke these words, the God of Rains began to pour forth rain so desired by all, like that coming out of the elephant's trunk. When

the clouds thus poured forth rains with the glitterings of the lightnings, I felt very glad and left the house of the Chāndāla. O Beautiful One! Now speak out to me how did you behave in that famine time, so terrible to all the beings.

29-48. Vyāsa said :—“O King ! Hearing the above words of the husband, the sweet-speaking lady spoke :—“Hear, how I passed my time in times of famine.” “O Muni ! After you had gone to practise tapasyā, the dire famine raged ; and my sons, exhausted of hunger, became very anxious for food. I became very anxious to see the sons hungry ; I then went out to the forest in quest of wild rice ; and I got some fruits. Thus I spent some months by collecting the rice growing wildly in the forest ; then in times these also could not be got and I became again anxious. The Nibāra rice, too, is now not available ; and nothing is obtained also by begging ; there are no fruits on the trees and no roots are found under the earth. The sons are crying in agony of hunger. What to do ? And where to go ? What am I to say now to the hungry boys ? Oh God ! Thus thinking on various ways, I at last came to this conclusion that I would sell one of my sons to a rich man and whatever price I can fetch, with that I will preserve the lives of the other sons. O Dear ! Thus thinking, I became ready and went out. O Fortunate One ! Then this boy began to cry aloud and became very distressed ; yet I was so shameless that I took the crying boy and got out of my Āśrama. At this time one Rājarṣi Satyavrata seeing me very distressed, asked me “O One of good vows ! Why is this boy weeping ?” O Muni ! I spoke to him “To-day I am going to sell this boy.” The King’s heart became overfilled with pity, and spoke to me :—“Take back to your Āśrama this boy.” Daily I will supply you with meat for the food of your boys until the Muni returns home.” O Muni ! The King from that time used to bring, with great pity, daily the flesh of deer and boar killed by him in the forest and he used to tie that on this tree.” O Beloved ! Thus I could protect my sons in that fearful ocean of crisis ; but that King was cursed by Vas’iṣṭha only for my sake. One day that King did not get any meat in the forest ; so he slaughtered the Kāma Dhenu (the cow giving all desires) of Vas’iṣṭha and the Muni became therefore very angry with him. The high-souled Muni, angry on account of the killing of his cow, called the King by the name of Tris’anku and made him a Chāndāla. O Kaus’ika ! The prince turned into a Chāndāla because he came forward to do good to me, so I am very sorry for his sake.” So it is your urgent duty to save the King from his terrible position by any means or by the influence of your

49. Vyāsa said :—“O King ! Hearing these words from his wife the Muni Kaus’ika consoled her and said :—

50-55. O Lotus-eyed One ! I will free the King of his curse, who saved you at that critical moment ; what more than this that I promise to you that I will remove his sufferings whether it be by my learning or it be by my Tapas. Thus consoling his wife at that moment, Kaus’ika, the Knower of the Highest Reality, began to think how he could destroy the pains and miseries of the King. Thus thinking, the Muni went to the King Tris’anku, who was staying at that time very humbly in a village of the Chāndālas, in the garb of a Chāndāla. Seeing the Muni coming, the King was greatly astonished and instantly threw himself before his feet like a piece of stick. Kaus’ika raised the fallen King and consoling him said :—O King ! You are cursed, on my account, by the Muni Vas’iṣṭha. I will, therefore, fulfil your desires. Now speak what I am to do.

56-62. The King said :—“With a view to perform a sacrifice I prayed to Vas’iṣṭha that “I would perform a sacrifice, kindly do this for me.” “O Muni ! Do that sacrifice, by which I can go to the Heavens in this my present body. Vas’iṣṭha became angry and said :—“O Villain ! How can you go and live in the Heavens in this your human body ? I was very anxious to go to the Svarga (Heaven) so I again spoke to him :—“O Sinless One ! I will then have the excellent sacrifice done by another priest.” Hearing this, Vas’iṣṭha Deva cursed me, saying “Be a Chāndāla.” O Muni ! Thus I have described to you all about my curse. You are the one quite able to remove now my grievances.” Distressed in pain and agony, the King informed him and became quiet. Vis’vāmitra, too, thought how he could see him of his curse.

Here ends the Thirteenth Chapter of the Seventh Book on the coming of Vis’vāmitra to Tris’anku in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharshi Veda Vyāsa.

CHAPTER XIV.

1-8. Vyāsa said :—“O King ! Settling in his mind what to do, the great ascetic Vis’vāmitra collected all the materials necessary for the sacrifice and invited all the Munis. Thus invited by Vis’vāmitra, the Munis became informed all about the Sacrifice ; but, owing to the

fact that the Muni Vas'īṣṭha prevented them, none of them went to the sacrifice. When Vis'vāmitra, the son of Gādhi, came to know this, he became very anxious and very sad and came to the King Tris'anku and sat.—The Maharsi Kaus'ika then became angry and said :—“O King ! Vas'īṣṭha preventing, the Brāhmaṇas have all refused to come to the sacrifice. But, O King ! See my power of tapasyā ; I will immediately fulfil your desires ; I will instantly send you to the Heavens, the abode of the Gods. Thus saying, that Muni took water in his hand and repeated the Gāyatrī Mantram. He gave to the King all the Punyams (merits) that he collected for himself up to then. Giving him thus all the Punyams, he spoke to the King :—“O King ! Throw away all idleness and go to the abode of the Gods you wanted to go. O King of Kings ! Gladly go to the Heavens by the power of all the merits collected by me for a long time and let you fare well there.

9-28. Vyāsa spoke :—“O King ! When the King of the Vipras, Vis'vāmitra, spoke thus, the King Tris'anku, by virtue of the Muni's Tapas, got high up in the air without any delay like a quick flying bird. Thus getting up and up, when the King reached the abode of Indra, the Devas, seeing the terrible Chāndāla-like appearance of Tris'anku, spoke out to Indra :—‘Who is this person coming like a Deva with a violent speed in the air ? Why does he look like a Chāndāla and is so fierce-looking ? Hearing thus, Indra got up at once and saw that one, the meanest of the human beings and knowing him to be Tris'anku, reproachingly said to him :—You are a Chāndāla, quite unfit for the Devaloka ; so where are you going ? You ought not to remain here ; so go immediately back to the earth. O Destroyer of the enemies ! Indra speaking thus, the King dropped from the Heavens and, like a Deva whose merits had been exhausted, fell down immediately. Tris'anku then cried out frequently “O Vis'vāmitra ! O Vis'vāmitra ! Being displaced from the Heavens I am now falling very violently ; so save me from this trouble. O King ! Hearing his cry and seeing him getting down, Vis'vāmitra said :—“Wait, Wait.” Though displaced from Heaven, the King by virtue of the Muni's Tapas, remained stationed at that place in the middle of the air. Vis'vāmitra then began to do Āchaman (sip water) and commenced his great Sacrifice to create another new creation and a second Svargaloka (Heaven). Seeing his resolve, the Lord of S'achi became very anxious and eagerly came to the son of Gādhi without the least delay and said :—‘O Brāhmaṇa ! What are you going to do ? O Saint ! Why are you so very angry ? O Muni !

There is no necessity to create another new creation. Order now what I am to do.

21. Vis'vāmitra said :—“ O Lord of the Devas ! The King Tris'anku has become very miserable to have a fall from the Heavens. Therefore this is now my intention that you gladly take him to your own abode.

22-31. Vyāsa said :—“ O King ! Indra was thoroughly aware of his determined resolve and very powerful asceticism ; so he accepted to do according to his word, out of terror. The Lord Indra then gave the King a bright and divine body and made him take his seat in an excellent car and taking leave of Kaus'ika went with the King to his own abode. Vis'vāmitra became glad to see Tris'anku go to the Heavens with Indra and remained happy in his own Å'srama. The King Haris'chandra, now hearing that his father has gone to Heaven by virtue of his Tapas, began to govern his kingdom with a gladdened heart. The King of Ayodhyâ began then to live constantly with his clever wife, full of youth and beauty. Thus time passed away ; but the beautiful wife did not become pregnant. The King became very sorry and thoughtful. He then went to the holy hermitage of Vas'is̄tha and bowing down informed him of his mental agony due to his getting no son. O Knower of Dharma ! You are skilled in the Science of Mantrams. Especially you know everything of Daiva (Fate). So, O Giver of honour ! Do for me so that I get a son. O Best of Brâhmaṇins ! There is no salvation for one who has not got any son ; you are well aware of this. Then why do you overlook my case when you can remove my sorrow. Even these sparrows are blessed who nourish their offsprings. And I am so very unfortunate that, day and night, I am immersed in cares and anxieties, due to my not having any son.

32. Vyāsa said :—“ O King ! Hearing these pitiful utterances of the King, Vas'is̄tha thought over in his mind and spoke to him everything in particular.

33-41. Vas'is̄tha said :—“ O King ! True you have spoken that in this world there is no other sorrow more painsgiving than the state of not having any issue.” Therefore, O King ! you worship with great care the water-god Varuṇa. He will crown your efforts with success. There is no other god than Varuṇa to grant sons. So, O Virtuous One ! Worship him and you will get success. Both Fate and Self-exertion are to be expected by men ; how can success come unless efforts are made. O King ! Men who realise the Highest Truth should make efforts, guided by just rules ; success comes to those who work ; else never one is to

expect success. Hearing these words of the Guru, of unbounded energy, the King made a fixed resolve and bowing himself down, went away to practise tapasyā. On the banks of the Ganges, in a sacred place, seated on Padmāsan, the King became merged in the meditation of the God Varuna with noose in his hand and thus practised severe asceticism. O King ! When he was doing this, the god Varuṇa took pity on him and gladly came before his sight. Varuṇa, then, spoke to the King Haris'chandra :—“ O Knower of Dharma ! I am glad at your tapasyā. So ask boons from me ”

42-43. The King said :—“ O God ! I am without any son ; give me a son, who will give me happiness and will free me from the three debts that I owe to the Devas, the Pitris and the Rishis. Know that with that object I am doing this Tapasyā. Then the God Varuṇa, hearing these humble words of the sorrowful King, smiled and said,

44-45. O King ! If you get your desired well-qualified son, what will you do for me to my satisfaction ? O King ! If you perform a sacrifice in honour of me and fearlessly sacrifice your son there like an animal , I will then grant you your desired boon.

46-47. The King :—“ O Deva ! Free me from this state of sonlessness ; O Water God ! When my son will be born, I will do your sacrifice with my son as an animal in that. This I speak truly to you. O Giver of honour ! There is no suffering more unbearable than this one,—not to have any son ; so grant me a good son so that all my sorrows be vanished.

48. Varuṇa said :—“ O King ! You will get a son as you desire ; go home ; but see what you have spoken before be fulfilled and turned true.”

49-55. Vyāsa said :—“ Hearing these words from Varuṇa, Haris'chandra went back and told everything about his getting the boon to his wife.” The King had one hundred exquisitely beautiful wives of whom, Saivyā was the lawful wife and queen and was very chaste. After some time, that wife became pregnant and the King became very glad to hear this and her longings in that state. The King performed all her purificatory ceremonies, and when ten months were completed, and on an auspicious Nakṣatra and on an auspicious day, She gave birth to a son, like that of a Deva son. On the birth of his son, the King, surrounded by the Brāhmaṇas, performed his ablutions and first of all performed the natal ceremonies and distributed innumerable jewels and much

wealth; and the King's joy knew no bounds at that time. The liberal King gave away, in special charities, wealth, grains, and various jewels and lands and had the performance of music, dancing and other things.

Here ends the Fourteenth Chapter of the Seventh Book on the going to Heavens of Tris'anku and the commencement of Haris'chandra's narrative in the Mahâ Purânam Šrî Mad Devî Bhâgavatam of 18,000 verses, by Maharsi Veda Vyâsa.

CHAPTER XV.

1-7. Vyâsa said :—“O King ! When there was going on in the King's palace, the grand festivities for the son's birth ceremonies, Varuṇa Deva came there in the holy Brâhmaṇ form. “Let welfare be on you.” Saying this, Varuṇa began to say :—“O King ! Know me to be Varuṇa. Now hear what I say. O King ! Your son is now born ; therefore perform sacrifices in honor to me with your son. O King ! Your defect of not having a son is now removed ; so fulfil what you promised before. Hearing these words, the King began to think “Oh ! Only one lotus-faced son is born to me ; how can I kill it. On the other hand, the powerful Regent (Lokapâla) of one quarter is present in a Brâhmaṇa form ; and it never behoves one to show disrespect to a Deva or to a man who wishes welfare to us. Again it is very difficult to root out the affection for a son ; so what am I to do now ? How shall I preserve my happiness due to the birth of my son. The King, then, with patience bowed down to him and worshipped him duly and humbly spoke to him in beautiful words, pregnant with reason.

8-10. O Deva of the Devas ! I will obey your order no doubt and I will perform your sacrifice according to the Vedic rites and with profuse Dakṣiṇâs (remuneration to priests, etc.) But, when in a sacrifice, human beings are immolated as victims, both the husband and wife are entitled to the ceremony. Father becomes purified on the tenth day and mother on the expiration of one month after the son's birth ; so how can I perform the sacrifice until one month expires ! You are omniscient and the master of all the beings ; and you know what is Nitya Dharma. So, O Varuṇa Deva ! I want one month time; and shew mercy thus on me.

11-19. Vyâsa said :—“O King ! The King Haris'chandra saying thus, Varuṇa Deva spoke to the King !—“O King ! Welfare be unto

you ! Do your duties ; I am now going back to my place." O King ! I will come again after one month. Better finish the natal ceremonies and the Nāmakaranya ceremony regularly and then perform my sacrifice," O King ! When Varuna Deva turned his back, the King began to feel happiness. Then the King gave as gifts millions of cows, yielding plenty of milk and ornamented with gold, and mountains of Til, sesamums to the Brāhmaṇins versed in the Vedas and kept his name, with formal ceremonies as Rohitāśva. When one month became complete, Varuṇa Deva came again in a Brāhmaṇin form and frequently said :—" O King ! Start the sacrifice just now ! The King, on seeing the God of Waters, at once fell into an ocean of anxieties and sorrows ; he then bowed down and worshipping him as a guest, spoke to him with folded palms :— "O Deva ! It is to my great fortune that you have landed your feet at my place ; O Lord ! My house has been sanctified to day. O Deva ! I will do, no doubt, your desired sacrifice according to the rites and ceremonies." But see, the victims that have not their teeth come as yet are not fit for a sacrifice ; so the versed Pundits say ; so I have settled I would perform your great sacrifice, as desired by you, when the teeth will come out of my son."

20-41. Vyāsa said :—" O Lord of men ! Hearing thus, Varuṇa spoke " Let it be so " and went away. The King Haris'chandra became glad and passed his days in enjoyments in his household. When the teeth of the child got out, Varuṇa knew it and came again in a Brāhmaṇin garb in the palace and spoke " O King ! Now commence my sacrifice." Seeing the Brāhmaṇin Varuṇa there, the King, too, bowed down and gave him a seat and shewing all respects to him, worshipped him. He sang hymns to him and very humbly said with his head bent low :—" O Deva ! I will perform your desired sacrifice with plenty of Daks'īṇās according to rites and ceremonies. But the child's Chūḍākaranya (the ceremony of tonsure) is not yet done ; so the hairs that were at the birth time are still there and the child cannot be fit for sacrifice as long as those hairs exist. So I have heard from the elderly persons. O Lord of Waters ! You know the S'āstic rules ; kindly wait till the Chūḍākaranya is over. When the child will have his head shaven, I will certainly perform your sacrifice ; there is no doubt in this. Hearing these words, Varuṇa spoke to him again :—" O King ! Why are you deceiving me like this so often ? O King ! Now you have all the materials ready for the sacrifice ; only for your filial affection you are deceiving me. However, if, after the ceremony of tonsure, you do not perform my sacrifice, I will be angry and I will curse you. O King ! I am going for the present ; but see do not tell lies, being born in the family of Ikṣāku. Instantly Varuṇa

disappeared ; the King, too, felt himself happy in his household. When the ceremony of tonsure was commenced and grand festivities were held, on the occasion Varuṇa soon came again to the King's palace. The queen was then sitting before the King with the child in her lap when Varuṇa came up there. The Brāhmaṇī Varuṇa then appeared like a Flaming Fire and spoke to the King in a clear voice :—“ O King ! Start the sacrifice.” Seeing him, the King was confused with terror and with folded palms, quickly bowed down to him. After worshipping him duly, he very humbly said :—“ O Lord ! To day I will perform your sacrifice.” But kindly hear with attention my saying and then do what is advisable. O Lord ! If you approve of this as reasonable, I then open my heart to you. The three Varnas Brāhmaṇas, Kṣattriyas, and Vais'yas become Dvijas (twice-born) only when they are duly purified according to proper rules and ceremonies ; without any such purifications they are certainly Śūdras. So the Pundits versed in the Vedas declare. My child is now an infant only ; so it is like a S'ūdra. When his thread ceremony (Upanayan) will be performed, he will then be fit for the sacrifice ; this the Veda S'āstras declare. The Kṣattriyas are so purified in their eleventh year ; the Brāhmaṇas in their eighth year and the Vais'yas in their twelfth year. So, O Lord of the Devas ! If you feel pity for your this humble servant, then wait till the Upanayana ceremony is over, then I will perform your grand sacrifice with my son. O Bibhu ! You re the Lokapāla ; specially you are conversant with all the Sāstrikiles and have acquired the knowledge of Dharma. If you think my saying as true, then go to your home.

42-51. Vyāsa said :—Hearing these words, Varuṇa's heart was filled with pity and so he went away instantly, saying “let it be so.” Varuṇa going away, the King felt very glad and the queen, knowing the welfare of he son became glad too. Then the King gladly performed his state duties. After some time, the child grew ten years old. Consulting with he peaceful Brāhmaṇas as well as his ministers, he collected materials for the Upanayana ceremony befitting his position. When the eleventh year was completed by his son, the King arranged everything for the thread ceremony but when his thoughts turned to Varuṇa's sacrifice, he became very sad and anxious. When the thread ceremony began to be performed, the Brāhmaṇī Varuṇa came there. Seeing him, the King instantly bowed down and standing before him with clasped palms, gladly spoke to him :— O Deva ! My son's Upanayana being over, now my son is fit for the victim in the sacrifice ; and by your grace, my sorrow that was within me as not having a son, has vanished. I speak truly before

you that, O Knower of Virtue ! after some more time I have desired to perform your sacrifice with plenty of Dūksipās. In fact, when the Samāvartan ceremony will be over, I will do as you like. Kindly wait till then.

52-62. Varuṇa said :—O Intelligent One ! You are very much attached to your son now and so by various reasonable plays of intellect, you are repeatedly deceiving me. However, I am going home to-day at your request but know certain that I will come again at the time of the Samāvartan ceremony. (*N. B.*—Sāmāvartan means the return home especially of a pupil from his tutor's house after finishing his course of study there.) O King ! Thus saying, Varuṇa went away and the King became glad and began to perform duly his various duties. The prince was very intelligent ; and as he used to see Varuṇa coming, now and then, at the time of the ceremonies, he became very anxious. He then made enquiries outside hither and thither and came to know of his own being about to be killed and he desired to quit the house instantly. He then consulted with the minister's sons and came to a final conclusion and went out of the city to the forest. When the son had gone to the forest, the King became very much afflicted with sorrow and sent messengers in quest of him. When some time passed away, Varuṇa came to his house and spoke to the distressed King :—“ O King ! Now perform your desired Sacrifice.” The King bowed down to him and said :—“ O Deva ! What shall I do now ? My son has become afraid and has gone away. I do not know where he has gone. O Deva ! My messengers have searched for him in difficult places in mountains, in the hermitages of the Munis, in fact, in all the places; but they have not been able to find him out anywhere. My son has left his home; order now what can do. O Deva ! You know everything ; so judge I have got no fault in this matter. It is certainly luck and nothing else.

63-66, Vyāsa said :—‘ O King ! Hearing these words of the King, Varuṇa became very much angry and when he saw that he was deceived so many times by the King, he then cursed, saying :—“ O King ! you have cheated me by your deceitful words, so you be attacked by dropsy and be severely pained by it,” Thus cursed by Varuṇa, the King was attacked with that disease and began to suffer much. Cursing the King, Varuṇa went back to his own place and the King was much afflicted with that terrible disease.

Here ends the Fifteenth Chapter in the Seventh Book on the story of the King Harischandra in the Mahāpurāṇam Śrī Mad Devī Bhāgavata of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XVI.

1-4. Vyāsa said :—“ O King ! When Varuṇa went away, the King was very much laid down with that dropsy and daily his pains began to increase and he began to suffer extreme pains. O King ! The prince, on the other hand, heard, in the forest, of the illness of his father and filled with affection, wanted to go to his father. A year had passed away and the prince desired very gladly to go to his father and see him. Knowing this, Indra came there. He came instantly in the form of a Brāhmaṇa and with favourable arguments desisted the prince, who was about to go to his father.

5-31. Indra said :—“ O Prince ! It seems you are silly ; you know nothing of the difficult state policies. Therefore it is that you are ready to go, out of sheer ignorance, to your father. O Fortunate One ! If you go there, your father will get his sacrifice, where a human victim is to be offered, performed by the Vedic Brāhmaṇas and your flesh will be offered are oblations to the blazing Fire. O Child ! The souls of all the beings are very dear ; it is for that reason, for the sake of soul, that sons, wife, wealth and jewels are all dear. Therefore, though you are his dear son, like his soul, yet he will certainly have you killed and get Homas offered, to free himself from the disease. O Prince ! You ought not to go home now ; rather when your father dies, you would certainly go there and inherit your Kingdom. O King ! Thus hindered by Vāseṣṭa, the prince remained in that forest for one year more. But when the prince again heard of the severe illness of his father, he wanted again to go to his father, resolved to court the death of his ownself. Indra also came there in the form of a Brāhmaṇa and, with reasonable words, repeatedly advised him not to go there. Here, on the other hand, the King Haris’chandra became very much distressed and troubled by the disease and asked his family priest Vas’iṣṭha Deva :—“ O Brāhmaṇa ! What is the sure remedy for the cure of the disease ? ” Vas’iṣṭha, the Brāhmaṇa’s son, said :—“ O King ! Purchase one son by giving his value ; then perform the sacrifice with that purchased son and you will be free from the curse. O King ! The Brāhmaṇas, versed in the Vedas, say that sons are of ten kinds, of whom the son, purchased by paying its proper value, is one of them. So buy one son. There will very probably be within your kingdom a Brāhmaṇa who might sell, it of avarice, his son. In that case Varuṇa Deva will certainly be

pleased and grant your happiness. Hearing these words of the high-souled Vas'is̄tha, the King became glad and ordered his minister to look after such a son. There lived in that King's dominion one Brāhmaṇī, named Ajigarta, very poor ; he had three sons. The minister spoke to him to purchase his son :—I will give you one hundred cows ; give one son of yours for the sacrifice." You have three sons named respectively Śunahpucheha, Ś'unahs'epha and Śunolāngula. Give me out of them one son and I will give you one hundred cows as his value. Ajigarta was very much distressed for want of food ; so when he heard the proposal, he expressed his desire to sell his son. He thought that his eldest son was the rightful person to perform funeral obsequies and offer Pinda and he therefore did not spare him. The youngest son, too, he did not spare also, as he considered that his own. At last, he sold his second son for the price of one hundred cows. The King then bought him and made him the victim for the sacrifice. When that boy was fastened to the sacrificial post, he began to tremble and very much distressed with sorrow began to cry. Seeing this, the Munis cried out in a very pitiful tone. When the King gave permission for the immolation of that boy, the slaughterer did not take weapons to slaughter him. He told that he would never be able to kill the boy, since he is crying in a very pitiful tone. When he thus withdrew himself from his work, the King then asked his councillors :—O Devas ! What ought to be done now ? Śunabs'epha then began to cry in a very pitiful voice ; the people present there began to discuss and there arose a great noise on the affair. Then Ajigarta stood up in the midst of the assembly and spoke :—" O King ! Be patient ; I will fulfil your desire." I am desirous of wealth and if you give me double the amount, I will slay immediately the victim ; and you can complete early your sacrifice. O King ! He who is hankering after money, can always entertain feelings of enmity even towards his own son. There is no doubt in this.

32-35. Vyāsa said :—" O King ! Hearing those words of Ajigarta, Haris'chandra gladly spoke to him :—I will immediately give you another hundred excellent cows." Hearing thus, the son's father, avaricious of wealth, immediately resolved and became ready to slay his son. All the councillors seeing the father ready to slay his son, were struck with sorrow and began to lament exclaiming " Alas ! This wretch, a disgrace to his family, is now ready to kill his own son. Oh ! We never saw before such a cruel vicious person. This Brāhmaṇī must be a Demon in a Brāhmaṇī body !

36.38. Fie on you ! O Chāndāla ! What a vicious work are you now going to do? What happiness do you derive by slaying the son, the jewel of jewels, only to get some wealth ? O Sinner ! It is stated in the Vedas that the soul takes its birth from one's body ; so how are you going to slay your soul ! When the hue and cry arose in the assembly, Vis'vamitra, the son of Kaus'ika, went to the King and, out of pity, said :—

39.56. O King ! Šunahs'epha is very piteously crying ; so let him be free ; and then your sacrifice will be complete and you will be free of your disease. There is no virtue like mercy and there is no vice like killing (Himsâ). What is written about killing animals in the sacrifice, is only meant for the persons inclined to sensual objects and to give them a stimulus in that direction. O King ! He who wants his own welfare and who wants to preserve his own body ought not to cut another's body. He who pities equally all the beings, gets contended with a trivial gain and subdues all his senses ; God is soon pleased with him. O King ! You should treat all the Jîvas like yourself and thus always spend your life, so dear to all. You desire to preserve your body by taking away the life of this boy ; similarly why would he not try to preserve his own body, the receptacle of happiness and pleasures. O King ! You have desired to kill this innocent Brâhmin boy ; but he will never overlook this enmity of yours done in previous lives. If anybody kills another willingly, though he has got no enmity with him, then the one that is killed will certainly kill afterwards the slayer. His father, out of greed for money, is deprived of intellect and so has sold away his son. The Brâhmin is certainly very cruel and sinful. There is no doubt in this. When one goes to Gâyâ or one performs an As'vamedha sacrifice or when one offers a blue bull (Nila Vrigabha), one does so on the consideration that one would desire to have many sons. Moreover the King has to suffer for one-sixth of the sins committed by anyone in his Kingdom. There is no doubt in this. Therefore the King ought certainly to prohibit any man when he wants to do a sinful act. Why then did you not prevent this man when he desired to sell his son? O King ! You are the son of Tris'anku ; especially you are born in the Solar line of Kings. So how have you desired, being born an Âryâ, to do an act becoming an An-Âryâ (non-Âryan). If you take my word and quickly free this Brâhmin boy, you will certainly derive virtue in your body. Your father was converted into a Chāndâla by a curse but I sent him in his very body to the Heavens. And you are well acquainted with this fact. Therefore, O King ! Keep my word out of your love for that. This boy is very pitifully crying ; so free him. I pray this from you in this your Râjasûya sacrifice and if you do not keep my word, you will incur the

sin of not keeping my word. Do you not realise this? O King! You will have to give anything that a man wants from you in this sacrifice; but if you do otherwise, sin will attack you, no doubt.

57-59. Vyāsa said:—“O King! Hearing these words of Kaus’ika, the King Haris’chandra spoke thus:—O son of Gādhi! I am suffering very much from the dropsy; I will not be able therefore to free him. You can pray for some other thing. You ought not to throw obstacles in this my sacrifice. Vis’vāmitra became very angry at this, and, seeing the Brāhmaṇ boy very distressed, became sorrowful and mourned very much.

Here ends the Sixteenth Chapter in the Seventh Book on the story of Śunahs’epha in the Mahāpurāṇam Śrī Mad Devi Bhāgavatam of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XVII.

1-6. Vyāsa said:—“O King! When Vis’vāmitra saw that the boy was crying very pitifully, he went to him with a merciful heart and said:—“O Child! I am giving you the Varuṇa Mantra; recollect this within your mind and if you go on repeating that Mantra silently, you will certainly fare well. The sorrowful Śunahs’epha, hearing thus from Vis’vāmitra, began to repeat silently in his mind the above Mantra, clearly pronouncing each letter. O King! No sooner Śunahs’epha repeated that Mantra than the kind-hearted Varuṇa came suddenly before the boy, greatly pleased with him. Everyone in the assembly became thoroughly surprised to see Varuṇa Deva come there and they all became glad and chanted hymns in honour of him. The diseased Haris’chandra was also thoroughly surprised, fell to his feet, and with folded palms began to sing hymns to Varuṇa, standing before him.

7-14. Haris’chandra said:—“O Deva of the Devas! I am very vicious; my intellect is much defiled; I am a sinner before you; Merciful One! Now shew your mercy and sanctify this humble soul. I was very much troubled on not having a son, so I had disregarded your words; now shew your mercy on me; what offence can cling him whose intellect is already out of order? A beggar does not see his own faults; I am also in want of a son; so I could not see my defeats. O Lord! Being afraid of the terrors of hell, I have deceiver

you. Those, who are sonless, cannot find rest anywhere. Especially he is barred from the Heavens. Being terrified by this dictate of Śāstra, I have shown disregard to your words. O Lord! You are wise and I am ignorant; especially I am extremely afflicted by this terrible disease; I am also deprived of my son; so you ought not to take any notice of my faults. O Lord! I do not know where my son has gone; O merciful One! Perhaps he, being afraid of his life, has fled away to some forest. For your satisfaction, I have now commenced your sacrifice with this purchased boy; I gave an equivalent value and I have purchased this boy. O Deva of the Devas! Your sight only has taken away my infinite troubles; now if you be pleased, I can be free of my this disease dropsy and my troubles will all be over. Vyāsa said:—"O King! Hearing thus the words of that diseased King, Varuṇa, the Deva of the Devas, took pity on him and thus spoke.

16-22. Varuṇa said:—"O King! Sunahs'epha is uttering hymns of praise to me; he has become very distressed; so quit him. Your sacrifice, too, is now completed; now let you be free from your present disease. Thus saying, Varuṇa freed the King of his disease in the presence of all his councillors; the King became possessed of a beautiful body and got himself completely cured and shone bright before the assembly. Shouts of victory arose from the midst of the sacrificial ground when the Brāhmaṇ boy was freed of his bonds of rope, by the mercy of the high-souled Deva Varuṇa. The King became very glad on his, being recovered immediately from his disease and Sunahs'epha, too, became free from his anxiety and pacified when he got himself liberated from his being immolated on the sacrificial post. Then the King Haris'chandra completed his sacrifice with great modesty. Afterwards Sunahs'epha addressed the couucillors with folded palms and said:—O Councillors! You know well the Dharma; O Speakers of truth! Kindly specify according to the dictates of the Vedas. O Omniscient ones! Whose son am I now? Who is my most respectful father? Please deliver your judgment and I will take his refuge.

23-34. When Sunahs'epha spoke thus, the members of the assembly began to speak to each other "The boy must be of Ajigarta; whose else can he be? This boy is born of the limbs of Ajigarta; and he has nursed him according to his might. So he must be his son; whose else can he be?" Vāma Deva then told the people of the assembly "The father of the boy sold his son for money; the King purchased him. So he can be said as the son of the King; or he may be called the son of Varuṇa, in as much as he freed him from his rope bondage. For, he

who nourishes another with food, who saves one from one's fear, who protects one by giving money, who bestows learning to anybody and he who gives birth to any of the above five classes of persons can be called his father. O King ! Thus some one turned out to be in favour of Ajigarta, some other in favour of the King ; but nobody came to any definite conclusion. When matters stood in this doubtful condition, the omniscient all-respected Vas'is̄ṭha Deva addressed the disputing members thus :—“O high-souled Ones ! Kindly hear what the Śrutis say on this point. When the father has cut off his filial attachment and has sold his son, his fatherly connection has ceased then. No doubt this boy was purchased by the King Haris'chandra. But when the King fastened him to the sacrificial post, he cannot be called as the father. Again when this boy singing hymns in honour of Varuṇa, he being glad freed him of his bondage, so Varuṇa cannot be called his father. For whoever praises a god by the great Mantra, that Deva becomes pleased with him and gives him wealth, life, cattle kingdom and even final emancipation. Rather Vis'vāmitra saved the boy by giving him in his critical moment the powerful great Mantra of Varuṇa ; hence the boy can be called as the son of Vis'vāmitra and of none else.

35-40. Vyāsa said :—“O King ! Hearing the words of Vas'is̄ṭha, all the members of the assembly gave their unanimous consent and Vis'vāmitra with his heart filled with love, exclaimed “O Son ! Come to my house.” And caught hold of his right hand. Śunahs'epha, too, accompanied him and went away. Varuṇa also went to his own abode with a gladdened heart. The councillors, too, departed. Freed from his disease, the King gladly began to govern his subjects. At this time his son Rohita heard all about Varuṇa and became very glad and leaving the impassable forest passes and mountains, returned home. The messengers informed the King of the arrival of the prince ; the King heard and his heart overflowed with love and he gladly came there with no delay.

41-48. Seeing the father coming, Rohitās'va became filled with love and overpowered with sorrow for long separation began to shed tears and fell prostrate at his feet. The King raised him up and embraced him gladly and smelling his head enquired of his welfare. When the King was thus asking his son, taking him on his lap, the hot tears of joy flowed from his eyes and fell on the head of the prince. The King and the prince then began to govern together his kingdom. The King described in detail all the events of the sacrifice where human victims are immolated. He started next the Rājasūya sacrifice, the best of all sacrifices, and duly worshipping the Muni Vas'is̄ṭha, made him the

Hota in that sacrifice. When this grand sacrifice was finished, the King respected the Muni Vas'is̄tha with abundant wealth. Once, on a time, the Muni Vas'is̄tha went gladly to the romantic Heaven of Indra; and Vis'vāmitra, too, went there also and both the Munis then met with each other. The two Maharsiś took their seats in that Heaven. But Vis'vāmitra was astonished to see Vas'is̄tha greatly respected in Indra's hall of assembly and asked him, thus :—

49. "O Muni ! Where have you received this great honour and worship ? O Highly Fortunate One ! Who has worshipped you thus ? Speak out truly.

50-53. Vas'is̄tha said :—"O Muni ! There is a King named Haris'chandra ; he is very powerful and my client ; that King performed the great Rājasūya sacrifice with abundant Dakṣinās. There is no other King truthful like him ; he is virtuous, charitable, and ever ready in governing his subjects. O Son of Kaus'ika ! I have got my worship and honour in his sacrifice. O best of Dvijas ! Are you telling me to speak truly ? Again I speak truly to you that there never was a King truthful, heroic, charitable, and very religious like him nor there will be such a one.

54. Vyāsa said :—"O King ! Hearing such words, the Vis'vāmitra, of a very angry temper, spoke to him with his reddened eyes :—

55-59. "O Vas'is̄tha ! Haris'chandra obtained a boon from Varuṇa when he made a certain promise ; then he cheated Varuṇa with deceitful words. So he is a liar and cheat. Why are you praising then that King ? O Intelligent One ! Let us now stake all our virtues that we have earned since our birth by our asceticism and studies. You have praised exceedingly that King who is a great cheat ; but if I cannot prove him to be a liar of the first water, I will lose all my virtues from my birth ; but if it be otherwise, then all your virtues will be destroyed. Thus the two Munis quarrelled with each other and making this stake, departed from the Heavens and went to their respective Åśramas.

Here ends the Seventeenth Chapter in the Seventh Book on the freeing of Śunahs'epha and the curing of Haris'chandra in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XVIII.

1-6. Vyāsa said :—“ O King ! Once on a time Haris’chandra went out to the forest on an hunting excursion; and, while roaming to and fro, he saw that a very beautiful lady was crying. The King, seeing this, took pity on her and asked :—“ O Fair One ! Why are you in this forest crying alone ? O Large-eyed One ! Has some one pained you ? What is the cause of your sorrow ? Express this quickly before me. Why have you come here in this dreadful lonely forest ? What are the names of your husband and your father ? O Beautiful One ! In My kingdom, no demon can give any trouble to another’s lady ; I will immediately kill him who has given you this trouble. O thin-bellied One ! Be comfortable ; do not weep ; tell me why you are in this sorrowful state ; know that no sinner can remain within my territory. Hearing the words of the King, the lady wiped out her tears by her hand and began to say :—

7-8. O King ! I am Siddharupinī, of the nature of success ; to get me, Visvāmitra is practising terrible austerities. So these troubles have arisen from him, the son of Kus’ika. O King ! For this reason I am sorry in Your kingdom. O One of good vows ! I am a gentle lovely Lady ; still that Muni is giving me so much trouble.

9-12. The King said :—“ O Large-eyed One ! No longer you will have to suffer any more pains. Be patient. I will go and make the Muni desist from his tapasyā. Thus comforting the lady, the King went hurriedly to the Muni Visvāmitra and, bowing down to him said with clasped palms :—O Maharsi ! Why are you ailing your body by this terrible severe austerity ? O Highly intelligent One ! For what great noble cause, are you practising this hard tapasyā ; speak truly to me. O Son of Gādhi ! I will fulfil your desires ; there is no need of your practising this severe penance ; please get out of it immediately. O Maharsi ! You know everything ; so what shall I say anything further ? See ! It ought not anyone to practise this extremely dreadful tapasyā, causing troubles to the people within my territory. Thus prohibited by the King Haris’chandra, the Muni became very angry at his heart and went towards his own hermitage. The King, too, went back to his palace. The Muni on his arrival at his hermitage, began to cogitate in his mind “ Why has the King unjustly desisted me from

my tapasyā and also the discussions that took place between him and Vas'ītha. Vis'vāmitra became very angry at his heart and ready to take the vengeance of this. He thought over on many points and created a terrible demon of a dreadful appearance in the form of a boar and sent it to the territory of the King Haris'chandra.

17.28. That terrible boar, of huge body, entered into the kingdom, raising a dreadful sound. The guards became afraid at his terrible noise. Entering into the forest, that boar began to whirl round and round and destroy the Mālatī forest, at another place the Kadamba forest, and at others the Yūthikā forest. At other places he began to dig up the earth by his tusks and root out the Champaka, Ketaki, Mallikā and various other trees. At other places again, he rooted out nice gentle Us'īra, Karavīra, Muchukunda, As'oka, Vakula, Tilaka and other trees and so massacred the nice gardens and forests. The forest guards, then, taking their weapons, rushed forward on that boar. Those that were making garlands and the florists became very distressed and uttered uproars of consternation. That boar, as if an incarnate of Death, though routed out with flights of arrows, could not be terrified ; rather when he began to harass the guards very much, they became very much afraid and being very distressed took the refuge of the King and, trembling, said :—“ O King ! “Protect us. Protect us.” And they cried piteously. Seeing the guards terrified and distressed, the King asked them :—Whom do you fear so much and why you are so distressed ? Speak truly before me. O Guards ! I do not fear the Deva nor the Demons ; so tell me who has created this panic amongst you.” I, no doubt, will send that vicious cheat unto the door of Death by this a row, who has come against me in this world. What sort of enemy is that ? What is his form ? What is his power and where is he residing now ; speak this quickly to me. Be that enemy a Deva or a Dānava, I will slay him immediately by the multitude of arrows.

29.31. The Mālākāras said :—The enemy is not a Deva, nor a Dānava, Yakṣa nor a Kinnara ; it is a boar of a huge body that has entered into the forest. Very powerful, he is uprooting by his teeth all the beautiful flower trees ; in fact, he is ruining all the gardens and forests. O King ! We shot arrows on him, struck him with cudgels and hurled stones at him so much ; yet he did not get a bit afraid ; rather he turned back to kill us.

32.51. Vyāsa said :—“ O King ! Hearing these words, the King's fury knew no bounds and, immediately getting on horseback, he went towards the garden and forest. Then the horsemen, elephant drivers, charioteers and infantry, all followed him. When the King went there,

he saw the terrible boar, of a huge body, whirling round and round and making the peculiar sound in the forest ; and he witnessed also the destroyed condition of the forest and became very angry. He then drew his bow and arrows and fell down on him to take away his life. Seeing the King coming angrily towards him with bow and arrows in his hands, the boar began to sound more terribly and ran forward before him. The King saw the boar coming towards him with his mouth wide opened and began to shower arrows upon him to kill him. The boar immediately made those arrows useless, and very violently and quickly jumped and passed away, over the King. When the boar passed away, the King angrily drew his bow with great care and shot sharpened arrows at him. One moment the boar came in the King's sight ; and at another moment he vanished away ; thus the boar began to flee, uttering all sorts of sounds. The King Haris'chandra then became very angry and drawing his bow pursued him, mounting on a horse, swift like the wind. The soldiers then entered the forest and scattered hither and thither ; the King alone pursued the boar. The sun entered unto the meridian ; and the King came to be alone in a lonely forest. His horse was fatigued, and he, too, was tired of hunger and thirst. The boar went away out of sight. The King also missed his way in that dense jungle and became greatly absorbed with intense cares and anxie ties. He then began to think. "Where shall I now go ? There is none to help me in this dense jungle. Especially I don't know the right path. While he was thus thinking, he saw, all on a sudden, a river with clear water in that lonely forest. He became much delighted to see the flowing river and, alighting from horseback, he drank that water and made the horse also drink it. He became much relieved by drinking ; and though he was much bewildered not to find the right track, he wanted now to go to his own city. At this moment Visvāmitra came up there in an old Brāhmaṇ form ; the King also looking at him bowed down to the Brāhmaṇ garbed Visvāmitra, who then spoke to the King :—“ O King ! Welfare be unto you ! What for have you come here ? “ O King ! What object have you got in view in this lonely forest ? Be calm and quiet and speak everything before me.”

52-58. The King said :—“ O Brāhmaṇ ! One powerful boar of a huge body entered into my garden and spoilt altogether all the gentle flower trees there. To desist that boar, I pursued him with bow in hand and went out of the city. That powerful boar, very swift and, as it, were a magician, has escaped my sight and gone away where I do not know. I pursued him and have come now to this place and I do not know where my soldiers have gone. O Muni ! Now I am deprived of my men,

I am hungry and thirsty. I do not know which is the road to my city ; nor do I know where my soldiers have gone. O Dear Lord ! It is to my great fortune that you have come in this lonely forest. Now I want to return to my home ; kindly shew me the way. I have completed my Rājasūya sacrifice. I always give everyone whatever he wants. This is known to everybody. O Dvija ! If you want money for your sacrifice, then come with me to Ayodhyā and I will give you abundance of wealth. I am Haris'chandra, the famous King of Ayodhyā.

Here ends the Eighteenth Chapter of the Seventh Book on the origin of the quarrel between Haris'chandra and Vis'vāmitra in the Mahāpurānam Sri Mad Devī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XIX.

1-12. Vyāsa said :—“ O King ! Hearing thus the words of the King Haris'chandra, the Maharṣi Kaus'ika smilingly said :—“ O King ! This Tīrath is very sacred ; if one bathes here, one is cleansed of one's sins and virtue springs up. So, O highly fortunate One ! Bathe in this and to peace-offerings (tarpanam) to your fathers.” O King ! This time is very auspicious and highly meritorious ; so take a bath in this sacred Punya Tīrtha and make charities as far as it lies in your power. Śvāyambhuva Manu says :—“ He, who arriving at a tīrtha capable to give high merits (Punya), does not bathe and make charities, deceives himself ; so he is the slayer of his soul, no doubt. So, O King ! Do meritorious acts as best as you can in this excellent tīrtha. Then I will shew you the way and you will go to Ayodhyā. O Kākutstha ! To-day I will be pleased with your gifts and I will accompany you to shew you the way ; this I have decided. Hearing the deceitful words of the Maharṣi, the King took off his upper garments and tying the horse on to a tree, went towards the river to bathe according to due rites. O King ! The accidental combination, that was to have been so (sure to come), so enchanted the King by the Muni's words, that he got himself entirely under the control of the Muni. He duly completed his bath and offered peace-offerings to the Devas and the Pitrīs and then spoke to Vis'vāmitra. “ O Lord ! I am now making gifts to you. O Fortunate One ! Cows, lands, jewels, elephants, horses, chariots or horses, etc., anything that you like I will give you just now. There is nothing that I cannot give. When I performed previously the Rājasūya

sacrifice, I took, then, before all the Munis, this vow. So, O Muni ! You are also present at this principal Tirtha (place of pilgrimage) ; so express what you desire ; I will give you your desired object.

13-15. Vis'vāmitra said :—“ O King ! Your glory is spread far and wide in this world ; especially I have already heard that there is no second man charitable like you. The Muni Vas'īṣṭha has said :—“ The King of the solar dynasty, the Tris'anku's son, Haris'chandra is foremost and first amongst the kings in this world and there is no one so liberal-minded as he is ; such a king there never was nor ever there will be. So, O King ! Now the marriage time of my son has arrived ; so I pray before you to-day, that you give me wealth to celebrate this marriage.

16. The King said :—“ O Brāhmaṇī ! Yes ! Celebrate the marriage ceremony ; I will give you your desired wealth. What more can be said than this that whatever wealth you would want, I will give that abundantly. There is no doubt in this.

17-22. Vyāsa said :—“ O King ! Hearing these words of the King, the Muni Kaus'ika became ready to deceive him and originating the Gāndharbī Māyā, created a beautiful youth and one daughter aged ten years and showing them to the King, said “ The marriage of these two is to be celebrated to-day. “ O King ! To marry the boys and the girls in the household is to earn more merits than the Rājasūya sacrifice. So to-day you will get that desired fruit if you make charities for the marriage of this Brāhmaṇī Youth.” The King was much enchanted by his Māyā; so no sooner he heard those words, he immediately promised :—“ That will be done ; he did not raise any objection whatsoever. Vis'vāmitra then showed the way and the King went to his city. Vis'vāmitra, too, thus deceiving the King, went back to his As'rama. When the King was staying in Agni-s'āla (cook-room), Vis'vāmitra Muni went to him and said :—“ O King ! The marriage rites have been finished ; so to-day give me what I desire in this sacrificial hall.”

23-24. The King said :—“ O Brāhmaṇī ! Speak out what you want ; now I like to get fame. So if there be any anything in the world, that is not to be given by me, if you want, I will give that even to you, no doubt.” The mortal, possessing all wealth, if he do not earn good name and fame capable to give happiness to him in his next world, passes his life in vain

25. Vis'vāmitra said :—“ O King ! Give to this bridegroom while within this sacred sacrificial altar, your entire kingdom with the royal umbrella and Chāmara for fanning the king and elephants, horses, chariots, infantry and all the gems and jewels.

26-33. Vyâsa said :—“O King ! The King Haris'chandra was deluded by his Mâyâ ; so no sooner he heard the Muni's words, he willingly said without the slightest consideration :—“O Muni ! I give as you pray, my this vast dominion to you. The very cruel Vis'vâmitra, then, said :—“O King ! I have accepted your offer ; but O Intelligent One ! Give now the requisite Dakṣinâ to complete your gift. Manu says :—Gift without Dakṣinâ is fruitless ; so to get the fruit of your gift give Dakṣinâ as duly fixed. The King was exceedingly surprised to hear this and said :—“O Lord ! Kindly say what amount of wealth am I to give to you as Dakṣinâ. O Saint ! Say the value of your Dakṣinâ. O Aseetic ! Don't be impatient ; I will give you the Dakṣinâ to that amount, no doubt.” Hearing this, Vis'vâmitra told to the King :—“At present give me two and a half loads of gold as Dakṣinâ. The King Haris'chandra became greatly amazed and promised :—“I will give you that ;” he then anxiously mounted on his horseback and became ready to go quickly. At this time, his soldiers who lost their roads in quest of their king, came to him. They were very glad to see him ; but, seeing him anxious, they began to praise him in great haste.

34 47. Vyâsa said :—“O King ! Hearing their words, the King did not say anything, good or bad ; but thinking on his own doing, entered into the zenana. Oh ! What have I promised to give ? I have made a gift of all that I have ; I am cheated in this matter by the Muni like one robbed by a thief in a wilderness. My whole dominion including my dress I have promised to give to him. Moreover I will have to pay besides two and a half loads of gold. My brain seems to have been completely destroyed. What to do now ? I did not know the cunningness of the Muni. Therefore I am cheated by this deceitful Brâhmaṇi. It is next to impossible to understand the work of Daiva. Oh ! My Fate ! What will happen to me now ? Very much bewildered, the King entered in the interior of the palace. The queen seeing her husband immersed in cares, enquired into the cause, thus :—“O Lord ! Why have you become so absent-minded ? Kindly say what you are thinking now ? O King ! The son has come back from the forest before you completed your Râjasûya sacrifice ; why then are you in grief now ? Kindly speak out the cause of your sorrow. Nowhere is your enemy, strong or weak ; only Varuna was angry with you ; now he is also very satisfied. So there is nothing further for you to do or to think. O King ! Owing to cares, this body gets weaker and weaker, day by day. So nothing is like cares to lead one to death. When his dear wife said so, the King expressed to her somewhat the cause of his

cares, good or bad. But the King was much absorbed with his cares so that he could not eat nor sleep though his bedding was perfectly white and clear. Early in the next morning, when, getting up from his bed, he was doing anxiously his morning duties, Vis'vāmitra came up there. When the sentinel informed the King of the arrival of Vis'vāmitra, he gave order for him to enter. Vis'vāmitra, the Looter of his all and everything, came before him and told the King who repeatedly bowed down to him :—“ O King ! Now leave your kingdom and give me the gold that you promised as Dakṣinā and prove that you are truthful.”

48-63. Haris'chandra said :—“ O Lord ! I have given you this vast dominion of mine ; so my Kingdom has now become yours ; I am leaving this Kingdom and going to somewhere else. O Kaus'ika ! You need not think a bit for this. O Brāhmaṇa ! You have taken my all according to the technical rule ; so now I am unable to give you Dakṣinā. If, in time, wealth comes to me, I will at once give you your Dakṣinā. Saying him thus, the King told his wife S'āivya and his son Rohita “ In this Agnihotra room I say that I have given my vast dominion to the Muni Vis'vāmitra.” Elephants, horses, chariots, gold and jewels all I have given to him along with my kingdom. What more than this that save us three, everything else I have given to him. “ O Maharsi ! Take fully this prosperous dominion ; we are going somewhere else to a forest or a mountain cave. The exceedingly virtuous Haris'chandra spoke thus to his wife and son, and, paying respects to the Muni, went out from his house. Seeing the King going thus away, his wife and son, afflicted with cares, followed him with their sad faces. Seeing thus, all the inhabitants of Ayodhyā cried aloud, and great consternation and uproar arose in the city. O King ! What is this act that you have done ? How has this suffering come to you ! O King ! The great Fate, without any consideration, has certainly deceived you. The Brāhmaṇas, Kṣattriyas, Vais'ya and S'ūdras, all the four Vargas gave vent to their sorrows, when they saw the King going away with his wife and son. The Brāhmaṇins and the other inhabitants of the city, all were afflicted with sorrows and began to abuse the vicious Brāhmaṇa saying that “ He is a cheat, etc.” O King ! Give the gold for Dakṣinā and then go ; or say that you will not be able to give and I will then not take the Dakṣinā. Or if you entertain within yourself any greed, then take back all your Kingdom. O King ! If you think that you have really made this gift, then give what you have promised. The son of Gādhi was saying so, when the King Haris'chandra very humbly bowed down to him with folded palms and said to him.

Here ends the Nineteenth Chapter of the Seventh Book on the taking away of Haris'chandra's Kingdom in the Mahâ Purânam Sri Mad Devî Bhâgavatam of 18,000 verses, by Maharsi Veda Vyâsa.

CHAPTER XX.

1-4. Haris'chandra said :—“O Mani ! I will not take my food until I pay you your Dakṣinâ in gold ; know this to be my resolve ; therefore O One of good vows ! Discard all your anxieties for Dakṣinâ. I am the King of the Solar dynasty ; especially since the time I have completed my Râjasvya Sacrifice, I give to everyman whatever he desires. So, O Lord ! How can it possible that I will not give what I have voluntarily promised myself ? O Best of Dvijas ! I will certainly pay off your debt. I must give you the gold as you desire ; be calm and patient ; but you will have to wait one month ; and on getting the money I will pay it off to you.

5-8. Vis'vâmitra said :—“O King ! Kingdom, treasury and strength are the three sources of income ; but you are now deprived of all these. Whence, now, do you expect to get gold ? O King ! Vain are your hopes to get money ; what am I do now ? You are now wealthless and how can I, out of greed, give you trouble ? O King ! Better say “I will not be able to give you Dakṣinâ,” and I will then quit my strong expectation and go away as I like.” And you, too, can think that you have no gold, so how can you give money and so you can go wherever you like with your wife and son.”

9-20. Vyâsa said :—“O King ! Hearing these words of the Muni, at his time of departure, the King said :—“O Brâhmaṇa ! Be patient and I will certainly give you your Dakṣinâ. O Dvija ! My wife, son and I myself are all healthy ; so selling these, I will give you the money ; there is no doubt in this. O Lord ! Kindly enquire whether there is anyone who can purchase us and I will agree to become the slave with my wife and son. O Muni ! You can sell all of us and the price you get, you can take two and a half loads of gold out of that and be pleased. Thus saying, the King went to Benares where S'ankara was staying with his dear consort Umâ. The King saw the beautiful city, the sight of which makes one's heart dance with more joy and he said that he had become blessed. Then he went to the banks of the Bhâgirathî and bathed

in the Ganges and offered peace-offerings ('Tarpāṇ) to the Devas and the Pitrīs and completing the worship of his Iṣṭa Deva (his own Deity) looked around where he would go. The King entering into the beautiful city of Benares began to think that no human being is protecting this city but Śiva Himself is protecting it. So if he lives there, he would not be living in a city which has been given away by him to Vis'vāmitra. The King, then, distressed much with pain and trouble and being very much bewildered, began to journey on foot with his wife and son and entered into the city and placed his confidence. At this moment he saw the Muni Vis'vāmitra, wanting Dakṣinā and humbly bowed down and spoke with folded palms :—“ O Muni ! My dear wife, my son and I myself are living here ; you can take any of us and have your work done ; or say what other work we will have to do for you.”

21. Vis'vāmitra said :—“ You promised that you would pay Dakṣinā at the end of one month ; and to day that one month is completed ; if you remember, then give me the Dakṣipā.

22. The King said :—“ O Brāhmaṇa ! You are wise and are endowed with the power of tapas (asceticism) ; as yet one month is not complete ; still half a day is remaining ; wait till then ; and no longer.

23-27. Vis'vāmitra said :—“ O King ! Let it be. I will come again and if you do not give me then, I will curse you. Thus saying Vis'vāmitra went away. The King then thought within himself how he would pay him back what he had promised. There is no influential friend of mine in this Benares city who can help me with money ; where then can I get the requisite money. I am a Kṣatriya. Pratigraha (begging or accepting any gift) is forbidden to me and how can I beg or accept any gift ! According to the code of Dharma, the offering of sacrifices (on one's own behalf), studying, and giving are the three duties ordained to a King. And if I die not paying a Brāhmaṇ's Dakṣipā, I will be polluted with the sin of stealing a Brāhmaṇ's property and I will then be born a worm or will become a Preta. So to sell myself (and pay off the debts) is better than this.

28-33. Sūta said :—“ O Rishi ! When the King was thus thinking humbly with his face bent downwards, and in a distracted state of mind, his wife spoke to him with tears in her eyes and in a voice, choked with feelings :—“ O King ! Discard all cares and keep your own Dharma, Truth. He who is divorced from Truth is forsaken like a Preta. O Best of all men ! To keep one's Truth is one's Dharma ; there is no other Dharma superior to it ; so the sages declare. He who

words turn out false, his Agnihotra, study, and gifts and all actions become fruitless. Truth is very much praised in the Dharma Śāstra and his Truth raises up and saves the virtuous souls. Similarly falsehood, no doubt, drags a vicious man to hell. The King Yayāti performed the Horse sacrifice, and the Rājasūyā sacrifice and went to Heavens but once he spoke falsely and so he was dislodged from the Heavens.

34. The King said :—“ O Thou, going like an elephant ! I have my son who will multiply my line ; speak out what Thou wishest to say.

35. The Queen said :—“ O King ! The wives are meant for sons (your having me has been fulfilled as there is your son). So sell me or the money value and give the Dakṣinā to the Brāhmaṇī. Let you not deviate from the Truth.

36-45. Vyāsa spoke :—“ Hearing this, the King fainted. Afterwards regaining consciousness, he wept with a grievous heart. O gentle One ! What you have uttered just now has caused me much pain ; am I such a Sinner as to forget entirely all your conversations and your sweet smiles ! Alas ! O Sweet-smiling One ! You ought not to speak such words. O Fair One ! How have you been able to utter these harsh words not fit to be spoken ! Speaking thus, the King became impatient at the idea of selling his wife and fainted and fell to the ground. Seeing him fainted and lying flat on the ground, the Queen became grievously hurt and spoke with great compassion. O King ! Whose evil have you done that you have fallen into this calamity ? Alas ! He who is accustomed to sleep in a room adorned with carpets is to day like an humble man, sleeping on the ground ! The King who gave crores and crores of golden mohurs to the Brāhmaṇīs, that same King, my husband is lying now on the ground ! Alas ! What a painful thing ! O Fate ! What has this King done to you that You have thrown this Indra and Upendra like King in this dire calamity ! Thus saying, the beautiful queen (of good hips) very much grieved by the sight of her husband's pain fell down unconscious on the ground. Then the boy prince, seeing father and mother both senseless, lying on the ground, became very much troubled, and, becoming hungry, cried “ O Father ! O Father ! I am very hungry ; give me food to eat ; O Mother ! O Mother ! My tongue is being parched ; give me food to eat and the boy began to weep repeatedly.

Here ends the Twentieth Chapter of the Seventh Book on the earnestness of Haris'chandra to pay off the Dakṣinā in the Mahāpurāṇam Sri Mad Devī Bhāgavatam, of 18,000 verses, by Maharsi Veda Vyāsa.

CHAPTER XXI.

1-5. Vyāsa said :—O King ! At this moment, the Muni Vis'vāmitra, endowed with his power of tapas, came up there, very angry as if the God of Death, to ask of his wealth. Seeing him Haris'chandra fallen thus senseless on the ground, Vis'vāmitra, then, began to sprinkle water on his body. O King ! The man who is involved in a debt his troubles increase day by day. So get up and pay your promised Dakṣinā. The King, thus sprinkled with water, cold as snow, regained his consciousness ; but, seeing Vis'vāmitra, he fainted again. At this, the Dvija Vis'vāmitra consoled him and angrily spoke to him thus :—

6-10. O King ! If you want to maintain your steadiness, give, then my Dakṣinā. Look ! It is Truth that makes the Sun shine ; It is the Truth that has stationed this Earth in its position ; what to speak more, even the Svarga is established on Truth ; so the greatest Dharma lies in Truth. If the fruit of the thousand Asvamedhas be held in one pan and Truth be held on the other pan of the balance, then Truth outweighs the thousand horse sacrifices or what need I to speak all about this! O King ! If you fail to give my Dakṣinā before the Sunset, I will, no doubt, curse you. Saying this, Vis'vāmitra went away. The King also became very terrified. The wealthless King was pained by the words of the Muni ; but he was more troubled with the thought how he would pay him and keep to Truth.

11-13. Sūta said :—“ O Ṛṣi ! At this time, a Brāhmaṇī, skilled in the Vedas, with many other Brāhmaṇīs, started out of his house, at that very place. The queen, then seeing the Brāhmaṇī ascetic close by, addressed the King in words reasonable and in accordance with the Dharma, O Lord ! A Brāhmaṇī is considered the father of the other three Varṇas (i. e., Kṣattriyas, Vais'yas, and Sūdras) and a son can certainly take the father's things ; so it is my intention that you beg your wealth from this Brāhmaṇī.

14-18. The King said :—“ O One of thin waist ! To beg suits the Brāhmaṇas ; it is prohibited to the Kṣattriyas ; I being a Kṣattriya do not wish to take anything as gift.” The Brāhmaṇīs are the Gurus of all the Varṇas. So they are always to be respected. It is not proper to beg from a Brāhmaṇī ; especially the Kṣattriyas never ask anything from

the Brâhmaṇas ; it is totally prohibited. Offering oblations, study, gift and the governing of subjects and protecting those that take refuge is the Dharma of the Kṣattriyas but they would never, never, ask any other man " Give, give," and utter these words indicative of humility O Devî ! The words " I am giving you " are impressed within my heart ; so I will earn money from some other source and give that to the Muni.

19-20. The Queen said :—“ O King ! Time keeps some men in one and the same state ; again it throws others into troubles ; Time it is that gives respect to one and again it is Time that gives disrespect to others, Time it is that makes one a donor and it is the same Time that makes another a beggar. Se even the Rishi Vis'vâmitra, learned and endowed with the strength of Tapsa, becoming angry has deprived you of your kingdom and happiness and has thus done quite an irreligious act in the shape of tormenting others. You can now judge in this the wonderful workings of Time.

21-22. The King said :—“ I would rather cut off my tongue into two pieces by a sharp sword than I would quit my Kṣattriya pride ; and I would never be able to utter the words " Give, give." O Fortunate One ! I am a Kṣattriya ; so I never ask anything of anyone. I always say that, by the strength of my arms, I will earn money and pay off my debt.

23-27. The Queen said :—“ O King ! Indra and the other Devas have given me over duly to your hands. So I am your religious (legal) wife ; especially I have got education and I ought to be protected. Therefore O Luminous One ! If you do not like to beg then you can sell me and pay off your Dakshinâ. The King Haris'chandra became grieved very much to hear these words and lamented, saying “ O What a painful thing is this ! What a painful thing is this ! His wife again spoke :—“ O King ! Will we, afterwards, be burnt by the fire of curse from a Brâhmaṇa and thus lowered very much ? So keep my word now.” You are selling me, not because that you are infatuated with desire for gambling nor you are deprived of all knowledge by enjoyments in worldly things nor you are selling me owing to avert the danger of your kingdom. It is that you are selling me to pay off the debt to your Guru. So nothing sinful a fault will be incurred by you. So sell me and keep to Truth and the fruits thereof.

Here ends the Twenty-First Chapter of the Seventh Book on the description of the sorrows of Haris'chandra in the Mahâ Purânam, Sri Mad Devî Bhâgavatam of 18,000 verses by Maharsi Veda Vyâsa.

CHAPTER XXII.

1-6. Vyāsa said :—“O King ! When the Queen Mādhavī requested repeatedly the King, He said :—“O Good Auspicious One ! When you have not met with any scruple to utter clearly these harsh and cruel words, I will do that act now which the most ruthless persons do not dare to do. Saying this, the King went with his wife, very distressed, to the city. Placing her on the public road, the King cried out in a voice choked with feelings and eyes full of tears :—“O Citizens ! Hear you all.” Do any one of you require any maid-servant ? This lady is dearer to me than my life. If any of you be able to offer price of her as I will declare, then let him give it out quickly. The Pundits then said : “ Who are you ? Why are you come here to sell your wife ? ”

7. The King said :—“ Are you asking me of my introduction ? Hear then :—I am a heartless brute and not fit to be called a man ; or I am a Rākṣasa ; nay, I am more than that ; I am prepared to do this sinful act.

8-11. Vyāsa said :—“ O King ! Hearing this, Kaus’ika suddenly assumed the form of an old man and came out and spoke to Haris’chandra :— I am master of boundless wealth ; so I am able to give you the money you want ; I am ready to purchase the maid-servant by giving an equivalent wealth. Better give me the maid-servant. My wife is exceedingly delicate ; she is unable to do all the household work ; so let me have the maid. But say quickly what value am I to pay ? When the Brāhmaṇī spoke this, Haris’chandra felt his heart, as it were, torn asunder ; so he could not for the moment speak anything.

12-15. The Brāhmaṇa said :— Take an equivalent amount of money according to the age, beauty, qualifications and capabilities of your wife and hand her over to me. Hear about the prices of the male and female servants as written in the Dharmā Śāstras :—The price of a female servant clever, good, well-qualified and possessing thirty-two auspicious qualities is one Koṭi gold mohurs ; and the male servant similarly qualified fetches one Arbuda gold mohurs. Haris’chandra became very much pained to hear the Brāhmaṇī speaking thus ; but he could not say anything. The Brāhmaṇī then placed in front of the King the money over a bark, and caught hold of the hair of the Queen and was ready to drag Her.

16-21. The Queen said :—“ O Ârya ! Let me see once the lotus-face of my son ; leave me once. O Brâhmin ! Please see that it will be hard for me again to see this boy. O Son ! Behold ! Your mother is now a slave. So, O Prince, do not touch me. I am not fit now to be touched by you. The boy, then, seeing the mother suddenly snatched away, cried out “O Mother ! O Mother ! and followed her with tears in his eyes. That boy tumbled at every step still he caught hold of the mother's clothing by his hand and began to accompany her. The Brâhmin, seeing this behaviour of the boy, became impatient with anger and began to beat him. Still the boy wept, saying, Mother ! Mother ! and never quitted the hold of his mother. The Queen said :—“ O Lord ! Have mercy on me and purchase this boy also. Though you are purchasing me, yet without this boy I will not be able to do your work. My fate is bad ; therefore this calamity has happened. Shew this favour to me.

22-24. The Brâhmin said :—Take this money and give me the boy too. For the Wise in the Dharma Sâstra fix such to be the prices of a female and a male. The other Pandits make differences in the prices, e. g., one hundred, one thousand, one lakh, one crore and so on, according to the different qualifications. But for the female, who is skilled in all actions modest, of good behaviour, and well qualified and, on whose body the thirty-two auspicious signs are seen, her price is one Koṭi gold mohurs and for a man qualified, one Arbuda gold mohurs.

25-35. Sûta said :—“ O King ! The Brâhmin then gave over the price of the boy as decided, in gold mohurs in front of the King over a bark and then tied both the mother and son. He, then, gladly and without any delay, carried them to his home. At the time of departure, the Queen circumambulated the King and, kneeling down, bowed down to him and, in that state of humility, began to speak :—If ever I have done any charities, if ever I have poured oblations on the Fire, if ever I have satisfied the Brâhmins, then, by that virtue, Haris'chandra will again be my husband. Seeing his wife, dearer than his life, fallen on his feet, the King became very distracted and lamented, crying Alas ! Alas ! The shadow of a tree never leaves the tree ; but you being verily modest and endowed with all qualifications, are now separated from me. Speaking thus reasonably with his wife, the King said to his son :—“ O Child ! Where will you go, leaving me here ? ” Where shall I go now ? and who will stop my miseries ? The King, then, spoke to the Brâhmin :—“ O Brâhmin ! The pain that I experience in the separation from my son, I did not feel on the occasion of quitting my kingdom or on my being exiled in a forest. .

O Auspicious One ! The husband, good natured in this world, nourishes always his wife and keeps her always in comfort and happiness. But I am such a bad husband of yours, as I have left you and made you float in the sea of sorrows, Born in the Ikṣāku family, I inherited the kingdom and its pleasures ; but, Alas ! Your getting such a husband has now been reduced to slavery ! O Devī ! I am merged in this ocean of sorrows and troubles. Who will rescue me, by narrating this story of the Purāṇas ?

36-40. Śūta said :—“ O King ! The Brāhmaṇī, then, began to take away the queen and the boy, whipping them, in the face of the King. Seeing his wife and son being dragged away in that state, the King's pain knew no bounds and he frequently sighed and sighed and bitterly wept aloud. Alas ! My dear wife, whom the Moon, the Sun, Wind or any other body could not see ere this, has become now reduced to slavery to-day ! Oh ! How beautiful and gentle are the fingers of my child ? He has been sold off to-day, being born in the Solar Dynasty ? Alas ! Fie on my foolish understanding ! Oh my Dear ! Oh my child Rohitāśva ! Your this wretched condition is due to my Anārya irrespectable bad maxims ! Oh ! Through the mockery of the Daiva, I have got this distress ! Fie on Me !

41-42 Vyāsa said :—The King was lamenting thus when the Brāhmaṇī disappeared with them, in the very tall trees and walls of palatial buildings. At this time the cruel fiendish Muni, endowed with great power of asceticism came there quickly, accompanied by his disciples.

43. Visvāmitra said :—“ O One of mighty arm ! If you think it your duty to respect Truth, then pay me the Dakṣinā of Rājasūya sacrifice that you promised before.

44. Haris'chandra said :—“ O Rājarshi ! I bow down to Thee. O Sinless One Now take the Dakṣinā of the Rājasūya Sacrifice that I promised to pay you before.

45. Visvāmitra said :—“ O King ! Whence have you collected these gold Mohurs that you are now paying me as my Dakṣinā. How have you earned this ? Say.

46. Haris'chandra said :—“ O Dvija ! O Sinless One ! What use is there in telling this to you. It will increase agony by hearing. O One of good vows !

47. Visvāmitra said :—I won't accept money earned not rightly.

Give what you have acquired by rightful means. Say truly how you have acquired it.

48. Haris'chandra spoke :—“O Brâhmin ! I have sold my wife the Devî Mâdhavî for one Koṭi Gold Mohurs and my son for ten Koṭis of gold Mohurs. So take this eleven Koṭi Gold Mohurs from me.

49. Sûta said :—Seeing the gold collected out of the sale of wife and son very small, and seeing the King overpowered with pain and sorrow, Kaus'ika angrily spoke :—

50.52. O King ! The Dakṣinâ of the Râjasuya Sacrifice cannot be so small ; so collect quickly other money to complete it. O Vilest of Kshattriyas ! If you think this much to be proper for me, see first the enormous power of mine that I possess of my tapasyâ, practised duly, of my pure Brâhmaṇyahood, of my violent power and of my chaste study and then you can pay my Dakṣinâ.

53. Haris'chandra said :—“O Bhagavan ! I have sold just now my wife ; and so wait for some time and I will collect more gold and will pay that to you.

54. Vis'vâmitra said :—“O King The fourth part of the day is now remaining ; I will wait till then. After this you won't expect any other reply from me.

Here ends the Twenty-second Chapter of the Seventh Book on the selling of Haris'chandra's wife in the Mahâpurânam Šrî Mad Devî Bhâgavatam, of 18,000 verses, by Maharshi Veda Vyâsa.

1-5. Vyâsa said :—“O King ! Speaking these harsh and cruel words to the King, the Muni took that money and went away. When Vis'vâmitra went away, the King Haris'chandra became very much perplexed with sorrows and sighed frequently. He then began to say with his face bent downwards. “Suffering from constant pain and troubles, I am now turned into a Preta ; if anybody finds me serviceable, he may purchase me with value in gold as proper ; but he should do this quickly before the sun sets. Dharma, then, assuming the form of a heartless

Chāndāla, came there quickly to test Haris'chandra. The body of that low mean person was of a black colour, his air looking ferocious, his belly elongated, body emitting stench odours, teeth very long, and his face, covered with beards. He had one bamboo in his hand; in his neck, the bones of the dead were hanging and his chest was very distorted.

6. The Chāndāla said :—“ I am in urgent need of a servant ; I will keep you as my slave ; say, then, quickly what is your price ? ”

7. Vyāsa said :—“ O King ! When the cruel, extremely ferocious and heartless Chāndāla said thus :—The King Haris'chandra was surprised to see his appearance and said :—“ Who are you ? ”

8-12. The Chāndāla said :—“ O King ! I am the famous Chāndāla, Pravīra ; you will have to remain always subject to me and to collect the clothes of the dead persons. Hearing his word, the King said “ I want to be purchased by a Brāhmaṇ or a Kṣattriya. See ! The sages say, that the Dharma of good people is excellent ; the Dharma of the persons intermediate is middling ; and the Dharma of the mean is depressing. You belong to the low and mean class. So my Dharma cannot be observed if I remain in your house. The Chāndāla said :—“ O King ! This is the Dharma of yours now mentioned by you ; then why did you mention that anybody can purchase you ; without any previous consideration, you spoke before me. He who speaks with preconsideration attains his desired object ; but, O Sinless One ! You did not consider and you spoke that ordinarily. However, if I take your words that you spoke first to be true, then you are no doubt, purchased by me.

13. Haris'chandra said :—The villain that speaks untruth, goes downright to a terrible hell ; so to become a Chāndāla is far better for me than to use an untrue word.

14-15. Vyāsa said :—“ O King ! When the King was speaking thus, the ascetic Vis'vāmitra arrived there out of anger and impatience ; he rolled his eyes and said :—This Chāndāla is come to give you your desired money ; why, then, are you not giving me the remnant of my Dakṣings ! ”

16. Haris'chandra said :—“ O Kaus'ika ! Nothing is unknown to you. My this body is born for the Solar Line ; how then can I accept this slavery of a Chāndāla ! ”

17-20. Vis'vāmitra said :—If you do not sell yourself to a Chāndāla, be certain that I will just now put you under my curse. Give me immediately

my Dakṣinā, be it whether from a Chāndāla or from a Brāhmaṇa. There is no other purchaser at present than this Chāndāla. But know this as certain that I won't go back until I get my money. O King ! If you do not give me money just now, then when half the Ghāṭikā of the day is remaining, I will burn you up by my fire of anger.

21. Vyāsa said :—“O King ! Hearing these words of Vis’vāmitra, the King became almost dead ; bewildered with fear, then he clasped the feet of the Rishi and said, “Be friendly, please.

22-23. Haris’chandra said : “O Viprarsi ! I am now very humiliated and have become very afflicted and distressed. Especially I am your Bhakta, I am your servant; so be graciously pleased and free me from this painful companion of a Chāndāla. O Muni ! In lieu of my remnant Dakṣinā, I will be your obedient slave ; I will do your work and follow your commands.

24. Vis’vāmitra said :—“O King ! You are then my slave, you will obey always my commands.

25-26. Vyāsa said :—“O King ! When Vis’vāmitra said so, the King, out of joy, thought that he regained his life and said to Kaus’ika. Always I will obey your words ; now order me what work I will have to do.

27-28. Vis’vāmitra, then addressed the Chāndāla and said :—“O Chāndāla ! Come to me and give me the price for this slave. I am now handing this slave over to you ; give me the price and take him. I want money ; I have no need for a servant.

29. Vyāsa said :—“O King ! When Vis’vāmitra spoke thus, the Chāndāla, overflowed with joy, came immediately to the Rishi Vis’vāmitra and said :—

30. O Dvija ! The relief that you have given me by selling this servant, for that I will give you the ten Yoyanas wide land of Prayāga Mandalam, covered over with jewels.

31-36. Vyāsa said :—“O King ! The Chāndāla then gave one thousand gems, one thousand jewels, one thousand pearls and one thousand gold Mohurs and Vis’vāmitra took them. No signs of distraction nor unpleasantness were visible on the face of the King Haris’chandra. Rather he laid hold of his patience and thought within himself. “Vis’vāmitra is now my master ; I will do any work that he puts

me in. At this time, the incorporeal voice, the voice of the fourth dimensional space, sounded from the Heavens :—“ O Fortunate One ! You are freed from the Dakṣinā, the debt before that you promised to give me.” A shower of flowers fell on the head of the King from the Heavens. At this time the powerful Indra and the other hosts of the Devas praised the King, saying :—“ Sādhu ! Sādhu ! Well done, Well-done. The heart of the King was then filled with intense joy and the King then said to Kaus’ika.

37-38. O Intelligent One ! You are a greater benefactor to me than my father, mother and friend as you have freed me in a moment from my debts. So, O mighty armed one ! Your words are beneficial to me. Now order what am I to do.

39. When the King said so, Vis’vāmitra then said :—Go and observe from to-day the words of the Chāndāla. Let good befall on you!” Thus saying, the Maharsi Vis’vāmitra took the money given by the Chāndāla and went away to his own place.

Here ends the Twenty-third Chapter of the Seventh Book on the King Haris’chandra’s acknowledging of the slavery of the Chāndāla in the Mahapurāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharsi Veda Vyāsa.

CHAPTER XXIV.

1. Saunaka said :—“ O Sūta ! Now describe as quickly as you can in detail what the King Haris’chandra did afterwards in the house of the Chāndāla.

2-14. Sūta said :—When Vis’vāmitra went away, the mind of the Chāndāla was filled with joy. He already gave to Vis’vāmitra that amount of jewels; so he tied now the King and, telling him “ Do you now stand on the path of falsehood ? began to beat him with sticks. The King was already very much tired of the bereavements from his dear ones ; now being beaten by the Chāndāla, his senses were lost. In this state the Chāndāla took him to his house and fastened him with a chain. Then the Chāndāla’s troubles were over and he fell asleep. The King lived in the Chāndāla’s house in that state fettered by a chain ; but he did not take any food there. Incessantly he wept for his wife and son and others. “ Alas ! That thin lady, seeing the sad face of

her son is now rememb'ring me with a morose face. She is now perhaps thinking, with a grieved heart, that whenever the King will get the money, he will pay off the promised money to the Brâhmaṇ and then will free us from this yoke of slavery. Alas! When will that day come when will he see me and this crying child and speak with us." When the son will cry, saying "I will go to my father; father! " When will he come and speak with the child? That fawn-eyed gentle woman does not know that I am now placed under a Chândâla. Alas! I am deprived of my kingdom, friends; and I have sold away my wife and son; now I am bound in the chain of slavery of a Chândâla. Alas! So many miseries have fallen on me all one after another. Thus thinking incessantly about his dear consort and son, the King passed his days in the house of that Chândâla. Four days passed; and on the fifth day the Chândâla came there and rebuked the King with very harsh words and freed him from his fastenings and said. "Go to the burial ground and collect the clothings of the dead bodies." There is a wide Śmasân (burial ground) on the southern part of Kâs'i; go and protect that and whatever is due to you, justly take that; do not leave it. Take this Jarjara club and go there quickly. Say to all that you are the messenger of Viravâhu and this staff is his.

15-33. Sûta said:—"O Rîṣis! Thus Haris'chandra became a Chândâla's servant and was engaged in collecting the cloths of the dead persons. Thus ordered by the Chândâla, whose duty was to collect the rags of the dead bodies, the King went to the burial ground. To the south of the city Kâs'i, was situated the dreadful Sinasâna, scattered over with the garlands of the dead, bad odours were emitting on all sides and it was covered all over with smoke. Hundreds of jackals were yelling there and the ground was being reverberated by their yells. Vultures, jackals and dogs were at many places dragging the dead bodies. At other places were scattered heaps of bones; the whole ground was covered with the putrid smell of the dead. At some places it seemed that from within the funeral pyre, the half-burnt dead bodies were laughing wildly with their teeth wide open from their mouths. Thus the dead bodies looked terrible when being placed under fire. Lots of dead bodies were brought there and there was a great tumultuous uproar made by the cries of their friends and relatives. Oh! My son! My friend! My relative! My brother! My child! My dear wife! Oh! My cousin! Oh! My grandfather! Oh! My father! My grandson! My acquaintance! Where hast thou gone leaving me here! Come once and let me have a sight of thee! With such dreadful sounds as these, the burial ground was being echoed. Flesh, marrow, fat all were being burnt in the

fire and a peculiar sound Sōṇ, Sōṇ was being produced there and creating voidness in the minds of the people. The fire was burning with a crackling noise. Thus the Śmās'ana looked very terrible as if the universe was being destroyed at the end of a Kalpa. The King Haris'chandra arrived there; and, with extreme pain, he began to give vent to his sorrows. " My ministers, servants ! Where are you all now ? Where is kingdom that I got by a succession of inheritance ! O my Son ! O my dear wife ! Where are you staying now, at what a long distance, leaving me here out of the Brāhmaṇī's anger. Without Dharma man can never get auspicious fruits. So men should carefully earn Dharma. The King, whose body was covered with dust and dirt, thought thus repeatedly ; and at last, remembering the Chāndāla's words, went out in quest of the dead. Out of this eventful cares and anxieties, his body became lean like a stick ; still he ran, to and fro, and calculated thus :—“ This dead body will fetch for its price one hundred gold mohurs ; out of this, this belongs to the King ; this to me, and this to the Chāndāla. So he thought constantly and his state became awful. His face, arm, belly and feet and the other parts of body were all covered over with ashes and dust ; the King wore a ragged cloth where hundred places were sewn over ; his toes were all besmeared with all sorts of flesh, marrow, fat and other things. He began to satisfy his hunger out of the food that was prepared for all sorts of dead bodies ; and, taking their garlands, he encircled his head with them. Day and night he did not sleep and always he sighed and sighed, crying, Alas ! Alas ! Thus one year passed away, as if it had been three hundred years.

Here ends the Twenty-fourth Chapter of the Seventh Book on the stay of Haris'chandra in the burning ground in the Mabā Purāṇam, Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Mahāśi Veda Vyāsa.

CHAPTER XXV.

1-12. Sūta said :—Here, on the other hand, one day the boy Rohitāśva went out with other boys to play at some place close to Kāś'i. He first played with the his comrades ; he then began to root out and collect, as far as he could, the Darbha (Kus'a) grass, with its ends and which had not deep roots. On being questioned why he was taking the Dharba grass, Rohita told his comrades that his master was a Brāhmaṇī and that he was collecting them for his satisfaction. Saying this,

he began to collect carefully by his hands the sacrificial fuel (Samidha) and other fuel for the burning purposes. He collected the Palasa wood for Homa purpose and making it into a bundle with other articles already collected, took it on his head, but at every step he seemed to be fatigued. Feeling thirsty he went to a pool of water close by and keeping his load on the ground went down to drink water. Drinking water he rested a while and then as he had kept his load on the anthill, he began to take it back on his head, a very poisonous deadly serpent came out suddenly out of that anthill at the order of Vis'vāmitra. The snake immediately bit the boy who instantly fell down and died. His comrades seeing Rohita's dead went to the house of the Brâhmin. With much anxiety the boys went soon out of fear, to his mother and said :—“ O Brâhmin's maid-servant ! Your son went out with us to play outside ; but suddenly a poisonous snake bit him and he is dead. Rohita's mother, hearing these cruel words like thunderlightning at once fell down on the ground like a plantain tree, cut off from its roots. The Brâhmin, then, came and sprinkled water on her face. When she regained her consciousness, the Brâhmin then angrily spoke :—

13-10. O wicked One ! It is very inauspicious to cry at the evening time ; especially the disfavour of the Goddess Lâkshmi (*i. e.*, the poverty comes to the householder, you know this ; why are you then weeping ? Have you not a bit of shame in your heart ? She made no reply at this. Rather very much immersed in grief for her son, she wept in a pitiful voice. Her body was covered with dust, hairs were dishevelled and her face covered all over with tears from eyes. She constantly wept out of sorrow. The Brâhmin, then, became very angry and spoke to the queen :—“ O Villain ! O Wicked ! Fie on you. I have bought you for money ; yet you are hindering my luck. If you had this thought that you would not work under me, why did you take for nothing my money ? Thus repeatedly scolded by the Brâhmin, she pitifully cried and spoke to the Brâhmin in a voice choked with feelings :—“ O Lord ! My son has fallen into the jaws of death, being smitten by a serpent.” O One of good vows ! I will never be able to see him. So kindly permit me to go and see my boy. Saying thus, that lady began again to weep in a pitiful voice. The Brâhmin became very angry and spoke thus :—

20-26. O Cheat ! Your conduct is extremely blamable ; you do not know how one commits a sin. The man who taking his pay from his master spoils his master's work, he goes to the terrible Hell Raurava and is being scorched there. Living in the Hell for a short while, he is born as a cock. Or it is useless for me to give you this instruction of the Dharma Sâstra, for to speak to such to an illiterate, cruel, low, hypocrite

and liar and to one addicted to sinful acts is to sow seed on an usar land and to see it fruitless. Now if you have any fear for the afterlife, come and do the household affairs. Hearing this, she said to the Brāhmaṇ, trembling :—“ O Lord ! Be graciously pleased and shew your mercy on a maid-servant. Only for a moment I will go to see the dead son of mine ; so give me order to go there for a moment. That lady was deeply absorbed with sorrows for her son ; then she put her head on the feet of the Brāhmaṇ and with a pitiful voice cried. The angry Brāhmaṇ with eyes reddened then began to speak.

27-41. What purpose of mine will be served by your son ? Do'nt you know about my anger ? Have you forgotten about my whipping ? So be ready and do my house-hold work without any delay. Hearing his words, the queen held her patience and began to do the household work. She spent half the night time, when she finished shampooing his feet. When this was over, the Brāhmaṇ spoke to her, :—“ You can go now to your son ; but see, finish his burning ceremonies and come back quickly.” See that my morning works do not suffer. Thus getting the permission, the Queen went at that dead of night to look for her son, alone and weeping. Gradually she went out of the precincts of the city of Kāśī and there she saw her son like a poor man's son lying on the ground over leaves and pieces of woods. Seeing her son dead, the humble Queen was very troubled with sorrow like an antelope, straying from its herd and as a cow missing her calf. The Queen Mādhavī then began to lament, in a very pitiful tone, thus :—“ O my Son ! Come once before me ; say why you are angry. Oh ! My child ! You used to come frequently to me, uttering Mā ! Mā ! Then why are you not coming now ? Saying thus, she tumbling went and fell over his son. She, regaining her consciousness, embraced her son and placing her face on the face of the child began to weep pitifully. “ Oh ! My son ! Oh ! My child ! Oh my Kumāra ! Oh ! My Beautiful ! and began to beat her head and her breast with her hands. O King ! Where are you now ? You used to look upon your son dearer than even your life. Your that son is now lying dead on the ground. Come and behold him once. It seems that the son has got back his life. Thus thinking she looked upon his face : but when it looked dead, she fell immediately unconscious. Getting back soon her consciousness, she held his face by her hands and said :—“ O Child ! Rise up from your sleep ; awake ; now is the dreadful night time ; hundreds of jackals are yelling into our ears. Even Pretas, Bhutas, Pis'achas, and Dākinis are roaming in packs and making terrible sounds Hum, Hum. Your comrades returned to their homes just at sunset ; Why are you alone remaining here ?

42.56. Sûta said :—“ The thin-bodied queen, thus saying, began to lament “ Oh my Child ! Oh ! My son, Oh ! Rohitâs’va, O Kumâra, why are you not replying to my words ! Oh my Child ! I am your mother ; do you not recognise me ; look at me once. O Child ! I am deprived of my kingdom and exiled from my country ; my husband has sold even his body and I am myself reduced to slavery. What man is there that can live in this state ! I am living simply by seeing your lotus-face. The astrologer who cast your horoscope at your birth, calculated future events in your life ; but where ? none of them is fructified. They said :—That this child will be a hero, warrior, long-lived, very charitable man, and always ready to do the worship of the Devas, Dvijas and the Gurus. What more than this that the child will be one paramount sovereign and with his sons and grandsons will enjoy his kingdom. This boy will be the master of his senses and will fulfil the desires of his father and mother. Oh my Son ! Now all those predictions have turned out false. O Child ! You have on your palms so many auspicious, signs, discus, fishes, umbrella, Sri Vatsa, Svastika, flags, Kalas’â (earthen jar), Châmara and other signs ; besides these, various other auspicious omens exist on your hands. Are all these become in vain to-day ! O Son ! You are the Lord of this whole dominion ; but where are your that Kingdom now, those ministers, that royal throne, that umbrella, that axe, that vast amount of riches, that Ayodhyâ city, those palatial buildings, those elephants, horses, and chariots ? Where have gone your subjects ! O Child ! Where have you gone now, quitting all these and even me ! O beloved Husband ! See the condition of your son who in his early childhood used to move on all fours (the hands and feet) and get up on your broad chest, anointed with Kunkum, and spoil it with dust ; O King ! Come once and witness the condition of your child who used to press, out of ignorance due to his young age, the Tilak on your forehead, prepared of Mriganâbhi, (musk). Alas ! Flies are now sitting on the lotus face to-day which I used to kiss over, covered with dirt ; the insects are now stinging that. Oh ! This I have got to witness now ! O King ! Come and see once your child is now sleeping on the ground like a poor man’s dead son. O Fate ! What bad act did I commit in my past life, that I have got to suffer so much in this life and I do not get an end of them ! O Child ! O Son ! Oh, my Kumâra ! Oh ! My Beautiful ! Shall I not be able to see you once any more elsewhere ? The Queen Mâdhavî thus lamented very much when the warders of the city, hearing her lamentations awoke and came to her without any delay, greatly astonished. They asked her thus :—

57-77. Who are you? Whose son is this? Where is your husband? Why are you weeping here in this dead of night, without any fear? Though thus questioned, the thin Queen did not reply anything. Being again asked, she remained silent; and in the next moment she was pained with extreme agony and began again to cry. Tears flowed incessantly from her two eyes out of her sorrow. The guards then began to suspect her and were greatly afraid. So much that hairs stood on their ends out of terror. They at once raised their arms and began to talk with each other. When this lady is not giving any sort of reply, she is then certainly not a woman; most probably she will be a Rākṣasī, knowing magic and destroying young children. So she should be killed with great attention. If she be not a Rākṣasī, then why she should stay in this dead of night outside the city? No doubt, this Rākṣasī has brought some one's child to eat here. Thus saying, they, without any delay, tied her hairs closely and some caught hold of her hand and some caught hold of her neck, saying O Rākṣasī! where will you go now? The armed men, then dragged her perforce to the house of the Chāndāla and handed her over to him. All the people said:—“O Chief of the Chāndālas! We have caught to-day outside the city this child-eating Rākṣasī; so you better take her quickly on the slaughter ground and slaughter her. The Chāndāla looked at her body and said. “This Rākṣasī is widely celebrated in this world.” I know her from before; but nobody is able to see her. This Māyāvīnī has devoured many sons of many persons. You all will acquire great merit when she will be slaughtered and your good name will be known to all and will last long. You better now go back to your own homes. The man who kills women, children, cows and Brāhmaṇas, who burns another's house with fire, who destroys the wayfares of others, who steals his Guru's wife, who quarrels with saintly persons, and who drinks wine, if killed, will certainly yield merits to the man who kills him. If such a one be a female or a Brāhmaṇa, no sin will accrue if he or she be slaughtered.

So it is my paramount duty to kill her. Saying this, the Chāndāla tied her closely and drawing her by her hairs, began to beat her with a rope. Then he told to Haris'chandra in terse language:—“O Slave! Kill her; this woman is by her very nature wicked; so do not judge anything in this matter of killing her.” Hearing these harsh words, like the falling of a thunderbolt, the King shuddered. When he came back to his nature, he fearing lest a woman be killed, said to the Chāndāla:—“I am not at all able to carry this order out; so kindly make over this task to some other servant of yours. He will kill her. I will certainly carry out any other order that you would task me to do.” Thus hearing

the King, the Chāndāla said :—Discard your fear and take the sword; this Māyāvīn kills always the children; so to kill her is meritorious; in no way whatsoever ought she to be saved.” The King became very sorry and said :—Women should always be protected with care, never to be killed; the more so as the religious Munis have assigned greater sin in the killing of women. The man who kills consciously or unconsciously females, certainly becomes boiled in the Mahā Raurava hell.

78-79. The Chāndāla said :—“Don’t you say this; take this sharp sword, lustrous like a lightning; where killing one engenders happiness to many, abundance of merits are acquired in doing that. This wicked fellow has eaten many children of this place; so kill her as early as possible and bring peace and happiness to the Kāsi people.

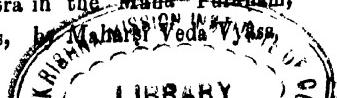
80. The King said :—“O Chief of the Chāndālas! I have taken the difficult vow from my childhood, not to kill any woman. Therefore I cannot exert myself in this matter of killing the woman as you order.

81-82. The Chāndāla said :—“O Wicked Fellow! No work is superior which is not the master’s work. Why then are you cancelling to-day to carry out my order, when you are taking pay from me. The servant that spoils his master’s work, taking his money, is not freed from the hell even if he remains for ten thousand years there.

83-86. The King said :—“O Lord of the Chāndālas! Put me to some other task that is very difficult. I will do that easily. Or if you have an enemy, specify and I will kill him no doubt within an instant. I will give you the whole earth by killing him. Even if Indra comes against you with the other Devas, or Dānavas, or Uragas, or Kinnaras, or Siddhas, or Gandharbas, I will slay him with my sharpened arrows, but I will never be able to kill a woman. The Chāndāla, then, began to tremble with anger at these words and said to the King.

87-89. You are a servant and what you have spoken is not fit for a servant. Working as a slave of a Chāndāla, you are speaking the words of the gods. Therefore, O slave! hear now what I say; no need of exchanging any further words. O Shameless One! If you fear sin a bit why then did you accept the slavery in a Chāndāla’s house. Take this sword and cut off her head. Thus speaking the Chāndāla gave him the axe.

Here ends the Twenty-fifth Chapter of the Seventh Book on the quarrels between Harischandra and Visvāmitra in the *Maha-Purānam*, S'rī Mad Devī Bhāgavatam, of 18,000 verses, by Maharsi Veda Vyāsa.



CHAPTER XXVI.

1-3. Sūta said :—The King Haris'chandra with his face bent low thus said to the Queen :—“O Young One ! I am a great sinner, otherwise why shall I be ready to do this heinous act ! However now sit before me.” If my hand be capable to kill you, then it will cut off your head. Thus saying, the King took the axe and moved forward to cut her. As the King did not recognise her as His Queen, so the Queen did not recognise him as Her husband, the King. So the Queen, being very much strained with sorrow, began to utter with a view to court her death.

4-16. O Chāndâla ! If you like, I say something ; hear my son is dead and is lying close to the outer skirts of the city. Wait till I bring my child before you and do his burning ceremonies. Next you can cut me off by your axe. The King said :—“Very well ; let that be,” and gave her permission to go to her dead son. Then the Queen, emaciated and pale, her body being covered all over with dust arrived at the burning ground and taking her dead son, bitten by a serpent, on her lap cried out loudly “ O Son ! O my Child ! O my young Son ! and referring to her husband said :—“O King ! See, to day, the sad condition of your son, lying on the ground, as his bed. My son went to play with other boys and, bitten by a cruel poisonous serpent, left his life.” Hearing the pitiful cry of that helpless woman, the King Haris'chandra went to the dead and took off the cover of his face. Due to the long exile and the difficulties thereof, the Queen was changed altogether in her outer form, so the King could not recognise her weeping as his wife. On the other hand the King, too, had not the curled hair on his head as before ; it has turned into matted hair and his skin especially has become like the bark of a dried tree ; so the Queen could not make out the King also. The King then noticed all the King-making suspicious signs on the several limbs of that dead boy, poisoned all over and lying on the ground and began to think thus :—The face of the child is very beautiful like the Full Moon, nowhere there is any scar nor anything like this ; the nose is high ; the two cheeks are clean like a mirror and spacious ; the hairs are blue, curling, similar, long and waving, the two eyes are widely expanded like a full blown lotus, the two lips are red like Bimba fruits ; the chest is wide and spacious, the eyes are stretched up to the ears ; the arms are extending up to the knees ; the shoulders are

elevated ; the legs are elongated, yet god-like like a lotus stem ; the appearance is grave, the fingers are fine, yet strong enough to hold the world ; the navel is deep and the region of the shoulders elevated. Certainly this boy was born in a royal family. Alas ! What a pain is this ! The cruel Djath has reduced him to this state !

17-21. Sūta said :—Thus looking carefully that boy in the lap of his mother from his head to foot, the King Haris'chandra got back to his ancient recollections. He recognised the boy to be his and wept aloud repeating the words Oh ! Oh ! The tears flowed from his eyes and he said :—“This is my boy that has been reduced to this state!” Oh! The cruel Fate ! Though the boy is dead, yet the King remained bewildered for a moment. The queen then spoke out of terrible pain :—“ O Child ! What sin is that which has caused this dire calamity, I cannot imagine!”

22-27. O my Husband ! O King ! I am extremely worried of pains and troubles ; leaving me thus, how is it and where you are passing away y^r time in a calm, quiet state ! O Fortune ! It is You that has brought about the loss of the Rājarṣi Haris'chandra's dominion, the separation from his friends and what more, you have caused his wife and son to be sold ! Has he done so much mischief to you ! Hearing her cries, the King's patience gave way and he came to recognise the Devī and the son and exclaimed “ She is my wife and the dead boy is my son. Oh ! What a series of troubles, one coming after another. Being overpowered with extreme trouble and pain, the King fell unconscious on the ground ; the Queen, too, looking at the King's state, fell motionless, and, void of senses, no sooner she recognised him as the King Haris'chandra. Some time after, the King and Queen both got back at the same time their consciousness and, with great sorrow and agony, began to lament.

28-49. The King said :—“O Child! Why my heart does not rend to thousand pieces, seeing to day your gentle face pale and lifeless, that was once beautiful with curls of hairs ! O Rohitā ! When will you come to me saying in a sweet voice “ Father ! Father ! ” When shall I address you affectionately “ Oh my child ! Oh my child ! ” embracing you within my breast ! Whose tawny coloured dust on his knees will spoil my clothes, lap and my body ! O Delightful Son ! I have sold you as if an ordinary thing, though I am your father. As yet my pleasure of having a son is not satisfied. Owing to the mockery of the mean Fate, my unbounded kingdom, friends, and abundance of riches all have vanished away ! Finally I had one son and that too is now in the jaws of death ! Oh ! With what an amount of terrible pain I am being burnt up to-day when I am seeing the lotus-face of my son, smitten by a serpent and

lying dead on the ground ! Thus speaking in a voice choked with feelings and with tears in his eyes, as soon as he was going to take his boy in his lap, he fell senseless on the ground. Seeing the King lying on the ground, Saivyā thus thought :—“ Such is His voice as makes me certain that He is the King Haris'chandra, the best of men and the delighter of the learned men's hearts.” His teeth are like those of the famous Haris'chandra just like to Mukul and his nose is elevated and soft like the Tila flower. “ But if he be Haris'chandra, how is it that he has come to this burning ground !” Thus thinking, while she looked at the King, leaving for the moment the sorrow for his son, joy, pain and surprise attacked her heart simultaneously ; and she, in that state, fell down unconscious on the ground. Then gradually regaining consciousness, she spoke in a pitiful voice :—“ O Fortune ! You have caused to the King who was once like an Immortal, the loss of his kingdom, friends, and even the sale of his wife and son. And now you have transformed him into a Chāndāla ! You are merciless, religionless, void of any justice as to what is just and what is unjust. You are shameless. So fie on you ! O King ! Where are gone to day that royal umbrella, that throne, that Chāmara, and that pair of fans on your both sides ! Oh ! What is this transformation caused by the Vidhātā (the Ordainer of Fate) ! When the high-souled King used to travel, all the kings used to remove as His servants the dust of the roads by their clothings ! Oh ! Is He the same King of Kings, Haris'chandra who is roaming in this unholly burning ground, burdened too much by his load of sufferings ! Oh ! Innumerable human skulls are lying here ; the small earthen pots (brought for the purification of the bodies of the dead) are lying scattered close to each ; the garlands of flowers for the dead, being intertwined with the hairs of the dead, are presenting a grim spectacle ! The ashes, charcoals, half-burnt dead bodies, bones, and marrows all arranged one over another make the place more hideous. The marrows of the dead bodies have come out and are dried up by the sun. At places, vultures, and Śakunis are crying hideously and the crows and other birds, eager to eat flesh, are roving to and fro. All the quarters of the sky are looking blue with the smoke, arising out of the burning of the dead. The Rākṣasas are constantly roaming hither and thither, gladly feasting on the human flesh. Is the King passing his days thus in this place ? Alas ! Oh ! What a painful thing is this ! The daughter of the King, Saivyā, was overpowered with an awful sorrow ; and clasping the neck of the King, began to lament again, in a pitiful voice. O King ! You have spoken that you are a Chāndāla. Is this a dream ? Or a Reality ? O King ! If it be true that you are a slave of the Chāndāla, then say to me ; my mind is being deluded very much ! (i. e., I cannot

indulge this idea). O Knower of Dharma ! You have shewn your great zeal towards Dharma ; and, for that reason, you are displaced from your royal throne ! Now if such help comes out of worshipping the Brâhmaṇas and the Devas, then Dharma cannot stand and, along with it, the truth, simplicity and harmlessness cannot exist.

50-55. Sûta said :—Hearing these words from the thin Saivî, the King took a heavy sigh and then described to her in detail with tears flowing on his neck, how he got the Chândâla state. The fearful Queen became very much pained to hear all this and heaving a deep sigh, described, as it was, how her son died. On hearing this, the King fainted and fell unconscious on the ground. Then regaining gradually his consciousness, he began to kiss, with his tongue, the face of his dead son. Saivî then said in a choked voice :—“Now sever off my head and obey your master's word.” “O King ! You will be saved then as having kept your truth ; and your master's order would be carried out.” Hearing his, the King fainted and fell down senseless. Getting up conscious in a moment, he began to weep bitterly.

56. The King said :—“O Beloved ! How have you uttered such cruel words ? How can I execute that which is hard even to utter !

57-58. Saivî said :—“O Lord ! I have worshipped the Devî Gaurî and other Devas and the Brâhmaṇas ; so, with their mercy, I will get you as my husband in my future birth. Hearing this, the King again fell down instantly on the ground ; getting up immediately, he was overpowered with sorrow and began to kiss the face of the dead son.

59-71. The King said :—“O Dear ! I won't be able to suffer any longer for a long time. But, O thin-bodied One ! See, I am so very unfortunate that I have no command even over my heart.” If I enter into the fire without the permission of the Chândâla, then I will have to become again the slave of a Chândâla in my future birth. Think it over. After that I will have to go to the hell and be tormented there. But this too I find beneficial to me. Rather I will go to the hell Mahâ Raurava and there suffer for a long time the torments of the hell, yet I do not like to live a little longer when my boy, the continuer of my family, has left his life out of the queer fancies of the Great Time and I be merged in the sorrows for my son.” My body is now at the command of the Chândâla. How can I in this state quit my life without his permission.

I leave my body, I will be indebted to him and I will have to suffer hell. Let this be so ; still I will leave off my body, the receptacle all these pains and troubles. Nowhere, in the Triloki, is any pain like

that felt in the demise of a son, not in crossing the Vaitarāṇī nor in the Asipatravanam ! So I will now throw myself on the burning fire along with the dead body of my son. So, O Thin-bodied One ! You should now excuse me, *i. e.*, do not prevent me.) O Sweet-smiling One ! I now permit you to go back to the house of the Brāhmaṇī. If ever I have given in charity riches, offered oblation to the fire, and given satisfaction to my superiors then, in the other world, I will get you and my son. But there is no such chance now in this world. O Sweet-smiling One ! If ever I had given you offence while conversing or making jokes with you, now at the time of my parting, excuse them all. O Auspicious One ! Never despise the Brāhmaṇī out of your pride as a Queen. Look on your master as a Deva and try all your best to satisfy him.

72-73. The Queen said :—“ O Rājarsi ! I will also throw myself on the burning fire. O Deva ! I will not be able to carry on this burden, so I will accompany You. It is better for me to accompany you ; so there will not be otherwise. O Giver of Honour ! I will enjoy with You heaven or suffer with You in the hell. Hearing this, the King said :—“ O Chaste One ! Do as you please.”

Here ends the Twenty-sixth Chapter of the Seventh Book on the narration of the sorrows of Haris'chandra in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXVII.

Sūta said :—The King Haris'chandra then prepared the funeral pile, and placed his son on it. Next he and his wife with folded palms merged themselves in the meditation of the Parames'vari, the Lady of the Universe. That Hundred-eyed is reigning within these five Kōgas (or sheaths) Annamaya, etc. She resides in the sacral plexus of the nature of Brāhmaṇī, of the Puruṣa composed of Anna and Rasa. And She is the Ocean of Mercy. Wearing the red robe, She is ever ready with various weapons in Her hands for the preservation of the Universe. When the King was engaged thus in meditating on Her, Indra and all the Devas with Dharma in their front came to the King Haris'chandra with no delay. They all coming up said to the King :—“ O King ! Hear, I am the Grand Sire and here are present Dharma Himself, the Bhagavān Viṣṇu, the Sādhyas, Vis'vedevas, Maruts, the Lokapālas, the Chāraṇas, the Nāgas, the Gandharbas, Siddhas, Rudras,

the twin As'vins, and all the other Devas and Vis'vāmitra himself. Vis'vāmitra, who going over the three worlds wishes to make friendship according to the law ordained by Dharma, is now himself desirous to grant you your desired objects.

8. Dharma said :—“ O King ! Do not risk such an hazardous undertaking. I am Dharma ; I am satisfied with your patience and forbearance, control of your senses, and the other Sāttvic qualities and have therefore come to you.

9-10. Indra said :—“ O Haris'chandra ! I have also come to you. So your good fortune knows no bounds, to-day. You with your wife and son have conquered the Eternal World. O King ! What is hardly attainable by any human being, you have conquered that, by dint of your own merits. So Get up to the Heavens (vibrations of the Fourth-dimensional Space) with your wife and son.

11-16. Sūta said :—Indra then sprinkled over the dead son on the funeral piles, the nectar, destroying the fatal effect produced by unnatural death. At that time big showers of flowers were thrown on him and Dundubhis were sounded. In the meanwhile, the prince got up from the funeral pile. He got back his former beautiful body and he looked peaceful, healthy, and greatly satisfied. Haris'chandra embraced his son instantly in his bosom ; the King and Queen also both regained their former beautiful appearance at that time and were decked with clothes and garlands. Their hearts were then deeply filled with great joy at their getting back their desired object and their health. Indra then said to the King :—“ O Highly Fortunate One ! Now ascend to the Heavens with your son and wife, by dint of your meritorious deeds and get the holy happy ends of your endeavours.

17. Haris'chandra said :—“ O King of the Devas ! The Chāndāla is my master ; so until I get freedom from his bondage, I cannot go to the Heavens without his permission.

18. Dharma said :—I am myself that Chāndāla and had assumed that form and shewed you the city of the Chāndālas. Knowing that you will suffer.

19. What more than this, that I myself am that very Chāndāla, I am that very Brāhmaṇ and I am that very poisonous serpent who had smitten your boy. [Note.—This is all the one and the same the Fourth Dimensional Space.] Indra said :— Haris'chandra ! Now get up, by virtue of your own meritorious deeds to that place which is highly covetted by all the human beings that exist on earth.

20-24. Haris'chandra said :—“ O King of the Devas ! I bow down to you. Kindly consider what I say now.” All the inhabitants of the city Kos'ala are in mourning, due to their being separated from me. How then, can I go to the Heavens leaving my sorrow-stricken subjects here. To abandon the Bhaktas, the devotees, is to incur the great sin due to the murder of a Brāhmaṇī, the killing of a woman, the drinking of liquors and the killing of a cow. O Indra ! It is highly inadvisable to abandon a Bhakta who is always in service. How can one be happy when one abandons such devotees. So I will not go to the Heavens without them. You better go back to the Heavens. O Lord of the Devas ! If my subjects can go with me, I am ready to go with them to the Heavens or to the Hell.

25. Indra said :—“ O King ! Some of them are more sinful, some are more meritorious ; different grades of people exist there. So, O King ! How can you desire all to go simultaneously to the Heavens.

26-29. Haris'chandra said :—“ O Indra ! It is through the power of the citizens that the Kings enjoy their kingdoms, perform great many sacrifices, and do many engineering works (in excavating tanks, etc.) There is no doubt in this. So I, too, have done religious acts and sacrifices through my citizen's help. They gave me all the articles necessary for kings. So how can I now quit them so that I may get the Heavens. O Lord of the Devas ! If my subjects have no such Puṇyams as to enable them to go up to the Heavens, then let the Puṇyams done by me in giving away charities, in the performance of sacrifices, and other meritorious works be divided amongst them equally. If I myself enjoy Svarga for a very long time ; but, if by your favour, I can enjoy with them even one day's residence in Svarga for my merits, that is also superior to me.

30-33. Sūta said :—“ Let that be ;” saying thus Indra, the Lord of the three worlds, Vis'vāmitra, and Dharmā who were very pleased went immediately to Ayodhyā from Kāśī by their yogic power. In an instant they reached Ayodhyā, filled with the Brāhmaṇas, Kṣattriyas, Vais'yas, and Sūdras ; and Indra exclaimed to them all : “ Let all the citizens come before Haris'chandra, without any delay. To-day they all will go to the Heavens by virtue of the Puṇyams of Haris'chandra. Thus saying, they took all the men to Haris'chandra. Then that religious King told his subjects, “ let you all now ascend with me to the Heavens.”

34-40. Sūta said :—Hearing these words of Indra and their King, they all became very glad. Then those who were engaged in their worldly desires, they handed over the charge of their worldly concerns to their own

sons, gladly became ready to go up to the Heavens. The high-minded King Haris'chandra then installed his son Rohitās'va on the royal throne and permitted him to go to the beautiful city Ayodhyā, filled with jolly and healthy inhabitants. Next addressing his son and friends, he took leave of them. Thus, by virtue of his own good deeds, the King Haris'chandra attained great celebrity. He then got up and took his seat in the aerial car that has no equal and that goes at will. It was beautifully adorned, very rare even to the Devas and decked with bells emitting jingling Kinkini sounds. The high-souled Śukrāchārya, versed in the Śastras and the Guru of the Daityas, seeing Haris'chandra in the Vimāna, spoke thus :—

41. Oh ! What is the glorious result of forbearance (Titikṣā)! What is the great fruit of charity ! Oh ! Due to whose influence, the King Haris'chandra to-day has attained the same region with Mahendra !

42 43. Sūta said :—" Thus I have described to you all the doings of Haris'chandra. Any man, oppressed with sorrows and troubles, no doubt, attains constant happiness, if he hears it. What more than this, those who want Svarga get Svarga, those who want son get sons, those who want wife get wife, and those who want kingdoms get their kingdoms by hearing this incident.

Here ends the twenty-seventh Chapter of the Seventh Book on the going of Haris'chandra to the Heavens—in the Mahāpurāṇam Śri Mad Devī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXVIII.

1.3. Janamejaya said :—" O Rishi ! Wonderful is the story of the religious Rājṛṣi Haris'chandra that you have described, the great Bhakta of Śatākṣi Devī! Why is that auspicious Śivā, the wife of Śiva, called Śatākṣi ? Explain to me, the cause of it, O Muni ! And thus make my birth full of use and success. Who is there amongst the clear-minded that gets fully satisfied, when he hears the good deeds of the Devī ? Each sentence, describing the good deeds of the Devī, gives the undecaying fruits of Aśvamedha Sacrifice.

4.45. Vyāsa said :—" O King. Hear ; I am describing the story of Śatākṣi Devī. You are the great devotee of the Devī; so I have nothing that I cannot say to you. In olden times, there was a great

Dānava named Durgama : he was very cruel. He, the son of Ruru, was born in the family of Hiranyaṅkṣa. [Once he thought within himself thus :—“The Munis offer oblations by Mantras as ordained in the Vedas. And the Devas, eating the clarified butter (ghee) of these oblations, get nurtured and strengthened.] The Vedas is the strength of the Devas ; if the Vedas be destroyed, the Devas also would be destroyed. Thus it is advisable to destroy the Vedas. (There is no other easy way.) Thus thinking, he went to the Himālayās to perform tapasyā. He began to meditate Brahmā in the space of his heart, and, taking air only, passed away his time. [Mark here that all the Devas reside in space, a magnitude of the Fourth Dimension.] He practised hard tapasyā for one thousand years and the Devas and the Asuras and all the Lokas were agitated by the power of his Tejas (fiery lustre). Then the Bhagavān, the four-faced Brahmā, became pleased with him and mounting on his carrier, the Swan came up there to grant him the boon. Brahmā told clearly the Demon, sitting in Samādhi with his eyes closed, “Let all be well with you ; now ask what you desire ?” Satisfied with your tapasyā, I have come to grant you the boon. Hearing thus, the Demon got up from his Samādhi and worshipping Him duly, said :—“O Lord of the Devas ! Give me all the Vedas. O Mahesvara ! Let all the Vedic Mantrams, that are found in the three worlds, with the Brāhmaṇas and the Devas, come to me and give me such strength as would enable me to conquer the Devas. Hearing this, the God Brahmā, the author of the four Vedas, replied “Let it be as you wish.” and went away. From that time, the Brāhmaṇas forgot all about the Vedas. So bathing, Sandhyā, daily Homas, Śrāddha, sacrifice, and Japam and other rites and performances, all became extinct. Then a cry of universal distress arose on the surface of this wide earth ; the Brāhmaṇins began to say to each other :—“ How has this happened ! How has this come to pass !” Now what are we to do? Where the Vedas have disappeared. Thus when great calamities befell on the earth, the Devas became gradually weaker and weaker, not getting their share of the sacrificial Havis. At this time, that Demon invested the city of Amarāvatī. And the Devas, not being able to fight with the Asura, of a thunder-like body fled to various directions. They took refuge in the caves of the mountain Sumeru and the inaccessible passes of the mountain and began to meditate on the Highest Force, the Great Goddess. O King ! When oblations of clarified butter are offered to the Fire, those get transferred to the Sun (Sūryaloka) and get transformed as rains. So when the Homa ceremonies disappeared, there was the scarcity of rain. The earth became quite dry and not a drop of water was found anywhere. The wells, tanks, pools, rivers all were dried up. And this state of “no rains” lasted one hundred years. Countless people, hundreds and thou-

sands of cows, buffaloes and other beasts went to the jaws of death. The dead bodies of persons remained in heaps in every house ; persons would not be found to perform their burning ceremonies. When such calamities were seen, the calm and quiet body of the Brâhmaṇas, in their earnestness to worship the Supreme Goddess, went to the Himâlayâs. They with their whole heart and without taking any food began to worship the Devî daily with their Samâdhi, meditation and worship. O Mahes'âni ! Shew mercy on us. O Mother ! It's not praiseworthy to Thee to manifest Thy such anger on us, the low persons and guilty of all sins. So, O Deves'i ! Forgive us. If Thou art angry on us for our faults, even then we may be excused, for Thou art the Internal Ruler within us all and we do whatever Thou impellest us to do. (The other Devas become pleased and give fruits when they are worshipped by Japam, and other Homa ceremonies ; but that is not even possible due to the disappearance of the Vedic Mantrams from amongst us. But You are kind as mothers are towards their children whenever they remember.) So without Thee, there is no other rescue for these people. O Mahes'arî ! Whatever Thou willest, Thou canst do that ; so what art Thou seeing again and again ? O Mahes'arî ! How can we live without Water, what is called the Life. Now rescue us from this great difficulty. O Mother of the Worlds ! O Mahesvarî ! Be pleased. Oh the Ruler of the endless crores of Brahmândas ! Obeisance to Thee ! We bow down to Thee, the Unchangeable, of the nature of Intelligence. We again and again make obeisance to Thee, the Lady of the Universe and realisable by the Vedânta words (not this, not this). All the sayings of the Vedânta declare Thee, by negating (not this, not this) other transient objects as the Cause of all this Universe. We with all our hearts bow down to the Devi. When the body of the Brâhmaṇas thus praised and chanted the hymns of Mahes'arî, She created innumerable eyes within Her body and became visible. Her colour was dark-blue (colour of the fourth dimension, space) like heaps of collyrium (eye-paint) ; eyes like the blue lotuses and expanded ; breasts hard, regularly elevated round and so fleshy that they touched each other ; four handed ; with the upper-left-hand holding a great bow and on the lower hand, carrying vegetables, fruits, flower and roots with abundance of juice, destroying hunger, thirst and fever. She was the Essence of all Beauty, lovely, luminous like the thousand Suns, and the ocean of mercy. That Upholder of the Universe, showed Her form and began to shed waters from Her eyes. For nine nights continuously, the heavy rains poured down out of the waters flowing from Her eyes. Seeing the misery of all the people, out of

pity, She showered incessantly tears from Her eyes ; and all the people and medicines were satisfied. What more than this, out of those tears, the rivers began to flow. The Devas that remained hidden in the mountain caves, now came out. Then the Brāhmaṇins, united with the Devas, began to praise and sing hymns to the Devī. Thou art known by the Vedānta Mahāvākyas. We bow down to Thee. Thou ordainest everything to all the worlds by Thy Māyā ; so again and again we bow down to Thee. Our Obeisance to Thee ! Who art a Kalpa tree to the Bhaktas yielding all their desires ! Thou assumest the body for the Bhaktas ! Thou art always satisfied ; without any equal ; the Lord of the Universe ! We bow down to Thee. As Thou, O Devī ! hast innumerable eyes only for our welfare and peace, therefore Thou wilt be called henceforth by the name "Śatāksī." O Mother ! We are very much hungry ; so we have no power to chant hymns to Thee ; therefore, O Mahes'ārī ? Shew mercy on us and deliver to us our Vedas.

46-68. Vyāsa said :—“O King ! Hearing these words of the Devas and the Brāhmaṇins, the Auspicious One gave them the vegetables, delicious fruits and roots to them that were on Her Hand, for their eating. After She was prayed, She gave to men sufficient quantity of various articles of juicy food and to the beasts, grass, etc., until new crops came out. O King, from that day She became famous by the name of Śākambharī (because She nourished all by vegetables, etc.) Great tumult arose and the Demon Durgama heard all from the emissaries and started out to fight with his weapons and army. He took one thousand Akṣauhiṇī armies with him (one Akṣauhiṇī army equals large army consisting of 21,870 chariots, as many elephants, 65,610 horses, and 109,350 foot) and, shooting arrows, he came quickly before the Devī and invested Her and the Deva army and the Brāhmaṇins. At this, a great tumultuous uproar arose and the Devas and the Brāhmaṇins united exclaimed :—“O Devī ! Save us ; save us.” The Auspicious Devī, then, for the safety of the Devas and the Dvijas created round them a luminous circle and She Herself remained outside. The terrible fight, then, ensued between the Devī and the Dānavas. The Sun was covered with their incessant hurling of arrows ; and the shooters could not shoot accurately on account of the darkness that then prevailed. Then by the collision of the arrows of both the parties, the arrows caught fire and the battlefield again became filled with light. The quarters on all sides resounded with harsh bow sounds and nothing could be heard. At this moment, came, out of the body of the Devī, the principal Śaktis (forces incarnate) Kālikā, Tāriṇī, Śodasī, Tripurā, Bhairabī, Kamalā, Bagalā, Mātangī, Tripurā Sundarī, Kāmākṣī, Tulajā Devī, Jambhīnī, Mohinī, Chchinnamāstikā,

and ten thousand armed Guhya Kâlis and others. Thirty-two Saktis, sixty-four Saktis, and then innumerable Saktis, all armed, came out of the Devî successively. When the Saktis destroyed one hundred Akṣauhiṇî forces, Mridangas, conch-shells, Lutes and other musical instruments were sounded in the battle-field. At this time, the enemy of the Devas, Durgama, came in front and first fought with the Saktis. The fight grew to such a terrible extent that, within ten days, all the Akṣauhiṇî troops were destroyed. So much so as the blood of the dead soldiers began to flow in torrents like rivers. When the fatal eleventh day arrived the Dânava, wearing red clothes on his waist, red garlands on his neck and anointing his body all over with red sandal paste, celebrated a very grand festivity and mounted on his chariot and went out to fight. With the strenuous effort, he defeated all the Saktis and placed his chariot before the Devî. Then a terrible fight ensued for two Praharas (six hours). The hearts of all shivered with horror. At this time, the Devî shot fifteen very awful arrows at the Dânava. His four horses (Vâhanas) were pierced by Her four arrows; the charioteer was pierced by one arrow; his two eyes were pierced by two arrows: his arms by two arrows, his flag by one arrow and his heart was pierced by five arrows. He then left his body before the Devî, vomiting blood. The vital spirit, the luminous counterpart, emitting from his body, merged in the space-like body of the Devî. The three worlds, then, assumed a peaceful appearance when that greatly powerful Dânava was killed. Then Hari, Hara, Brahmâ and the other Devas began to praise and chant hymns to the World Mother with great devotion and in voices, choked with feelings.

69-73. The Devas said :—“O Auspicious One ! Thou art the only Cause of this Illusion of this world, presenting an unreal appearance (while Brahma is the Only Reality). So Thou art the Lady of all the beings (otherwise why it would be that Thou hast nourished all the beings with vegetables, etc). So, Obeisance to Thee, the Sakambhari ! Hundred-eyed ! O Auspicious One ! Thou art sung in all the Upaniṣadas ! The Destroyer of the Durgama Asura ! We bow down to Thee, the Lord of Mâyâ, the Dweller in the five sheaths Anna, Rasa, etc. We meditate upon Thee, the Lady of the universe, as demonstrated by Praṇava Aum, whom the chief Munis meditate with their Nirvikalpa hearts (hearts free from any Vikalpa, doubts or ignorance). Thou art the Mother of the endless crores of universes ! Thou assumest the Divine Bodies at times for our welfare ! Thou art the Mother of Brahmâ, Viṣṇu and others ; we bow down to Thee with all our heart.

Thou art the Mother of all ; so, out of mercy, Thou hast shed tears from the hundred eyes, to remove the miseries of the low humble persons. Thou art the Ruler of all !

74-80. Vyâsa said :—“ O King ! Thus when Brâhma, Višnu, Hara and the other Devas praised and chanted various hymns to the Devî and worshipped Her with various excellent articles, She became instantly pleased. Then the Devî, graciously pleased, handed over the Vedas to the Brâhmaṇas. At last, She, the Cuckoo-voiced, made a special address to them. “ These Vedas are the excellent parts of My body. So preserve these with your greatest care. The more so, when you all have seen with your own eyes what a great calamity befell on you when these Vedas went away out of your hands ! You should all worship and serve Me (the Controller of the Space) always ; there is no other thing higher than this that I can advise you for your welfare. Read always these My excellent/glorious deeds. I will be pleased thereby and will destroy all your bad calamities and misfortunes. My name is Durgâ, because I have killed this demon Durgama ; so he, who will take My name Durgâ and Satâkshi, he will be able to unveil my Mâyâ and walk freely. No use in telling more than this, that I tell you now, O Devas, the Essence of all essences :—“ Both the Suras and the Asuras would always serve Me and Me, alone.”

81-93. Vyâsa said :—“ O King ! Thus giving pleasures to the Devas by these words, the Devî of the nature of Existence, Intelligence and Bliss disappear before them. O King ! This Grand Mystery I have described to you in detail ; but this is the source of good to all ; so keep it secret with every care. The person that hears daily with great devotion this Chapter, gets all that he wants and at last gets the worship in the Devî Loka.

Here ends the Twenty-eighth Chapter of the Seventh Book on the glory of the Satâkshi Devî in the Mahâpurânam Srî Mad Devî Bhâgavatam, of 18,000 verses, by Maharshi Veda Vyâsa.

CHAPTER XXIX.

1-19. Vyâsa said :—“ O King ! Thus I have described the glory of the Devî. Now I will narrate, as far as I can, the excellent lives of the kings of the Solar and the Lunar dynasties respectively. They

all attained their excellent glories, simply because they were favoured by the Grace of the Highest Sakti ; they were all the great devotees of the Supreme Deity. All their prowess, bravery, prosperity and all their glory, know that those all were derived from the mere parts of the Parâ Sakti. O King ! Those Kings and others as well were able to cut off the Tree of this World by the Axe of their Knowledge, simply because they were the devotees of the Parâ Sakti. So with all the care possible, the Lady of the Universe is to be worshipped and served. Men should avoid worshipping any other gods, as people avoid the husk to get the grain inside. O King ! By churning the ocean of the Velas, I have got the jewel as the lotus-feet of the Parâ Sakti ; and I think that I have discharged all my duties and think myself satisfied and successful. Brahmâ, Viṣṇu, Rudra, and Is'vara are the four feet and Sadâ Śiva is the plank overhead ; thus these five form the seat on which the Devî is seated. There is no other deity superior to Her. To shew this (to the ordinary ignorant people) the Mahâ Devî has taken this seat composed of the five Brahmâ, Viṣṇu, Rudra, Is'vara and Sadâ Śiva. Superior to these five, what is stated in the Vedas as Vyâktam and in which all this Universe is sown, as it were, crosswise and lengthwise, lying in and through, that is Bhuvânâvari, the Goddess of the Universe,

[*Note*.—Brahmâ, Viṣṇu, Rudra, Is'vara and Sadâ Śiva are the Regents or the presiding Deities of earth, water, fire, air and Akâs'a]. No man can be free unless he until the Goddess. When men will be able to encircle the Akâs'a, of the fourth dimension, as if it were an antelope skin, then they will be able to root out the miseries of the world, without knowing the nature of the Devî (*i. e.*, impossible). Thus the Śvetâśvataraopaniṣada says :—“Those that were engaged in meditation, Dhyâna Yoga, they saw the Devî covered by the Guṇas Sattva, Rajas and Tamas and the forces incarnate respectively of the several Devas.” So to make the human birth a success, first avoid all companies, be it out of shame, or fear, or devotion, or out of love ; then bring the mind and keep it steady in your heart and then be devoted to Her and consider Her as the Supreme. This is the Vedânta Dindima (the declaration of the Vedânta). Whoever takes the name of the Devî, either in sleeping, going or resting or in any other condition, he is certainly freed from the bondage of the world, no doubt. O King ! So worship the Mâhesâvari with all the care that you can. Go on step by step ; first worship Her Virat Rûpa (cosmic form) ; then Sûkṣma Rûpa (subtle form) and then her Antaryâmi Rûpa (inner form, ruling within). Thus when your heart is purified, worship the Parâ Sakti, of the nature of Brâhma, beyond this Mâyâ, this Prapancha Ullasa, of the nature of Existence,

Intelligence and Bliss. When the Chitta (heart) melts in Para Śakti, then comes the real Ārādhanā (the real worship). So dilute your heart in Her. O King ! Thus I have described to you the sanctifying deeds of the extremely devoted kings of the Para Śakti, who were noble minded and religious. One who will hear this will acquire fame, dharma, intelligence, good end, and merits that have no equal. Now what else do you like to hear ?

20-22. Janamejaya said :—“O Bhagavan ! In olden times, the World-mother Para Śakti handed over Gaurī to Hara, Lakṣmī to Hari, and Sarasvatī to Brahmā, born of the lotus from the navel of Hari. Now I hear that Gaurī is the daughter of Himālayā as well of Dakṣa ; and Mahā Lakṣmī is the daughter of the Kṣirode ocean (ocean of milk). They were all originated from the Prime Devī ; how, then, Gaurī and Lakṣmī came to be the daughters of others ? O great Muni ! This is next to impossible ; so my doubt arises. O Bhagavan ! You are quite competent to cut off all my doubts ; so by your axe of knowledge, cut off my present doubt.

23-44. Veda Vyāsa said :—O King ! Hear. I am telling you this wonderful secret. You are greatly devoted to the Devī ; so nothing there can be that I cannot disclose to you. Since the time the Great Mother gave over to Hara, Hari and Brahmā, Gaurī, Lakṣmī and Sarasvatī, respectively, these three Devas, Hara, etc. were performing their tasks, preserving, etc. O King ! Once on a time, certain Dānavas, named Halāhalas were born. In time, they became very powerful and in a short time conquered the three worlds. What more than this, that they being elated with the boon granted to them by Brahmā, took their forces and invested the Mount Kailās'a and the Vaikuṇṭha regions!

Seeing this, Mahā Deva and Viṣṇu both made preparations for war. A terrible fight ensued between both the parties. For sixty thousand years the battle lasted incessantly but the result was stalemate. Gradually there was a great cry of consternation in the two parties. When Śiva and Viṣṇu with great effort destroyed the Dānavas. O King ! Śiva and Viṣṇu then returned to their own houses and began to brag of their powers before their own Śaktis Gaurī and Lakṣmī ; whereas the Demons were killed on account of the Śaktis of Gaurī and Lakṣmī. Seeing them boast, Gaurī and Lakṣmī laughed not sincerely whereon the two gods were very much angry. They under the magic spell of the Prime Mayā insulted them and even used offensive languages. Gaurī and Lakṣmī quitted them and disappeared. A great uproar then arose in the worlds.

Both Hari and Hara became lustreless due to their insulting the two Saktis. They become powerless and unconscious and turned out mad. Seeing this Brahmā became very anxious. Hari and Hara are the two chief Deities ; how then these two have become unable to perform the actions of the world ! What is the cause ? Why this calamity has sprung up out of season ? Will there be a Pralaya (a general dissolution) of the world out of some offence, when no actions are being done ! I know nothing about this. So how can I find a remedy ! Being thus very distressed, he began to meditate with his eyes closed in the fourth dimensional space in the heart. O King ! The Lotus born Brahmā then found out by his meditation that this calamity was brought about by the great wrath of the Parā Śakti. He then tried to find out the remedy until Hari and Hara did not regain their former natural position. Brahmā began by his own Sakti to carry on the functions of them both, viz., that of preservation and destruction for some time. The religious-minded Prajāpati quickly called his son Manu and Sanaka, etc., the Rishis, for bringing peace on the two great Gods ! When they came to him, the great ascetic four-faced Brahmā told them :—“ I am now busy with many more works ; so I am unable to carry on my tapasyā ? ” By the wrath of the Highest Force, Hari and Hara have become somewhat distracted ; so for the satisfaction of the Parā Sakti I am performing the three functions, i. e., those of Creation, Preservation and Destruction. So you both practise this hard tapasyā with the greatest devotion and bring about Her satisfaction. O my sons ! Do such as Hari and Hara gain their former states and then be united with their own Saktis respectively. Your fame will increase thereby, no doubt. Rather that family where the two Saktis will take their birth, will purify the whole world and that man himself will be crowned with success.

45. Vyāsa said :—“ O King ! The pure-hearted Dakṣa and other mind-born sons of Brahmā, hearing the words of the Grandsire, expressed their desire to worship the Parā Śakti and went to the forest.

Here ends the Twenty-ninth Chapter of the Seventh Book on the birth of the Bhagavatī in the house of Dakṣa in the Māhāparinirvāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharshi Veda Vyāsa.

CHAPTER XXX.

112. Vyāsa said :—“ O King ! They went to the forest and fixed their seats on the slope of the Himālayān mountain and engaged them-

selves in repeating silently the seed Mantra of Mahā Māyā and thus practised their austerities. O King ! One hundred thousand years passed in the meditation of the Para Śaktī. The Devī pleased became visible to them. Her form was three-eyed, and of the form of Existence, Intelligence and Bliss (Sachhidānanda); She was filled with mercy. In Her one hand there was the noose, in another hand, goad; in another hand there was the sign bidding her devotees discard all fear, and in the other hand She was ready to offer boons. The good-natured Munis, seeing this Form of the World Mother began to praise Her. "O Devī ! Thou art existing separately in every gross body ; we bow down to Thee. Thou art existing wholly (cosmically) in all the gross bodies ; we bow down to Thee. O Parameśvarī ! Thou art existing separately in every subtle body ; we bow down to Thee ; Thou art existing universally in all the subtle bodies ; we bow down to Thee, Thou art existing separately in all the causal bodies wherein all the Linga Dehas (subtle bodies) are interwoven ; we bow down to Thee. Thou art existing universally in all the causal bodies ; we bow down to Thee. Thou art of the nature of the unchangeable Brahma, the receptacle of all the Jīvas and thus residest in all the bodies ; so we bow down to Thee. Thou art of the nature of Ātman, the Goal of all the beings ; we bow again and again to Thee. Thus the pure-natured Dakṣa and the other Munis praised Her with voice, choked with feelings of intense devotion and bowed down to Her feet. Then the Devī, pleased, spoke to them in a cuckoo voice. "O Highly Fortunate Ones ! I am ever ready to grant boons ; so ask what you desire." O King ! Hearing thus, they asked that Hari and Hara both regain their former natural states and be united respectively with their Śaktis, Lakṣmī and Gauri. Dakṣa again asked :—"O Devī ! Let your birth be in my family. O Mother ! I will, no doubt, consider myself as having then realised the fulfilment of my life. So, O Parameśvarī ! Speak by Thy own mouth how Thy worship, Japam, meditation will be conducted as well the various fit places where they would be performed.

13-16. The Devī said :— "The insult shewn towards my Śaktis has led to this calamitous state of Hari and Hara. So they should not repeat such crime." Now, by My favour, they will regain their health and, of the two Śaktis, one will be born in your family and the other will take Her birth in the Kṣiroda Sāgara, the ocean of milk. Hari and Hara will get back their Śaktis, when I will send them the chief Mantra. The chief Mantra of Mine is the said Mantra of Māyā ; this is always sweet to Me ; so worship this Mantra and make Japam of this. The Form that you are seeing before you, this is My Bhuvanesvari form (that of the Goddess

of the Universe), or worship My Virât (cosmic) form ; or Sachchidânanda form. The whole world is my place of worship ; so you can meditate on Me and worship Me always and in all places.

17-23. Vyâsa said :—“When the Bhuvanes’varî Devî living in the Mañî Dvîpa thus giving Her reply, went away, Dakṣa and other Munis all went to Brahmâ and informed him with great earnestness of everything that happened. O King ! Thus Hari and Hara both became devoid of their haughtiness and got back their previous natures by the Grace of the Supreme Deity and were thus enabled to perform their functions as before. Then, on a certain time, the Devî Bhagavatî, the Fiery Nature of the Parâ S’akti, took Her birth in the house of the Prajâpati Dakṣa. O King ! Everywhere in the Trilokas, great festivities were held. All the Devas became glad and showered flowers. The Dundubhis of the Devas were sounded by the hands and male very grave sounds. The pure-minded saints were gladdened ; the Sun’s rays looked purer and cleaner ; the rivers were elated with joy and began to flow in their channels. When the World-auspicious Devî, the Destroyer of the birth and death of the Jîvas, took Her birth, everything looked propitious. The wise Munis named Her “Satî” as She was of the nature of Para Brahma and Truth Herself. The Prajâpati Dakṣa handed over the Devî, who was before the S’akti of Mahâdeva, to that Deva of the Devas, Mahâdeva. Due to the misfortune of Dakṣa, the daughter of Dakṣa burnt Herself in a blazing fire.

24-25. Janamejaya said :—“O Munis ! You have made me now hear a very inauspicious word. How can such a great thing of the nature of the Highest Intelligence come to be burnt up in a fire ! The mere recollecting of Whose Name dispels the terrible danger of the burning up by the fire of Samsâra, how can She be burnt up by fire, I am extremely eager to hear ; kindly describe that to me in detail.

26-37. Vyâsa said :—“O King ! Hear. I am describing to you the ancient history of the burning of Satî. Once on a time, the famous Rishi Durvâsâ went to the bank of the river Jambû and saw the Devî there. There he remained with his senses controlled and began to repeat silently the root Mantra of Mâyâ. Then the Goddess of the Immortals, the Bhagavatî was pleased and gave the Muni a beautiful garland as Her Prasâda that was on Her neck, that emitted the sweet fragrance of Makaranda (juice of flowers ; Jasamine). Whereon the bees were about to cluster. The Maharsi took it quickly and placed it on his head. He then hurriedly went to see the Mother to the place where Sati’s Father,

the Prajāpati Dakṣa was staying and bowed down to the feet of the Sati. The Prajāpati then asked him :—“ O Lord ! Whose extraordinary garland is this ? How have you got this enchanting garland, rare to the mortals on this earth ! The eloquent Maharsi Durvāsā then spoke to him with tears of love flowing from his eyes :—“ O Prajāpati ! I have got this beautiful garland that has no equal, as the Prasāda (favour) of the Devī. The Prajāpati asked that garland then from him. He, too, thinking that there was nothing in the three worlds that cannot be given to the devotee of the Śakti, gave that garland to the Prajāpati. He took that on his head ; then placed it on the nice bed that was prepared in the bed-room of the couple. Being excited by the sweet fragrant smell of that garland in the night, the Prajāpati engaged in a sexual intercourse ! O King ! Due to that animal action, the bitter enmity arose in his mind towards S'ankara and His Sati. He then began to abuse S'iva. O King ! For that offence, the Sati resolved to quit her body that was born of Dakṣa, to preserve the prestige of the Sanātan Darma of devotion to Her Husband and burnt Her body by the fire arising out of Yoga.

28. Janamejaya said :—“ O Muni ! What did Mahā Deva do, thus pained by the bereavement from His consort dearer than His life, when the Sati's body was thus consumed.

39-50. Vyāsa said :—“ O King ! I am unable to describe what happened afterwards. O King ! Out of the fire of anger of Siva, the Pralaya seemed to threaten the three worlds. Virabhadra came into existence with hosts of Bhadra Kāllis, ready to destroy the three worlds. Brahmā and the other Devas took refuge to Śankara. Though Mahādeva lost everything on Sati's departure, He, the Ocean of Mercy, destroyed the sacrifice of Dakṣa, cut off his head and instead placed the head of a goat, brought him back to life and thus made the Gods free from all fears. He, the Deva of the Devas, then became very much distressed and going to the place of sacrifice, began to weep in great sorrow. He saw that the body of the Intelligent Sati was being burnt in the fire of the Chitā. He cried aloud : Oh my Sati ! Oh My Sati ! And taking Her body on His neck, began to roam in different countries, like a mad man. Seeing that, Brahmā and the other Devas became very anxious and Bhāgavān Viṣṇu cut off the body to pieces by His arrows. Wherever the parts fell, Śankara remained there in so many different forms. He then said to the Devas :—Whoever will worship, with deep devotion in these places, the Bhagavatī, will have nothing left unattained. The Highest Mother will remain close to them there. The persons that will make Puras'charanā (the repetition) of the Mantrams, especially the Māyā Vija (the root Mantra of Māyā), their Mantrams will become, no

doubt, fructified and become incarnate. O King ! Thus saying, the Mahâdeva, being very much distressed for Satî's departure, passed His time in those places, making Japam, Dhyânam and taking to Samâdhi.

51-52. Janamejaya said :—Where, in what places the several parts of the Satî fell ? What are the names of those Siddhipithas ? And what is their number ? Kindly describe these in detail : O Great Muni ! No doubt I will highly consider myself blessed by hearing these words from your blessed mouth.

53-102. Vyâsa said :—“O King ! I will now describe those Pithas (Sacred places), the mere hearing of which destroys all the sins of men. Hear. I describe duly those places where the persons desiring to get lordly powers and to attain success ought to worship and meditate on the Devî. O Mahârâja ! The face of Gaurî fell in Kâsî ; She is well known there by the name Vis'âlâkshî ; that which fell in Naimisîranya became known by the name of Linga Dhâriñî. This Mahâ Mâyâ is known in Prayâg (Allahabad) by the name of Lalitâ Devî ; in Gandha Mâdan, by the name of Kâmukî ; in the southern Mânasa, by Kumudâ ; in the northern Mânasa, by Visvakâmâ, the Yielder of all desires ; in Gomanta, by Gomati and in the mountain of Mandara, She became known by the name of Kâmachâriñî. The Devî is known in Chaitearatha, by the name of Madotkaṭâ ; in Hastinâpura, by Jayantî ; in Kânyakubji by the name of Gaurî ; in the Malaya Mountain, by Rambhâ ; in the Ekâmrâpitha, by Kirtimati, in Vis've, by the name of Vis'ves'vari ; in Puṣkara, by the name of Puruhîtâ. She is known as Sanmârga Dâyini in the Kedâra Pitha ; as Mandâ, in the top of the Himalayas ; and as Bhadrakarnikâ in Gokarña. She is known as Bhavâni in Sthanes'vara, as Vilvapatrikâ in Vilvake ; as Mâdhavi in Śrîsaila ; as Bhadrâ in Bhadres'vara. She is known as Jarâ in Varâha Sâila ; as Kamalâ in Kamalâlaya ; as Rudraṇî in Rudra Koṭî ; as Kâli in Kâlanjara ; She is known as Mahâ Devî in Śâlagrâma, as Jalapriyâ in S'ivalingam ; as Kapilâ in Mahâlingam, as Mukutes'vari in Mâkoṭa. As Kumârî in Mâyâpuri, as Lalitâmbikâ in Santâni ; as Mangalâ in Gayâ Kṣetra, as Vimalâ in Puruṣottama. As Utpalâkshi in Sahasrâksha ; as Mahotpalâ in Hiranyâksha ; as Amoghâkshi in the Vipâśa river ; as Pâṭalâ in Pundra Vardhana. As Nârâyâṇî in Supârs'va, as Rudra Sundari in Trikûta ; as Vipulâ Devî in Vipula ; as Kalyâṇî in Malayâchala. As Ekyâfrâ in Sahyâdri ; as Chandrikâ in Haris'chandra ; as Ramaṇî in Râma Tirtha ; as Mrigâvatî in the Yamunâ. As Koṭivî in

Koṭatīrtha ; as Sugandhā in Mādhavavana ; as Trisandhyā in the Godāvari ; as Ratipriyā in Gangādvāra. As Śubhānanda in S'iva Kuṇḍam ; as Nandinī in Devikātata ; as Rukmiṇī in Dvāravatī ; as Rādhā in Brindāvana. As Devakī in Mathurā ; as Parames'vari in Pātāla ; as Sītā in Chitrakuṭa ; as Vindhyaḍhvivāsinī in the Vindhya range. O King ! As Mahālakṣmī in the sacred place of Karavīra, as Umā Devī in Vināyaka ; as Ārogyā in Vaidyānātha ; as Maheś'vari in Mahākāla. As Abhayā in all the Uṣṇa tīrthas, as Nitambā in the Vindhya mountain ; as Māṇḍavī in Māṇḍavya ; as Svāhā in Māheśvarīpūra. As Prachandā in Chhagalanda ; as Chandikā in Amarakanṭaka ; as Varārohā in Somes'vara ; as Puṣkarāvatī in Prabhāsa. As Devamātā in Sarasvatī ; as Pārvatī in Samudrata ; as Mahābhāgā in Mahālāyā ; as Pingales'vari in Payogū. As Simhikā in Kṛitas'aucha ; as Atis'āṅkārī in Kārtika ; as Lolā in Utpalāvartaka ; as Subhadrā in Śona Sangam. As the Mother Lakṣmī in Siddhavana ; as Anangā in Bhāratāś'rama ; as Viś'vamukhī in Jālandhara ; as Tārā in the Kiṣkindhya mountain. As Puṣṭī in Devadāru Vana ; as Medhā in Kāś'miramaṇḍalam ; as Bhīmā in Himādri ; as Tuṣṭī in Viś'ves'vara Kṣetra. As Śuddhi in Kapālamochna ; as Mātā in Kāyāvarohaṇa ; as Dharā in Śankhoddhāra ; as Dhritī in Piṇḍāraka ; as Kalā in Chandrabhūgā river ; as Śivadhārinī in Achchoda ; as Amritā in Venā ; as Urvas'ī in Vadari. As medicines in Uttara Kuru ; as Kus'odakā in Kus'advīpa ; as Manmathā in Hema-kūta ; as Satyavādinī in Kumuda. As Vandaniyā in As'vattha ; as Nidhi in the Vais'ravaṇālaya ; as Gāyatri in the mouth of the Vedas ; as Pārvatī near to Śiva. As Indrāṇī in the Devalokas ; as Sarasvatī in the face of Brahmā ; as Prabhā (lustre) in the Solar disc ; as Vaiṣṇavī with the Mātrikās. She is celebrated as Arundhatī amongst the Satīs, the chaste women and as Tilottamā in the midst of the Rāmās. Again this Mahādevī of the nature of the Great Intelligence (Samvid) is always existent in the form of Śaktī named Brahmakalā in the hearts of all the embodied beings. O Janamejaya ! Thus I have mentioned to you the one hundred and eight pīṭhas (sacred places or seats of the Deity) and as many Devīs. Thus are mentioned all the seats of the Devīs and along with that, the chief places in India (the world). He who hears these excellent one hundred and eight names of the Devī as well as Her seats, gets himself freed from all sins and goes to the Loka of the Devī. O Janamejaya ! His heart gets purified and is rendered blessed, no doubt, who duly makes jātrā (sojourn) to all these seats of the Deity, performs Śrāddhas, offers peace-offerings to the Pitris and worships with the highest devotion the Goddess and asks frequently the pardon of the World Mother. O King ! After worship, one should

ed the Brâhmañas, well dressed virgins (Kumâris) and Vañukas with food eatables. All the tribes whether they be Chândâlas, know them all to be of the nature of the Devî and therefore they should be worshipped. Never one is to accept any donation or gifts (Pratigrahas) in these seats of the Devî. The saintly persons should make Puraçcharayas repeat the names of their own deities, attended with burnt-offerings, ablutions, etc.) of their own Mantrams with all their might in all these places and should never be miserly in their expenses on this account. He who starts to these sacred places, with devoted hearts filled with love, finds his Pitris in the higher and greater Brahma Loka for one thousand Kalpas and he gets the highest knowledge, crosses the ocean of the world and becomes free. Many a people have attained success by repeating these one hundred and eight names of the Deity. Any place wherein are kept those names, embodied in a book, becomes free from such dangers as plague, cholera or any misapprehensions from planetary Deities and so forth. Nothing remains to be attained by these persons who repeat these one hundred and eight names. That man, devoted to the Devî, certainly attains blessedness. That saintly person becomes of the nature of the Devî. The Devas bow down and worship him when they behold him ! What then need be said that the saints would worship him ! The Pitris become pleased and get their good ends when these one hundred and eight names are read with devotion. These places are, as it were, Intelligence personified (Chinmaya) and places ready to yield freedom from bondage. Therefore, O King ! Intelligent men should take their shelter in these places. O King ! Whatever secrets and other deeper secrets about the Great Goddess you asked to know from me, I described to you. What more do you want to hear. Say.

Here ends the Thirtieth Chapter of the Seventh Book on the birth of Gaurî, the seats of the Deity, and the distraction of Siva in the Mahâpurânam Sri Mad Devî Bhâgavatam, of 18,000 verses, by Maharsi Veda Vyâsa.

*Note :—*The number one hundred and eight is a holy number, got by taking the half of 216,000, the number of breaths inhaled by a child in the womb who promises to take the name of God at his every breath or by taking one-eighth of 864,000, the number of seconds in a day. The two zeros are then dropped. Thus the number signifies the one who fulfils one's promise.

CHAPTER XXXI.

1-2. Janamejaya said.—“O Muni ! You told before that “the Highest Light took Her birth on the top of the Himâlayâs,” Now describe to me in detail about this Highest Light. What intelligent man

can desist from hearing these nectar-like words about the Saktî? The danger of death may come even to the Devas that drink nectars but no such danger can possibly come to those that drink the nectar of the Devî's glorious deeds.

3-43. Vyâsa said :—“ O King! You are blessed ; you have attained what you are to attain in this life ; you are taught by the high-souled men ; you are fortunate since you are so sincerely devoted to the Devî. O King ! Hear the ancient history :—Wherever the Deva of the Devas, the Mahes'vara rested while He was wandering all over the world in a distracted state, carrying the Satî's body that was burnt by fire, He spent his time there with his senses controlled, in Samâdhi, forgetting all his knowledge of Samsâra in deep meditation of the form of the Devî. At this time, the three worlds, with their objects, moving and immoving, with their oceans, mountains and islands became void of prosperity, and power. The hearts of all the embodied beings became dried up, without any trace of joy ; they were all burdened with anxious thoughts and remained indifferent. All were merged in the ocean of sorrows and became diseased. Planets retrograded and the Devas had their states reversed. The Kings were attacked with a series of ills and misfortunes. Âdhîbhautik and Âdhîdaivik (from material causes and from divine interference). At this time a great Asura, named Târakâ, became unconquerable owing to his receiving a boon from Brahmâ. Being intoxicated by his power and heroism, he conquered the three worlds and became the sovereign ruler. The Brahmâ Prajâpati, gave him boon to this effect that the legitimate son of Śiva would be able to kill him. And as at that time Śiva had no son, the great Asura, elated with joy, became infatuated and carried off all victories. All the Devas were banished from their places by his oppression ; they remained always anxious owing to the want felt by them of a son of Śiva. “ Śankara has now no wife ; how can He then have a son! We are very unfortunate ; how can our work be accomplished? Thus oppressed with thoughts, all the Devas went to Vaikuṇṭha and informed the Bhâgavan Viṣṇu of all that had happened, in privacy. The Bhâgavan Viṣṇu began to tell them the means, thus:—“ O Devas ! Why are you all so anxious when the Auspicious Goddess of the Universe, the Dweller in the Maṇi Dvîpa, the Yielder of all desires like a Kalpa Vrikṣa is always wakeful for you. It is due to your faults that She is shewing Her indifference ; it is meant to teach us (not for our destruction but to shew Her Infinite mercy). When a mother nourishes and frightens and reprimands a son, it is not that she has become merciless ; so the World Mother, the Controller of the Universe, will never be merciless to you as regards your qualifications and defects. A son commits offence at every step ; who can bear that in these three

worl^ds except the mother ! So soon take refuge to the Highest Mother, the Goddess of the universe, with the sincerest devotion. She will certainly take action and help your cause. Thus ordering the Devas, Viṣṇu with His consort Lakṣmī and the other Devas quickly went out to worship the Devī. Going to the Himālayās, they soon engaged themselves in doing the Puras'charaṇa Karma (act of repeating the names of the Deity, attended with burnt oblations and offerings, etc.). O King ! Those who were well versed with the performance of sacrifices to the Mother, began their sacrificial ceremonies and all began to hold vows, viz., Tritiyādi Vratāṇī. Some were engaged in incessantly meditating on the Devī ; some began to repeat Her names constantly ; some began to repeat the Devī Sūkta. Thus some devoted themselves to repeating names ; others to repeating mantrams. Again some were engaged in performing severe (painful) Chāndrāyana and other Vratas. Some were doing Antarayāgas (inner sacrifices) ; some were doing Prāṇagnihotra Yāgas ; whereas others engaged themselves in Nyāsādi, etc. Again some began to worship the Highest Śaktī, the Goddess of the Universe, without any sleep or rest, by the seed mantra of Māyā. O King ! Thus many years of the Devas passed away. When the ninth Pithī came in the month of Chaitra on Friday, the Highest Light of the Supreme Force suddenly appeared in front of them. That Light was equal to Koṭi lightnings, of a red colour, and cool like the Koṭi Moons. Again the lustre was like the Koṭi Suns. The four Vedas personified were chanting hymns all round Her. That mass of fire was above, below, on all sides, in the middle ; nowhere it was obstructed. It had no beginning, nor end. It was of the form of a female with hands and feet and all the limbs. The appearance was not that of a male nor that of an hermophrodite. The Devas, dazzled by the brilliant lustre, first closed their eyes ; but at the next moment, holding patience when they opened again their eyes, they found the Highest Light manifesting in the form of an exceedingly beautiful Divine Woman. Her youth was just blooming and Her rising breasts, plump and prominent, vying, if it were, with a lotus bud, added to the beauty all around. Bracelets were on Her hands ; armlets on Her four arms ; necklace on Her neck ; and the garland made of invaluable gems and jewels spread very brightly all around. Lovely ornaments on Her waist making tinkling sounds and beautiful anklets were on Her feet. The hairs of Her head, flowing between Her ears and cheek sparkled bright like the large black bees lining on the flower leaves of the blooming Kātakī flower. Her loins were nicely shaped and exquisitely lovely and the hairs on Her navel gave additional beauty. Her exquisitely lovely lotus mouth rendered more astrosus and beautiful by the shining golden ear-ornaments, was filled with betel leaves mixed with camphor, etc. ; on Her forehead there was

the half crescent moon ; Her eye-brows were extended ; and Her eyes looked bright and beautifully splendid like the red lotus ; Her nose was elevated and Her lips very sweet. Her teeth were very beautiful like the opening buds of Kunda flowers ; from Her neck was suspended a necklace of pearls ; on Her head was the brilliant crown decked with diamonds and jewels ; on Her ears, earrings were suspended like the lines on the Moon ; Her hairs were ornamented with Mallikā and Mālatī flowers ; Her forehead was pasted with Kāṣmīra Kunkuma drops ; and Her three eyes gave unparalleled lustre to Her face. On Her one hand there was the noose and on Her other hand there was the goad ; her two other hands made signs granting boons and dispelling fears ; Her body shed lustre like the flowers of a Dārima tree. Her wearing is a red coloured cloth. All these added great beauty. Thus the Devas saw before them the Mother Goddess, the Incarnate of unpretended mercy, with a face ready to offer Her Grace, the Mother of the Whole Universe, the Enchantress of all, sweet-smiling, saluted by all the Devas, yielding all desires, and wearing a dress, indicative of all lovely feelings. The Devas bowed at once as they saw Her ; but they could not speak with their voice as it was choked with tears. Then holding their patience, with much difficulty, they began to praise and chant hymns to the World Mother with their eyes filled with tears of love and devotion and with their heads bent low.

44-54. The Devas said :—We bow down to Thee, the Devī and the Mahā Devī ; always obeisance to Thee ! Thou art the Prakṛiti, and the Auspicious One . we always salute to Thee. O Mother ! Thou art of fiery colour (residing as a Red Flame in the heart of a Yogi) and burning with Asceticism and Wisdom (shedding lustre all around). Thou art specially shining everywhere as the Pure Chaitanya ; worshipped by the Devas and all the Jivas) for the rewards of their actions ; We take refuge to Thee, the Durgā, the Devī, we bow down to Thee, that can well make others cross the ocean of Samsāra ; so that Thou helpest us in crossing this terrible ocean of world. Mother ! The Devas have created the words (i. e., the words conveying ideas are uttered by the five Vāyus Prāṇa, etc., which are called the Devas) which are of the nature of Visvarūpu, pervading everywhere, like the Kāma Dhenu (the Heavenly Cow yielding all desires, riches, honor, food, etc.) and by which the brutes (the gods) become egotistical. O Mother ! Thou art the language to us ; so Thou fulfillest our desires when we praise and chant hymns to Thee. O Devī ! Thou art the Night of Destruction at the end of the world ; Thou art worshipped by Brahmā ; Thou art the Lakṣmī, the Sakti of Viṣṇu ; Thou art the Mother of Skanda ; the Sakti of Śiva ; Thou art the Sakti Sarasvatī of Brahmā. Thou art Aditi

the Mother of the gods and Thou art Satî, the daughter of Daksha. Thus Thou art purifying the worlds in various forms and giving peace to all. We bow down to Thee. We know Thee to be the great Mahâ Lakshmi; we meditate on Thee as of the nature of all the Saktis as Bhagavati. O Mother! Illumine us so that we can meditate and know Thee. O Devî! Obeisance to Thee, the Virat! Obeisance to Thee, the Sûtrâtma, the Hiranyagarbha; obeisance to Thee, the transformed into sixteen Vikritis (or transformations). Obeisance to Thee, of the nature of Brahma. We bow down with great devotion to Thee, the Goddess of the Universe, the Creatrix of Mâyic Avidyâ (the Nescience) under whose influence this world is mistaken as the rope as a garland is mistaken for a rope and again that mistake is corrected by whose Vidyâ.

We bow down to Thee who art indicated by both the letters Tat and Tвam in the sentence Tat Tвamasi (Thou art That), Tat indicating the Chit (Intelligence) of the nature of oneness and Tвam indicating the nature of Akhanda Brahma (beyond the Annamaya, Prânamaya, Manomaya, Vijnânamaya and the Anandamaya—the five Kos'as, the Witness of the three states of wakefulness, dream, and deep sleep states) and indicating Thee. O Mother! Thou art of the nature of Pranava Om; Thou art Hrim; Thou art of the nature of various Mantras and Thou art merciful; we bow down again and again to Thy lotus Feet. When the Devas thus praised the Devî, the In-dweller of the Mañi Dvîpa, the Bhagavati spoke to them in a sweet cuckoo voice.

55. O Devas! What for have you come here? What do you want? I am always the Tree, yielding all desires to my Bhaktas; and I am ready to grant boons to them.

56.57. You are my devotees; why do you care, when I am on your side? I will rescue you from the ocean of troubles. O Devas! Know this as My true resolv. O King! Hearing these words of deep love; the Devas became very glad and gave out all their causes of troubles.

58.65. O Parames'varî! Thou art omniscient and witness of all these worlds. What is there in the three worlds that is not known to Thee! O Auspicious Mother! The Demon Târaka is giving us troubles day and night. Brahmâ has given him boon that he will be killed by the S'iva's son. O Mahes'varî! Satî, the wife of S'iva has cast aside Her body. It is known to Thee. What will the ignorant low people inform the One, Who is Omniscient? O Mother! We have described in brief all what we had to say. What more shall we say? Thou knowest all our other troubles and causes of sorrows. Bless us so that our devotion remains unflinched at Thy lotus feet; this is our earnest prayer. That Thou

takest the body to have a son of Śiva is our fervent prayer to Thee. Hearing the Deva's words, Parames'varî, with a graceful countenance, spoke to them, thus :—“ My S'aktî will incarnate as Gaurî in the house of Himâlayâs ; She will be the wife of S'iva and will beget a son that will destroy Târaka Demon and will serve your purpose. And your devotion will remain steadfast at My Lotus feet. Himâlayâs, too, is worshipping Me with his wholehearted devotion ; so to take birth in his house is to my greatest liking ; know this.

66-73. Vyâsa said :—“ O King ! Hearing the kind words of the Devî, the King of mountains was filled with love; and, with voice choked with feelings and with tears in his eyes spoke to the Goddess of the world, the Queen of the three worlds. Thou hast raised me much higher, that Thou dost me so great a favour ; otherwise where am I inert, and unmoving and where art Thou, of the nature of Existence, Intelligence and Bliss ! It manifests the Greatness of Thy Glory. O Sinless One ! My becoming the father of Thee indicates nothing less than the merits earned by me for doing countless As'vamedha sacrifices or for my endless Samâdhi. Oh ! What a favour hast Thou shewn towards me ! Henceforth my unparalleled fame will be spread throughout the whole Universe of five original elements that “ The Upholder of the Universe, the World Mother has become the daughter of this Himâlayâs ! This man is blessed and fortunate ! ” Who can be so fortunate, virtuous and merited as he whose daughter She has become, Whose belly contains millions of Brahmândas ! I cannot describe what pre-eminent heavens are intended for my Pitrîs, my family predecessors, wherein virtuous persons like myself are born. O Mother ! O Parames'varî ! Now describe to me Thy Real Self as exemplified in all the Vedântas ; and also Jñâna with Bhakti approved by the Vedas in the same way that Thou hast shown already this favour to me. So that by That Knowledge I will be able to realise Thy Self.

74. Vyâsa said :—“ O King ! Thus hearing the praise of Himâlayas, the Goddess of the Universe, with a graceful look, began to speak the very secret essences of the Śrutis.

Here ends the Thirty-first Chapter of the Seventh Book on the birth of Pârvati in the House of Himâlayâs in the Mahâpurâṇam S'rî Mad Dev Bhâgavatam of 18,000 verses, by Maharshi Veda Vyâsa.

CHAPTER XXXII.

1-50. The Devî said :—“ Hear, Ye Immortals ! My words with attention, that I am now going to speak to you, hearing which will enable the Jîvas to realise My Essence. Before the creation, I, only I, existed ; nothing else was existent then. My Real Self is known by the names Chit, Samvit (Intelligence), Para Brahma and others. My Âtman is beyond mind, beyond thought, beyond any name or mark, without any parallel, and beyond birth, death or any other change or transformation. My Self has one inherent power, called Mâyâ. This Mâyâ is not existent, nor non-existent, nor can it be called both. This unspeakable substance Mâyâ always exists (till the final emancipation or Moksha).

Mâyâ can be destroyed by Brahma Jñâna ; so it can not be called existent ; again if Mâyâ does not exist, the practical world cannot exist. So it cannot be called non-existent. Of course it cannot be called both, for it would involve contradictions. This Mâyâ (without beginning but with end at the time of Moksha) naturally arises as heat comes out of fire, as the rays come out of the Sun and as the cooling rays come out of the Moon. Just as all the Karmas of the Jîvas dissolve in deep sleep (Sûsupti), so at the time of Pralaya or the General Dissolution, the Karmas of the Jîvas, the Jîvas and Time all become merged in one uniform mass in this great Mâyâ. United with My Sakti, I am the Cause of this world ; this Sakti has this defect that it has the power of hiding Me, its Originator.

I am Nirguna. And when I am united with my Sakti, Mâyâ, I become Saguna, the Great Cause of this world. This Mâyâ is divided into two, Vidyâ and Avidyâ. Avidyâ Mâyâ hides Me ; whereas Vidyâ Mâyâ does not. Avidyâ creates whereas Vidyâ Mâyâ liberates.

Mâyâ united with Chaitanya (Intelligence), i. e., Chidâbhâsa is the efficient cause of this Universe ; whereas Mâyâ reduced to and united with five original elements is the material Cause of the Universe. Some call this Mâyâ tapas ; some call Her inert, material ; some call Her knowledge ; some call Her Mâyâ, Pradhâna, Prakriti, Ajâ (unborn) and some others call Her Sakti. The Saiva authors call Her Vimarsâ and the other Vedântists call Her Avidyâ ; in short, this Mâyâ is in the heads of all the Pundits. This Mâyâ is called various in the Nigamas.

That which is seen is inert ; for this reason Māyā is Jada (inert) and as the knowledge it conveys is destroyed, it is false. Chaitanya (Intelligence) is not seen ; if It were seen, it would have been Jada. Chaitanya is self-luminous ; not illumined by any other source. Were It so, Its Enlightener would have to be illumined by some other thing and so the fallacy of Anavasthā creeps in (an endless series of causes and effects). Again one thing cannot be the actor and the thing acted upon (being contrary to each other) ; so Chaitanya cannot be illumined by itself. So It is Self-luminous; and it illuminates Sun, Moon, etc., as a lamp is self-luminous and illuminates other objects. So, O Mountain ! This My Intelligence is established as eternal and everlasting. The waking, dreaming and deep sleep states do not remain constant but the sense of " I " remains the same, whether in waking, dreaming or deep sleep state ; its anomaly is never felt. (The Buddhas say that) The sense of intelligence, Jñāna, is also not felt ; there is the absence of it ; so what is existent is also temporarily existent. But (it can then be argued that) then the Witness by which that absence is sensed, that Intelligence, in the shape of the Witness, is eternal. So the Pundits of all the reasonable Śāstras declare that Samvit (Intelligence) is Eternal and it is Blissful the fountain of all love. Never the Jīvas or embodied souls feel " I am not " ; but " I am " this feeling is deeply established in the soul as Love. Thus it is clearly evident that I am quite separate from anything else which are all false. Also I am one continuous (no interval or separation existing within Me). Again Jñāna is not the Dharma (the natural quality) of Ātman but it is of the very nature of Ātman. If Jñāna were the Dharma of Ātman, then Jñāna would have been material ; so Jñāna is immaterial. If (for argument's sake) Jñāna be denominated as material, that cannot be. For Jñāna is of the nature of Intelligence and Ātman is of the the nature of Intelligence. Intelligence has not the attribute of being Dharma. Here the thing Chit is not different from its quality (Chit). So Ātman is always of the nature of Jñāna and happiness ; Its nature is Truth ; It is always Full, unattached and void of duality. This Ātman again, united with Māyā, composed of desires and Karmas, wants to create, due to the want of discrimination, the twenty-four tattvas, according to the previous Samskāras (tendencies), time and Karma. O Mountain ! The re-awakening after Pralaya Susupti is not done with Buddhi (for then Buddhi is not at all manifested). So this creation is said to be effected without any Buddhi (proper intelligence). O Chief of the Immovables ! The Tattva (Reality) that I have spoken to you is most excellent and it is my Extraordinary Form merely. In the Vedas it is known as Avyākrita (unmodified), Avyakta (unmanifested)

Māyā Sabala (divided into various parts) and so forth. In all the Śāstras, it is stated to be the Cause of all causes, the Primeval Tattva and Sachchidānanda Vigraha. Where all the Karmas are solidified and where Ichchā Sakti, (will), Jñāna Sakti (intelligence) and Kriyā Sakti (action) all are melted in one, that is called the Mantra Hrīm, that is the first Tattva. From this comes out Ākāsa, having the property of sound, thence Vāyu (air) with " touch " property ; then fire with form, then water having " Rasa " property ; and lastly the earth having the quality " smell." The Pundits say that the " sound " is the only quality of Ākāsa ; air has two qualities viz., sound and touch, fire has three qualities sound, touch, form ; water has four qualities sound, touch, form, taste ; and the earth has five qualities sound, touch, form, taste and smell. Out of these five original elements, the allpervading Sūtra (string or thread) arose. This Sūtrātman (soul) is called the " Linga Deha," comprising within itself all the Prāṇas ; this is the subtle body of the Paramātman. And what is said in the previous lines as Ayyakta or Unmanifested and in which the Seed of the World is involved and whence the Linga Deha has sprung, that is called the Causal body (Kāraṇa body) of the Paramātman. The five original elements (Apañchikrita called the five Tan Mātrās) being created, next by the Pañchikarana process, the gross elements are created. The process is now being stated :—O Girijā ! Each of the five original elements is divided into two parts ; one part of each of which is subdivided into four parts. This fourth part of each is united with the half of four other elements different from it and thus each gross element is formed. By these five gross elements, the Cosmic (Virūḍha) body is formed and this is called the Gross Body of the God. Jñānendriyas (the organs of knowledge) arise from Sattva Guṇa of each of these five elements. Again the Sattva Guṇas of each of the Jñānendriyas united become the Antah Karanāni. This Antah karaṇa is of four kinds, according as its functions vary. When it is engaged in forming Sankalpas, resolves, and Vikalpas (doubts) it is called " mind." When it is free from doubts and when it arrives at the decisive conclusion, it is called " Chitta "; and when it rests simply on itself in the shape of the feeling " I ", it is called Ahamkāra. From the Rajo Guṇa of each of the five elements arises Vāk (speech), Pāṇi (hands) Pāda (feet), Pāyu (Anus) and Upastha (organs of generation). Again their Rajo parts united give rise to the five Prāṇas (Prāṇa, Apāṇa, Samāṇa, Udāṇa and Vyāṇa.) the Prāṇa Vāyu resides in the heart ; Apāṇa Vayu in the Arms ; Samāṇa Vāyu resides in the Navel ; Udāṇa Vāyu resides in the Throat; and the Vyāṇa Vāyu resides, pervading all over the body. My subtle body (Linga Deha) arises from the union of the five

Jñānendriyas, the five Karmendriyas (organs of action), the five Praṇas and the mind and Buddhi, these seventeen elements. And the Prakriti that resides there is divided into two parts; one is pure (Suddha Sattva) Māyā and the other is the impure Māyā or Avidyā united with the Guṇas. By Māyā is meant. She, who, without concealing Her refugees, protects them. When the Supreme Self is reflected on this Suddha Sattva, Māyā, He is called Is'vara. This Suddha Māyā does not conceal Brahma, its receptacle; therefore She knows the All-pervading Brahma and She is omniscient, omnipotent, the Lady of all and confers favours and blessings on all. When the Supreme Self is reflected on the Impure Māyā or Avidyā, He is called Jīva. This Avidyā conceals Brahma, Whose nature is Happiness; therefore this Jīva is the source of all miseries. Both Is'vara and Jīva have, by the influence of Vidyā and Avidyā three bodies and three names. When the Jīva lives in his causal body, he is named Prājña; when he lives in subtle body he is known as Taijasa; while he has the gross body, he is called Vis'va. So when Is'vara is in His causal body, he is denominated Is'a; when He is in His subtle body, he is known as Sūtra; and when He is in His gross body, He is known as Virāṭ.

The Jīva glories in having three (as above-mentioned) kinds of differentiated bodies and Is'vara glories in having three (as above-mentioned) kinds of cosmic bodies. Thus Is'vara is the Lord of all and though He feels Himself always happy and satisfied, yet to favour the Jīvas and to give them liberation (Mokṣa) He has created various sorts of worldly things for their Bhogas (enjoyments). This Is'vara creates all the Universe, impelled by My Brahma Śakti. I am of the nature of Brahma; and Is'vara in conceived in Me as a snake is imagined in a rope. Therefore Is'vara has to remain dependent on My Śakti.

Here ends the Thirty-second Chapter of the Seventh Book on Self-realization, spoken by the World Mother in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXXIII.

1.19. The Devī said :—“O Girirāja ! This whole universe, moving and unmoving, is created by My Māyā Śakti. This Māyā is conceived in Me. It is not, in reality, different or separate from Me. So I am the only Chit, Intelligence. There is no other intelligence than Me. Viewed practically, it is known variously as Māyā, Vidyā; but viewed really from the point of Brahman, there is no such thing as Māyā; only one Brahman exists. I am that Brahman, of the nature of Intelligence.

I create this whole world on this Unchangeable Eternal (Mountain-like) Brahma, (composed of Avidyâ, Karma, and various 'Samskâras) and enter first as Prâna (vital breath) within it in the form of Chidâbhâsa. O Mountain ! Unless I enter as Breath, how can this birth and death and leaving and retaking bodies after bodies be accounted for ! As one great Âkâs'a is denominated variously Ghaṭâkâs'a (Âkâs'a in the air), Paṭâkâs'a (âkâs'a in cloth or picture). So I too appear variously by acknowledging this Prâna in various places due to Avidyâ and various Antâhkaranaṇas. As the Sun's rays are never defiled when they illumine various objects on earth, so I, too, am not defiled in entering thus into various high and low Antâhkaranaṇas (hearts). The ignorant people attach Buddhi and other things of activity on Me and say that Âtman is the Doer; the intelligent people do not say that. I remain as the Witness in the hearts of all men, not as the Doer. O Achalendra ! There are many Jîvas and many Is'varas due to the varieties in Avidyâ and Vidyâ. Really it is Mâyâ that differentiates into men, beasts and various other Jîvas ; and it is Mâyâ that differentiates into Brahmâ, Viṣṇu and other Is'varas. As the one pervading Šky (Âkâs'a) is called Mahâkâs'a Ghaṭâkâs'a (being enclosed by jars), so the One All pervading Paramâtmâ is called Paramâtmâ, Jîvâtmâ (being enclosed within Jîvas). As the Jîvas are conceived many by Mâyâ, not in reality; so Is'varas also are conceived many by Mâyâ ; not in essence. O Mountain ! This Avidyâ and nothing else, is the cause of the difference in Jîvas, by creating differences in their bodies, indriyas (organs) and minds. Again, due to the varieties in the three Gunas and their wants (due to the differences between Sattvik, Râjasik and Tâmasik desires), Mâyâ also appears various. And their differences are the causes of different Is'varas, Brahmâ, Viṣṇu and others. O Mountain ! This whole world is interwoven in Me ; It is I that am the Is'vara that resides in causal bodies ; I am the "Sutrâtmân, Hiranyagarbha that resides in subtle bodies and it is I that am the Virât, residing in the gross bodies. I am Brahmâ, Viṣṇu, and Mahes'vara ; I am the Brâhmî, Vaiṣṇavî and Raudrî S'aktis. I am the Sun, I am the Moon, I am the Stars ; I am beasts, birds, Chaṇḍâlas and I am the Thief. I am the cruel hunter ; I am the virtuous high-souled persons and I am the female, male, and hermaphrodite. There is no doubt in this. O Mountain ! Wherever there is anything, seen or heard, I alway exist there, within and without. There is nothing moving or unmoving, that can exist without Me. If there be such, that is like the son of a barren woman. Just as one rope is mistaken for a snake or a garland, so I am the One Brahma and appears as Is'vara, etc. There is no doubt in this. This world cannot appear without a substratum.

And That Substratum is My Existence. There can be nothing else.

20. The Himālayās said :—“ O Devī ! If Thou art merciful on me, I desire, then, to see Thy Virāṭ form in the Fourth Dimensional Space.

This sight is developed when the mind resides in the heart centre or in the centre of the eye-brows. A proper teacher is necessary.

21-41. Vyāsa said :— “ O King ! Hearing the words of Girirāja, Viṣṇu and all the other Devas gladly seconded him. Then the Devī, the Goddess of the Universe, knowing the desires of the Devas, showed Her Own Form, that fulfils the desires of the Bhaktas, that is auspicious and that is like the Kalpa Vrikṣa towards the Bhaktas. They saw Her Highest Virāṭ Form. The Satyaloka is situated on the topmost part and is Her head ; the Sun and Moon are Her eyes ; the quarters, Her ears ; the Vedas are Her words ; the Universe is Her heart ; the earth is Her loins ; the Bhuvaroloka is Her navel ; the asterisms are Her Thighs ; the Maharloka is Her neck ; the Janarloka is Her Face ; the Taparloka is Her head, situated below the S'atyaloka ; Indra and the Devas and the Svarloka is Her arms ; the sound is the organ of Her ears ; the As'vin twins, Her nose ; the smell is the organ of smell ; the fire is within Her face ; day and night are like Her two wings. The four-faced Brāhma is Her eyebrows ; water is Her palate ; the juice thereof is Her organ of taste ; Yama, the God of Death, is Her large teeth ; the affection is Her small teeth ; Māyā is Her smile ; the creation of Universe is Her sidelooks ; modesty is Her upper lip ; covetousness is Her lower lip ; unrighteousness is Her back. The Prajāpati is Her organ of generation ; the oceans are Her bowels ; the mountains are Her bones ; the rivers are Her veins ; and the trees are the hairs of Her body. O King ! Youth, virginity, and old age are Her best gaits, positions or ways (courses) paths, the clouds are Her handsome hairs ; the two twilights are Her clothings ; the Moon is the mind of the Mother of the Universe ; Hari is Her Vijnāna Śakti (the knowledge power) ; and Rudra is Her all-destroying power. The horses and other animals are Her loins ; the lower regions Atala, etc., are Her lower regions from Her hip to Her feet. The Devas began to behold Her this Cosmic (Virāṭa) appearance with eyes, wide awake, with wonder. Thousands of fiery rays emitted from Her form ; She began to lick the whole universe with Her lips ; the two rows of teeth began to make horrible sounds ; fires came out from Her eyes ; various weapons were seen in Her hands ; and the Brāhmaṇas and Kṣattriyas are become the food of that Awful Deity. Thousands of heads, eyes and feet were seen in that form. Crores of Suns, crores of lightnings flashes, mingled there. Horrible, Awful, That appearance looked terrific to the eyes, heart and mind. The Devas thus beheld and began to utter cries of horror and consternation ; their hearts trembled and they were

caught with immoveable senselessness. "Here is the Devî, our Mother and Preserver." this idea vanished away at once from their minds.

At this moment the Vedas that were on the four sides of the Devî, removed the swoon of the Devas and made them conscious. The Immortals got, then, the excellant Vedas; and, having patience, began to praise and chant hymns in words choked with feelings and with tears of love flowing from their eyes.

42-53. The Devas said :—"O Mother ! Forgive our faults. Protect us, the miserable, that are born of Thee. O Protectress of the Devas ! Withhold Thy anger ; we are very much terrified at the sight of Thy this form. "O Devî ! We are inferior immortals ; what prayers can we offer to Thee ! Thou Thyself canst not measure Thy powers ; how then can we, who are born later, know of Thy greatness ! Obeisance to Thee, the Lady of the Universe ! Obeisance to Thee of the nature of the Prañava Om ; Thou art the One that is proved in all the Vedântas. Obeisance to Thee, of the form of Hrîm ! Obeisance to Thee, the Self of all, whence has originated the Fire, the Sun, and the Moon and whence have sprung all the medicinal plants. Obeisance to the Devî, the Cosmic Deity, the Self in all whence have sprung all the Devas, Sâdhyas, the beasts, birds, and men ! We bow down again and again to the Great Form, Mahâ Mâyâ, the Self of all, whence have sprung the vital breath Praña, Apâna, grains and wheats, and Who is the source of asceticism, faith, truth, continence and the rules what to do and what not to do under the present circumstances. The seven Prâñas, the seven Lokas, the seven Flames, the seven Samidhs, the seven Oblations to Fire, have sprung from Thee ! Obeisance to Thee, the Great Self in all ! Obeisance to the Universal form of the Deity of the Universe whence have sprung all the oceans, all the mountains, all the rivers, all the medicinal plants and all the Rasas (the tastes of all things). We bow down to that Virât Form, the Great Self, the Mahâ Mâyâ, whence have originated the sacrifices, the sacrificial post (to which the victim about to be immolated is bound) and Dakṣinâs (the sacrificial fees) and the Rik, the Yajus, and the Sâma Vedas. O Mother ! O Mahâ Mâyâ ! We bow down to Thy front, to Thy back, to Thy both the sides, to Thy top, to Thy bottom and on all sides of Thee. O Devî ! Be kind enough to withhold this Extraordinary Terrific Form of Thine, and shew us Thy Beautiful Lovely Form.

54-56. Vyâsa said :—"O King ! The World Mother, the Ocean of mercy, seeing the Devas terrified, withheld Her Fearful Cosmic Form and showed Her very beautiful appearance, pleasing to the whole world. Her body became soft and gentle. In one hand She held the noose, and in another She held the goad. The two other hands made signs to dispel all their fears

and ready to grant the boons. Her eyes emitted rays of kindness; Her face was adorned with beautiful smiles. The Devas became glad at this and bowed down to Her in a peaceful mind and then spoke with great joy.

Here ends the Thirty-third Chapter of the Seventh Book on the Devī's Virat Rūpa in the Māha Purāṇam, Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Mahāṛṣi Veda Vyāsa.

CHAPTER XXXIV.

1-22. The Devī said :—“O Devas ! You are not at all worthy to see this My Wonderful Cosmic Form. Where are Ye ! and where is this My Form ! But it is my affection towards the Bhaktas that I have shewn to you all this great form of mine. Nobody can see this form without My Grace ; the study of the Vedas, the Yoga, the gift, the Sacrifice, the austerities or any other Sādhanas are quite incompetent to make this form visible to anybody. O King of mountains ! Now hear the real instructions. The Great Self is the only Supreme Thing in this world of MĀyā (Illusions). He it is that under the various Upādhis of an actor and enjoyer performs various functions leading to the Dharma (righteousness) and the Adharma (unrighteousness). Then he goes into various wombs and enjoys pleasure or pain according to his Karma. Then again owing to the tendencies pertaining to these births he becomes engaged in various functions and gets again various bodies and enjoys varieties of pleasures and pains. O Best of Mountains ! There is no cessation of these births and deaths ; it is like a regular clockwork machine ; it has no beginning and it goes on working to an endless period. Ignorance or Avidyā is the Cause of this Samsāra. Desire comes out of this and action flows thence. So men ought to try their best to get rid of this Ignorance. O King of Mountains ! What more to say than this that the Goal of life is attained when this Ignorance is destroyed. The highest goal is attained by a Jīva when he becomes liberated, while living. And Vidya is the only thing that is able and skilful in destroying this Ignorance. (As darkness cannot dispel darkness, so) the Karma done out of Ignorance is Ignorance itself ; and such a work cannot destroy Ignorance. So it is not proper to expect that this Avidyā can be destroyed by doing works. The works are entirely futile. The Jīvas want again and again the sensual enjoyments out of this Karma. Attachment arises out of this desire; discrepancies creep in and out of this ignorant attachment great calamities befall when such faults or discrepancies are committed. So every sane man ought to make his best effort to get this Jñānam (knowledge). And as it is also enjoined in the Śrutis that one ought to do actions (and try to live one hundred years) so it is advisable to do works also. Again the Śrutis declare that the “final liberation comes from

Knowledge" so one ought to acquire Jñānam. If both these be collectively followed, then works become beneficial and helping to Jñānam. (Therefore the Jīvas should take up both of these.) Others say that this is impossible owing to their contradictory natures. The knots of heart are let loose by Jñānam and the knots are knit more by Karma. So how can they be reconciled! They are so very diametrically opposite. Darkness and light cannot be brought together, so Jñānam and Karma cannot be brought together. Therefore one ought to do all the Karmas as best as one can, as enjoined in the Vedas : until one gets Chittas'uddhi (the purification of one's heart and mind). Karmas are to be done until Śama (the control of the inner organs of senses), Dama (the control of the outer organs of senses), Titikṣā (the power to endure heat and cold and other dualities), Vairāgyam (Dispassion), Sattva Sambhava (the birth of pure Sattva Guna in one's own heart) take place. After these, the Karmas cease for that man. Then one ought to take Sannyāsa from a Guru (Spiritual Teacher) who has got his senses under control, who is versed in the Śrutis, attached to Brahma (practising the Yogic union with Brahmā). He should approach to him with an unfeigned Bhakti. He should day and night, without any laziness, do Śravaṇam, Mananam, and Nididhyāsanam (hearing, thinking and deeply realising) the Vedānta sayings. He should constantly ponder over the meanings of the Mahāvākyam "Tat Tvam asi." "Tat Tvam Asi" means Thou art That ; it asserts the identity of the Supreme Self (Brahma) and Embodied Self (Jīvātmā). When this identity is realised, fearlessness comes and he then gets My nature. First of all, he should try to realise (by reasoning) the idea conveyed by that sentence. By the word "Tat" is meant Myself, of the nature "of Brahman ; and by the word "Tvam" is meant "Jīva" embodied self and the word "Asi" indicates, no doubt, the identity of these two. The two words "Tat" and "Tvam" cannot be apparently identified, as they seem to convey contradictory meanings ("Tat implying omniscience, omnipresence, and other universal qualities and 'Tvam' implying non-omniscience and other qualities of a limited nature). So to establish the identity between the two, one ought to adopt Bhāgalakṣmāna and Tyāgalakṣmāna. [N. B.—Bhāgalakṣmāna—kind of Lakṣmāna or secondary use of a word by which it partly loses and partly retains its primary meaning also called Jahadajahallakṣmāna. Tyāga Lakṣmāna—a secondary use of a word by which it loses partly its primary meaning.

23-40. The Supreme Self is Brahma—Consciousness, endowed with the omniscience, etc., and the Embodied Self is Limited Jīva Consciousness, etc.) Leaving aside their both the adjuncts, we take the Consciousness,

when both of them are identical and we come to Brahma, without a second. The example is now quoted to illustrate what is called Bhāga lakṣaṇā and Tyāgalakṣaṇā. "This is that Devadatta" means Devadatta seen before and Devadatta seen now means one and the same person, if we leave aside the time past and the time present and take the body of Devadatta only. This gross body arises from the Panchikrita gross elements. It is the receptacle of enjoying the fruits of its Karma and liable to disease and old age. This body is all Māyā ; therefore it has certainly no real existence. O Lord of Mountains ! Know this to be the gross Upādhi (limitation) of My real Self. The five Jñanendriyas (organs of senses), five Karmendriyas (working organs), the Prāṇa Vāyus, mind and Buddhi (rational intellect), in all, these seventeen go to form the subtle body, Sūkṣma Deha. So the Pundits say. This body of the Supreme Self is caused by the Apanchikrita five original elements. Through this body, pain and pleasure are felt in the heart. This is the second Upādhi of the Atman. The Ajñāna or Primeval Ignorance, without beginning and indescribable, is the third body of the Atman. Know this also to be my third Upādhi. When all these Upādhis subside, only the Supreme Self, the Brahman remains. Within these three gross and subtle bodies, the five sheaths, Annamaya, Prāṇamaya, Vijñanamaya, and Ānandamaya always exist. When these are renounced, Brahmapuchcha is obtained. That is Brahma and My Nature, too. This is the Goal of "Not this, Not this" the Vedānta words. This Self is not born nor It dies. It does not live also, being born. (But it remains constant, though It is not born). This Self is unborn, eternal, everlasting, ancient. It is not killed, when the body is killed. If one wants to kill it or thinks It as slain, both of them do not know ; this does not kill nor is it killed. This Atman, subtler than the subtlest, and greater than the greatest, resides within the cave (the Buddhi) of the Jīvas. He whose heart is purified and who is free from Sankalpa and Vikalpa (doubts and mental phenomena), knows It and Its glory and is free from sorrows and troubles. Know this Atman and Buddhi as the charioteer, this body as the chariot, and the mind as the reins. The senses and their organs are the horses and the objects of enjoyments are their aims. The sages declare that the Atman united with mind and organs of sense enjoys the objects. He who is non-discriminating, unmindful, and always impure, does not realise his Atman ; rather he is bound in this world. He who is discriminating, mindful, and always pure teaches the Goal, realises the Highest Self ; and he is not fallen again from That. That man becomes able to cross the Ocean of Samsāra and gets My

Highest Abode, of the nature of everlasting Existence, Intelligence and Bliss, whose charioteer is Discrimination, and who keeps his senses under control by keeping tight the reins of his mind. Thus one should always meditate intensely on Me to realise the nature of Self by Sravnam (hearing), Mananam thinking and realising one's own self by one's Self (pure heart).

41-44. When by the constant practise, as mentioned above, one's heart is fit for Samâdhi (being absorbed in the Spirit), just before that, he should understand the meanings of the separate letters in the seed Mantra of Mahâmâyâ. The letter "Ha" means gross body and the letter "Ra" means subtle body and the letter "Î" means the causal body; the \textcircled{w} (dot over the semicircle) is the fourth "Turiya" state of Mine. Thus meditating on the separate differentiated states, the intelligent man should meditate on the aforesaid three Vijas in the Cosmic body also and he should then try to establish the identity between the two. Before entering into Samâdhi, after very carefully thinking the above, one should close one's eyes and meditate on Me, the Supreme Diety of the Universe, the Luminous and Self-Effulgent Brahma.

45-50. O Chief of Mountains ! Putting a stop to all worldly desires, free from jealousy and other evils, he should (by constant practise of Prânâyâma) make equal according to the rules of Prânâyâma, the Prâna (the inhaled breath) and Apâna (the exhaled breath) Vâyus and with an unfeigned devotion get the gross body (Vais'vânara) indicated by the letter "Ha" dissolved in the subtle body Taijasa, the Taijasa body, the letter "Ra" is in a cave where there is no noise (in the Suṣumñâ cave) after that He should dissolve the Taijasa, "Ra" into the Causal body "Î". He should then dissolve the Causal body the Prâjña "Î" into the Turiya state Hrim. Then he should go into a region where there is no speech or the thing spoken, which is absolutely free from dualities, that Akhanda Sachchidânya and meditate on that Highest Self in the midst of the Fiery Flame of Consciousness. O King of Mountains ! Thus men by the meditation mentioned above, should realise the identity between the Jîva and Brahma and see Me and get My Nature. O Lord of Mountains ! Thus the firmly resolved intelligent man, by the practise of this Yoga sees and realises the nature of My Highest Self and destroys immediately the Ignorance and all the actions thereof.

Here ends the Thirty-fourth Chapter of the Seventh Book on the Knowledge, Final Emancipation in the Mahâ Purânam, S'rî Mad Devî Bhâgavatam, of 18,000 verses, by Maharsi Veda Vyâsa.

CHAPTER XXXV.

1. Himālayā said :—“O Mahes’varî ! Now tell me the Yoga with all its Amgas (limbs) giving the knowledge of the Supreme Consciousness so that, I may realise my Self, when I practise according to those instructions.

2-10. S’rî Dèvî said :—“The Yoga does not exist in the Heavens ; nor does it exist on earth or in the nether regions (Pâtâla). Those who are skilled in the Yogas say that the realisation of the identity between the Jîvâtmâ and the Paramâtmâ is “Yoga.” O Sinless One ! The enemies to this Yoga are six ; and they are lust, anger, greed, ignorance, vanity and jealousy. The Yogis attain the Yoga when they become able to destroy these six enemies by practising the accompaniments to Yoga. Yama, Niyama, Åsana, Prâṇâyâma, Pratyâhâra, Dhâraṇâ, Dhyâna, and Samâdhi these are the eight limbs of Yoga. Yama includes Ahimsâ (non-injuring; non-killing) ; truthfulness ; Asteyam (non-stealing by mind or deed) ; Brahmacharya (continence) ; Dayâ (mercy to all beings) ; Uprightness ; forgiveness, steadiness ; eating frugally, restrictedly and cleanliness (external and internal). These are ten in number. Niyama includes also ten qualities :—(1) Tapasyâ (austerities and penances) ; (2) contentment ; (3) Åstikya (faith in the God and the Vedas, Devas, Dharma and Adharma) ; (4) Charity (in good causes) ; worship of God ; hearing the Siddhântas (established sayings) of the Vedas ; Hrî or modesty (not to do any irreligious or blameable acts) ; Sraddhâ (faith to go do good works that are sanctioned) ; (9) Japam (uttering silently the mantrams, Gâyatrîs or sayings of Purânas) and (10) Homam (offering oblations daily to the Sacred Fire. There are five kinds of Åsanas (Postures) that are commendable :—Padmâsan, Svastikâsan, Bhadrâsan, Vajrâsan and, Virâsan. Padmâsan consists in crossing the legs and placing the feet on the opposite thighs (the right foot on the left thigh and the left foot on the right thigh) and catching by the right hand brought round the back, the toes of the right foot and catching by the left hand brought round the back the toes of the left foot ; sitting then straight and with ease. This is recommended by the Yogis (and by this one can raise oneself in the air)

*N. B.—*The hands, according to some, need not be carried round the back ; both the hands are crossed and placed similarly on the thighs.

11-20. Place the soles of the feet completely under the thighs, keep

the body straight, and sit at ease. This is called the *Svastikāsan*. *Bhadrāsan* consists in placing well the two heels on the two sides of the two nerves of the testicles near the anus and catching by the two hands the two heels at the lower part of the testicles and then sitting at ease. This is very much liked by the Yogis. *Vajrāsan* (diamond seat) consists in placing the feet on the two thighs respectively and placing the fingers below the thighs with the hands also there, and then sitting at ease. *Vīrasan* consists in sitting cross on the hams in placing the right foot under the right thigh and the left foot under the left thigh and sitting at ease with body straight.

Taking in the breath by the *Idā* (the left nostril) so long as we count "Om" sixteen, retaining it in the *Suṣumnā* so long as we count "om" sixty-four times and then exhaling it slowly by the *Pingalā nādi* (the right nostril) as long as we count "Om" thirty-two times. (The first process is called *Pūraka*, the second is called *Kumbhaka*, and the third is called *Rechaka*). This is called one *Prāṇāyāma* by those versed in the *Yogas*. Thus one should go on again and again with his *Prāṇāyāma*. At the very beginning, try with the number twelve, i. e., as we count "Om" twelve times and then increase the number gradually to sixteen and so on. *Prāṇāyāma* is of two kinds :—*Sagarbha* and *Vigarbha*. It is called *Sagarbha* when *Prāṇāyāma* is performed with repeating the *Iṣṭa Mantra* and *Japam* and meditation. It is called *Vigarbha Prāṇāyāma* when "Om" is simply counted and no other *Mantram*. When this *Prāṇāyāma* is practised repeatedly, perspiration comes first when it is called of the lowest order ; when the body begins to tremble, it is called middling ; and when one rises up in the air, leaving the ground, it is called the best *Prāṇāyāma*. (Therefore one who practises *Prāṇāyāma* ought to continue it till he becomes able to rise in the air).

21-30. Now comes *Pratyāhāra*. The senses travel spontaneously towards their objects, as if they are without anyone to check. To curb them perforce and to make them turn backwards from those objects is called "*Pratyāhāra*." To hold the *Prāṇa Vāyu* on toes, heels, knees, thighs, sacrum, genital organs, navel, heart, neck, throat, the soft palate, nose, between the eyebrows, and on the top of the head, at these twelve places respectively is called the "*Dhāraṇā*." Concentrate the mind on the consciousness inside and then meditate the *Iṣṭa Devatā* within the *Jīvātmā*. This is the *Dhyāna*. *Samādhi* is identifying always the *Jīvātmā* and *Paramātmā*. Thus the sages say. (*Samādhi* is of two kinds (1) and *Paramātmā*. When the ideas *Samprajñāta*, or *Savikalpak* and (2) *Nirvikalpak*.

the Knower, Knowledge and the Thing Known, remain separate in the consciousness and yet the mind feels the one Akhanda Sachchidānanda Brahma and his heart remains, there, that is called Samprajñāta Samādhi ; and when those three vanish away and the one Brahman remains, it is called Asamprajñāta Samādhi). Thus I have described to you the Yoga with its eight limbs. O Mountain ! This body composed of the five elements, and with Jīva endowed with the essence of the Sun, the Moon, and the Fire and Brahma in it as one and the same, is denominated by the term "Vis'va." There are the 350,000 nāḍis in this body of man ; of these, the principal are ten. Out of the ten again, the three are most prominent. The foremost and first of these three is Suṣumnā, of the nature of the Moon, Sun, and Fire, situated in the centre of the spinal cord (it extends from the sacral plexus below to the Brahmaṇadra in the head at the top where it looks like a blown Dhūtūra flower). On the left of this Suṣumnā is the Idā Nāḍī white and looking like Moon ; this Nāḍī is of the nature of Force, nectar-like. On the right side of the Suṣumnā is the Pingala Nāḍī of the nature of a male ; it represents the Sun. The Suṣumnā comprises the nature of the all the Tejas (fires) and it represents Fire.

31-41. The inmost of Suṣumnā is Vichitrā or Chitrinī Bhūlingam nāḍī (of the form of a cobweb) in the middle of which resides the Ichchā (will), Jñāna (knowledge) and Kriyā (action) Śaktis, and resplendent like the Millions of Suns. Above Him is situated Hrīm, the Māyā Viśva Harātmā with "Ha" and Chandravindu representing the Sound (Nāda). Above this is the Flame, Kula Kuṇḍalinī (the Serpent Fire) of a red colour, and as it were, intoxicated. Outside Her is the Ādhāra Lotus of a yellow colour having a dimension of four digits and comprising the four letters "va", "s'a", "ṣa" and "sa". The Yogis meditate on this. In its centre is the hexagonal space (Pīṭham). This is called the Mūla dhāra for it is the base and it supports all the six lotuses. Above it is the Svābhīṣṭhāna Chakra, fiery and emitting lustre like diamond and with six petals representing the six letters "ba", "bha", "ma", "ya", "ra", "la". The word "Sva" means "Param Lingam" (superior Male Symbol). Therefore the sages call this "Svābhīṣṭhāna" Chakram. Above it is situated the "Maṇipura Chakram" of the colour of lightning in clouds and very fiery ; it comprises the ten petals, comprising the 10 letters ḍa, ḍha, ṣa, ta, ṭha, ḍa, ḍha, ṣa, pa, pha. The lotus resembles a full blown pearl ; hence it is "Maṇipadma." Viṣṇu dwells here. Meditation here leads to the sight of Viṣṇu. Above it is "Anāhata" Padma with the twelve petals representing the twelve letters Ka, Kha, Ga, Gha, ḍa, ḍha, (cha), (chha), (Ja), (Jha), (Iva), (ta), and tha. In the middle is Bānalingam, resplendent like

the Sun. This lotus emits the sound S'abda Brahma, without being struck ; therefore it is called the Anâhata Lotus. This is the source of joy. Here dwells Rudra, the Highest Person."

42-43. Above it is situated the Vis'uddha Chakra of the sixteen petals, comprising the sixteen letters a, â, i, ï, u, û, ri, ñi, li, gri, e, ai, o, au, am, ah. This is of a smoky colour, highly lustrous, and is situated in the throat. The Jîvâtmâ sees the Paramâtmâ (the Highest Self) here and it is purified ; hence it is called Vis'uddha. This wonderful lotus is termed Âkâs'a.

44-45. Above that is situated betwixt the eyebrows the exceedingly beautiful Âjñâ Chakra with two petals comprising the two letters "Ha" and Ksa. The Self resides in this lotus. When persons are stationed here, they can see everything and know of the present, past and future. There one gets the commands from the Highest Deity (e. g. now this is for you to do and so on); therefore it is called the Âjñâ Chakra.

46-47. Above that is the Kailâs'a Chakra; over it is the Rodhipî Chakra. O One of good vows ! Thus I have described to you all about the Âdhâra Chakras. The prominent Yogis say that above that again, is the Vîndu Sthân, the seat of the Supreme Deity with thousand petals. O Best of Mountains ! Thus I declare the best of the paths leading to Yoga.

48. Now hear what is the next thing to do. First by the "Pûraka" Prâṇâyâma, fix the mind on the Mûlâdhâra Lotus. Then contract and arouse the Kula Kuṇḍalînî S'aktî there, between the anus and the genital organs, by that Vâyu.

49. Pierce, then, the Liugams (the lustrous Svayambhu Âdi Liugam) in the several Chakras above-mentioned and transfer along with it the heart united with the S'aktî to the Sahasrâra (the Thousand petalled Lotus). Then meditate the S'aktî united with S'ambhu there.

50-51. There is produced in the Vîndu Chakra, out of the intercourse of S'îva and S'aktî, a kind of nectar-juice, resembling a sort of red-dye (lac). With that Nectar of Joy, the wise Yogis make the Mâyâ S'aktî, yielding successes in Yoga, drink ; then pleasing all the Devas in the six Chakras with the offerings of that Nectar, the Yogi brings the S'aktî down again on the Mûlâdhâra Lotus.



52. Thus by daily practising this, all the above mantras will no doubt, be made to come to complete success.

53-54. And one will be free from this Samsāra, filled with old age and death, etc. O Lord of Mountains ! I am the World Mother ; My devotee will get all My qualities ; there is no doubt in this. O Child ! I have thus described to you the excellent Yoga, holding the Vāyu (Pavana Dhārana Yoga).

55. Now hear from Me the Dhārāṇī Yoga. To fix thoroughly one's heart on the Supremely Lustrous Force of Mine, pervading all the quarters, countries, and all time leads soon to the union of the Jīva and the Brahna.

56-58. If one does not quickly do this, owing to impurities of heart, then the Yogi ought to adopt what is called the "Avayava Yoga." O Chief of Mountains ! The Sādhaka should fix his heart on my gentle hands, feet and other limbs one by one and try to conquer each of these places. Thereby his heart would be purified. Then he should fix that purified heart on My Whole Body.

59-62. The practiser must practise with Japam and Homam the Mantram till his mind be not dissolved in Me, My Consciousness. By the practise of meditating on the Mautra, the thing to be known (Brahma) is transformed into knowledge. Know this as certain, that the Mantra is futile without Yoga and the Yoga is futile without the Mantra. The Mantra and the Yoga are the two infalliable means to realise Brahma. As the jar in a dark room is visible by a lamp, so this Jivātmā, surrounded by Māyā is visible by means of Mantra to the Paramātmā (the Highest Self). O Best of Mountains ! Thus I have described to you the Yogas with their Āngas (limbs). You should receive instructions about these from the mouth of a Guru ; else millions of Śāstras will never be able to give you a true realisation of the meanings of the Yogas.

Here ends the Thirty-fifth Chapter of the Seventh Book on the Yoga and the Mantra Siddhi in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXXVI.

1-4. Śrī Devī said :—“O Himālayās ! Thus making one's own self attached to the Yoga by the above-mentioned process and sitting on a Yoga posture, one should meditate on My Brahna Nature with

an unfeigned devotion. (How the knowledge of that Formless Existence and Imperishable Brahman arises, now hear.) He is manifest, near, yea, even moving in the hearts of all beings. He is the well-known Highest Goal. Know that all this whatever, waking, dreaming, or sleeping, which moves, breathes or blinks, is founded on Him. He is higher than Being and Non-being : higher than the Wisdom, He is the Best Object of adoration for all creatures. He is brilliant, smaller than the smallest and in Him the worlds are founded and the Rulers thereof. He is the Imperishable Brahman. He is the Creator (Life), the Revealer of Sacred Knowledge (speech) and Omniscient (or the Cosmic Mind). This is the Truth. He is Immortal, O Saumya ! Know that He is the target to be hit.

*Note.—*The words "higher than wisdom" mean higher than Brahmā. (Brahmā is the highest of all Jīvas, higher than Brahmā means higher than all creatures. The word Vijnāna denotes Brahmā as we find in the following speech of Brahmā in the Bhāgavat Purāṇa) "I, the Wisdom Energy (Vijnāna-Śakti) was born from the navel of this Being resting on the Waters and possessed of the Infinite Powers."

Viṣṇu is called "Prāṇa" because he is the leader of all (Prāṇa-netri). He is called Vāk, because He is the Teacher of all ; Viṣṇu is called Manas because He is the adviser of all (Mantri). He is the Controller of all the Jīvas.

The third verse lays down that Brahman is to be meditated upon or that the Maṇana should be performed ; as the second verse teaches that Dhyāna or concentration also is necessary.

56. Take hold of the Mystic Name as the bow, and know that the Brahman is the aim to be hit. Put on this the great weapon (Om), the arrow (of the mind) sharpened by meditation. Withdraw thyself from all objects, and with the mind absorbed in the idea of Brahman, hit the aim ; for know, O Saumya ! That Imperishable alone to be the Mark. The Great name "Om" is the bow, the mind is the arrow, and the Brahman is said to be the mark. It is to be hit by a man whose thoughts are concentrated, for then he enters the target.

*Note.—*Thus Sravāṇa, Maṇana, and Dhyāna of Brahman have been taught. This is the method of Brahma-upāsana.

7. In Him are woven the heavens, and the interspaces, and min also with the senses. Know Him to be the one Support of all, the

Ātman. Leave off all other words (as well as the worship of other deities). This (Ātman) is the refuge of the Immortals.

"He is the bridge of the Immortal"—the words Amrita or Immortal means Mukta Jīvas. In the Vedānta Sūtra I, 3-2, it has been taught that the Lord is the refuge of the Muktas. So also that "He is the Highest Goal of the Muktas.

8-9. In Him the life-webs (nādīs) are fastened, as the spokes to the nave of a chariot ; He is this (Ātman) that pervades the heart, and by his own free will manifests Himself in diverse ways (as Vis'va, Taijasa, etc., in waking, sleeping, etc, states); and also as One as Prājñā in the dreamless state. Meditate on the Ātman as Om (full of all auspicious qualities and who is the chief aim of the Vedas), in order to acquire the knowledge of the Paramātman, Who is beyond the Prakṛiti and the Śrī Tattva. Your welfare consists in such knowledge.

Note.—This shows that Brahman is the Antaryāmin Puruṣa. He resides in the heart where all the 72,000 Nādīs meet, as the spokes meet in the navel of the wheel. He moves within the organs, not for His own pleasure, but to give life and energy to them all. The Om with all its attributes must be constantly meditated upon. He manifests Himself in manifold ways in the waking and dreaming states as Vis'va and Taijasa ; while He manifests as One in the state of Susupti or Dreamless sleep as Prājñā. He is beyond darkness ; He has no mortal body. Meditate on such Viṣṇu in the heart in order to get the Supreme Brahman, with the help of the Mantra Om. The result of such meditation is that there is the welfare of yours—all evils will cease, and you will get the bliss of the manifestation of the Divinity—your Real Self within your Heart.

10. He who is All-Wise, and All-Knowing, whose Greatness is thus manifested in the worlds, is to be meditated upon as the Ātman residing in the Ether, in the Fourth Dimensional Space, in the shining city of Brahman (the Heart). He is the Controller of the mind and the Guide of the senses and the body. He abides in the dense body, controlling the heart. He, the Ātman, when manifesting Himself as the Blissful and Immortal, is seen by the wise through the purity of the heart.

11. The fetters of the Jīvas are cut assunder, the ties of Lingadehas and Prakṛiti are removed (the effects of all) his works perish, when He is seen who is Supremely High (or when the Supremely High looks at the Jīva.) [Note.—Viṣṇu is Parāvare, because Para or High Beings like Rāma ; Brahmās, etc., are Avāras or inferior in His comparison.]

[*Note*.—This shows the result of Divine Wisdom in the last verse. The Avidyâ covers both Is'vara and Jîva. It prevents Is'vara being seen by Jîva, and Jîva seeing Is'vara. It is a direct bondage of Jîva and a metaphorical fetter of Is'vara. Avidyâ is the name given to Prakriti in Her active state. When Her three qualities Sattva, Rajas and Tamas, are actively manifest. Destruction of Avidyâ means putting these Gupas in their latent state. There is a great difference between the destruction of the Avidyâ—fetters as taught in this verse, and the unloosening of them as previously described in this verse ! There Avidyâ still remained, for it was merely a Paroksha or intellectual apprehension of Truth. Here Avidyâ itself is destroyed by Aparoksha or Intuitive Knowledge of Brahman.

The bonds are five :—The lowest is the Avidyâ bond, then the Lingadeha bond, then the Pramâchchâdaka Prakriti bond, the Kâma bond and the Karma bond. When all these bonds are destroyed, then the Jñânî goes by the Path of Light to the Sântâmka Loka. Before proceeding further all have to salute the Sis'u-mâra—the Dweller on the threshhold—the hub of the Universe.

The Sis'umâra literally means the Infant Killer and means the porpoise and is the name of a constellation, in the north, near the Pole. It corresponds perhaps with the Draco or the Ursâ Minor. For a fuller description of it, see Bhagavad Purâna Book 5, Chapter 23. Here it is a mystical reference to a Being of an exalted order, which every Jñânî passes by, in his way beyond this Universe. It may correspond with the ring-pass-not of the ‘ Secret Doctrine ! It is the name of Hari, also, as we find the following verse “ The Supreme Hari, the Support of infinity of worlds and who is called Sis'umâra, is saluted by all knowers of Brahma on their way to the Supreme God.

12. The Brahman (called Sis'umâram) free from all passions and parts (manifests in the external world) in the highest Golden Sheath (the Cosmic Egg). That is pure, that is the highest of Lights, it is that which the knowers of Âtman know. [*Note*.—“ He is in the Centre of the Cosmic (as Sis'umâra, the Light of all Cosmic Suns). He is even in the centre of our Sun and illumining all planets.”

In the first respect He is meditated upon as Sis'umara and in the second as Gâyatî.” [*Note*.—In man, the Brahman manifests in the heart or the Auric Egg, called the city of Brahman. In the Universe, He manifest Himself in the Cosmic Egg, called the “ Golden Sheath.” These are the two places where Brahman may be meditated upon.

This verse has been explained in two different ways : First, as applying to Śis'umāra and secondly, as teaching how to meditate on Nārāyaṇa in the Sun. The "Golden sheath" would then mean the Solar sphere. The Supremely High Brahman resides in the excellent Golden Sheath. He is Pure and Without parts.

13. The Sun does not shine there in His Presence nor the Moon and the Stars (for His Light is greater than theirs, they appear as if dark in that Effulgence, like the candle-light in the Sun. Nor do these lightnings, and much less this fire shine there. When He shines, everything shines after Him ; by His Light all this becomes manifest.

Him the Sun does not illumine nor the moon and the stars. Nor do these lightnings ; much less this Fire illuminates Him. When He illuminates all (the Sun, etc.,) then they shine after (Him with His light). This whole Universe reveals His Light (is His Light and its Light is His). *Note.*—The Sun, etc., do not illumine Him, i.e., cannot make Him manifest.

14. The Eternally Free is verily this Brahman only. He is in the West, in the North and the South, in the Zenith and the Nadir. The Brahman alone is ; it is He who pervades all directions. This Brahman alone is it who pervades. This Brahman alone is the Full (that exists in all time the Eternity). This Brahman is the Best :—

This (idam) Brahman is alone the Vis'vam or Infinity or Full (pūrṇam). This alone is the Best, the Highest of all. As the word " idam" is used several times in this verse, it qualifies the word Brahman and not " vis'vam." [Note.—The Brahman was taught to be meditated upon fully in the Heart and the Hiraṇyamaya Kos'a. But lest one should mistake that He is thus limited in those two places, one is to infer that they are selected as the best.

15-16. The man who realises thus is satisfied and has all that he wants to do and is considered as the best. He becomes Brahman and his Self is pleased and he neither wants anything nor becomes sorry. O King ! Fear comes from the idea of a second ; where there is no second, fear does not exist. No danger then arises for him to be separated from Me. Nor I also get separated from him.

17. O Himalayā ! Know that I am he and he is I. Know that I am seen there where My Jñānī resides.

18. Neither I dwell in any sacred place of pilgrimage, nor do I live in Kailāśa nor in Vaikuṇṭha nor in any other place. I dwell in the hear lotus of My Jñānī.

19. The blessed man who worships once My Jñâna, gets Koti times the fruit of worshipping Me. His family is rendered pure and his mother becomes blessed. He whose heart is diluted in the all-pervading Brahma Consciousness, purifies this whole world. There is no doubt in this.

20. O Best of Mountains ! I have now told everything that you asked about Brahma Jñâna. Nothing now remains to be further described.

21. This Brahma Vidyâ (science of the knowledge of Brahma) is to be imparted to the eldest son, who is devoted and of good character and to him who is endowed with the good qualities as enumerated in the Sâstras and not to be given to any other person.

22. He who is fully devoted to his Iṣṭa Deva and who is equally devoted to his Guru, to him the high-minded persons should declare the Brahma Vidyâ.

23. Verily, he is God himself, who advises this Brahma Vidyâ ; no one is able to repay the debts due to him.

24. He who gives birth to a man in Brahma, is, no doubt, superior to the ordinary father ; for the birth that a father gives is destroyed ; but the birth in Brahma that is given by the Guru is never destroyed.

25. So the Śruti says :—Never do harm to the Guru who imparts the knowledge of Brahma.

26. In all the Siddhântas (decided conclusions) of the Sâstras, it is stated that the Guru who imparts the knowledge of Brahma is the best and the most honourable. If Śiva becomes angry, the Guru can save ; but when the Guru becomes angry, Sankara cannot save. So the Guru should be served with the utmost care.

27. So the Guru must be served with all the cares that are possible ; by body, mind, and word one should always please Him. Otherwise he becomes ungrateful and he is not saved.

28. O Best of Mountains ! It is very difficult to acquire Brahma Jñâna. Hear a story. A Muni named Dadhyam of Atharvana family went to Indra and prayed to him to give Brahma Jñâna. Indra said :—“I would give you Brahma-Jñâna, but if you impart it to any other body, I would sever your head.” Dadhyama agreed to this and Indra gave him the Brahma-Jñâna. After a few days, the two As’vins came to the Muni and prayed for Brahma Vidyâ. The Muni said :—“If I give

you the Brahma-Vidyā, Indra will cut off my head." Hearing this the two As'vins said :—“ We will cut your head and keep it elsewhere and we will attach the head of a horse to your body. Instruct us with the mouth of this horse and when Indra will cut off your this mouth, we will replace your former head.” When they said so, the Muni gave them the Brahma-Vidyā. Indra cut off his head by his thunderbolt. When the horse-head of the Muni was cut off, the two physicians of the Devas replaced his original head. This is widely known in all the Vedas.

O Chief of Mountains ! He becomes blessed who gets this the Brahma-Vidyā.

Here ends the Thirty-sixth Chapter of the Seventh Book on the Highest Knowledge of Brahma in the Mahapurāṇam, Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXXVII.

1. The Himālayās said :—“ O Mother ! Now describe your Bhakti Yoga, by which ordinary men who have no dispassion, get the knowledge of Brahma easily.

2-10. The Devī said :—“ O Chief of Mountains ! There are three paths, widely known, leading to the final liberation (Mokṣa). These are Karma Yoga, Jñāna Yoga and Bhakti Yoga. Of these three, Bhakti Yoga is the easiest in all respects ; people can do it very well without incurring any suffering to the body, and bringing the mind to a perfect concentration. This Bhakti (devotion) again is of three kinds as the Gunas are three. His Bhakti is Tāmasī who worships Me, to pain others, being filled with vanity and jealousy and anger. That Bhakti is Rājasic when one worships Me for one's own welfare and does not intend to do harm to others. He has got some desire or end in view, some fame or to attain some objects of enjoyments and ignorantly, and thinking himself different from Me, worships Me with greatest devotion. Again that Bhakti is Sāttvikī when anybody worships Me to purify his sins, and offers to Me the result of all his Karmas, thinking that Jiva and Is'vara are separate and knowing that this action of his is authorized in the Vedas and therefore must be observed. This Sāttvikī Bhakti is different from the Supreme Bhakti as the worshippers

think Me separate ; but it leads to the Supreme Bhakti. The other two Bhaktis do not lead to Parâ Bhakti (the Supreme Bhakti or the Highest unselfish Love.)

11-20. Now hear attentively about the Parâ Bhakti that I am now describing to you. He who hears always My Glories and recites My Name and whose mind dwells always, like the incessant flow of oil, in Me Who is the receptacle of all auspicious qualities and Gunas. But he has not the least trace of any desire to get the fruits of his Karma ; yea he does not want Sâmipya, Sârṣṭi, Sâyujya, and Sâlokya and other forms of liberations ! He becomes filled with devotion for Me alone, worships Me only ; knows nothing higher than to serve Me and he does not want final liberation even. He does not like to forsake this idea of Sevya (to be served) and Sevaka (servant who serves). He always meditates on Me with a constant vigilance and actuated by a feeling of Supreme Devotion ; he does not think himself separate from Me but rather thinks himself "that I am the Bhagavati." He considers all the Jivas as Myself and loves Me as he loves himself. He does not make any difference between the Jivas and myself as he finds the same Chaitanya everywhere and manifested in all. He does not quarrel with anybody as he has abandoned all ideas about separateness ; he bows down, and worships the Chândâlas and all the Jivas. He who becomes filled with devotion to Me whenever he sees My place, My devotees, and hears the Sâstras, describing My deeds, and whenever he meditates on My Mantras, he becomes filled with the highest love ; and his hairs stand on their ends out of love to Me and tears of love flow incessantly from both his eyes ; he recites My name and My deeds in a voice, choked with feelings of love for Me. [N. B.—The Parâ Prema Bhakti is like the maddening rush of a river to the Ocean ; thence in the shape of vapour to the highest Himâlayân Mountain peaks to be congealed into snow where various plays of bright colours take place.]

21-30. O Lord of the mountains ! He worships Me with intense feeling as the Mother of this Universe and the Cause of all causes. He performs the daily and occasional duties and all My vows and sacrifices without showing any miserly feeling in his expenditure of money. He naturally longs to perform My festivities and to visit places where My Utsabs are held. He sings My name loudly and dances, being intoxicated with My love, and has no idea of egoism and is devoid of his body-idea, thinking that the body is not his. He thinks that whatever is Prârabdha (done in his previous lives) must come to pass and therefore does not become agitated as to the preservation of his body and soul. This sort of Bhakti is called the Parâ Bhakti or the Highest Devotion. Here the

predominant idea is the idea of the Devī and no other idea takes its place. O Mountain ! He gets immediately dissolved in My Nature of Consciousness whose heart is really filled with such Parā Bhakti or All Love. The sages call the limiting stage of this devotion and dispassion as Jñāna (knowledge). When this Jñāna arises, Bhakti and dispassion get their ends satisfied. Yea ! He goes then to the Maṇi Dvīpa, when his Ahamkāra does not crop up by his Prārabdha Karma, though he did not fail to give up his life in devotion. O Mountain ! That man enjoys there all the objects of enjoyments, though unwilling and, at the end of the period, gets the knowledge of My Consciousness. By that he attains the Final Liberation for ever. Without this Jñāna, the Final Liberation is impossible.

31-33. He realises Para Brahma who gets in this body of his the above Jñāna of the Pratyak Ātmā in his heart; when his Prāṇa leaves his body, he does not get re-birth. The Śruti says :—“ He, who knows Brahma, becomes Brahma.” In the logic of Kantha Chāmikara, (gold on the neck) the ignorance vanishes. When this ignorance is destroyed by knowledge, he attains all his knowledge the object to be attained, when he recognises the gold on his neck.

34-37. O Best of Mountains ! This My consciousness is different from the perceived pots, etc., and unperceived Māyā. The image of this Paramātmā is seen in bodies other than the Ātmā as the image falls in a mirror ; as the image falls in water, so this Paramātmā is seen in the Pitrilokas. As the shadow and light are quite distinct, so in My Maṇidvīpa, the knowledge of oneness without a second arises. That man resides in the Brahma Loka for the period of a Kalpa who leaves his body without attaining Jñāna, though he had his Vairāgyam. Then he takes his birth in the family of a pure prosperous family and practising again his Yoya habits, gets My Consciousness.

38-45. O King of Mountains ! This Jñāna arises after many births ; it does not come in one birth ; so one should try one's best to get this Jñāna. If, attaining this rare human birth, one does not attain this Jñāna, know that a great calamity has befallen to him. For this human birth is very hard to attain ; and then the birth in a Brāhmaṇī family is rarer ; moreover amongst the Brāhmaṇīs, the knowledge of the Veda (the Consciousness is exceedingly rare.) The attaining of the six qualities (which are considered as six wealth), restraint of passions, etc.; the success in Yoga and the acquisition of a pure real Guru, all these are very hard to be attained in this life. O Mountain ! The maturity and the activities of the organs of the senses, and the purification of the body according to the Vedic rites are all very difficult to attain. Know this again that to get a desire for final liberation is acquired by the merits acquired in many births. That man's birth is entirely futile, who attaining all the above qualifications does not try his best to attain this Jñāna. So one should

try one's best to acquire the Jñâna. Then, at every moment, he gets the fruits of the As'vamedha sacrifice. There is no doubt in this. As ghee (clarified butter) resides potentially in milk, so the Vijñâna Brahma resides in every body. So make the mind the churning rod and always churn with it. Then, by slow degrees, the knowledge of Brahma will be attained.

Man attains blessedness when he gets this Jñâna ; so the Vedânta says : 'thus I have described to you in brief, O King of Mountains ! all that you wanted to hear. Now what more do you want ?

Here ends the Thirty-seventh Chapter of the Seventh Book on the glories of Bhakti in the Mahâ Purânam, Śrî Mad Devî Bhâgavatam, of 18,000 verses, by Maharshi Veda Vyâsa.

CHAPTER XXXVIII.

1-2. The Himâlayâs said :—“O Devî ! Describo the places on this earth that are prominent, sacred, and worth visiting and which thou likest best. O Mother ! Also sanctify us by describing the vows and utsabs that are pleasing to Thee, and by performing which, men become blessed and get themselves satisfied.

3-10. The Devî spoke :—“O Himavan ! All the places that are on this earth are all Mine and all should be visited. And every moment is fit for taking vows and utsabs. For I am of the nature pervading every moment ; so whatever actions are performed at any moment are all equal to taking My vows and utsabs. O King of Mountains ! Still I am now telling something out of My affection to My Bhaktas. Hear. There is a great place of pilgrimage named Kolhâpura in the southern country. Here the Devî Lakshmi always dwells. The second place is Mâtripura in the Sahyâdri mountain ; here the Devî Renukâ dwells. The third place is Tulajâpur ; next is the place Saptasringa, the great places of Hingulâ and Jvâlâ Mukhî. Then the great places of Sâkambhari, Bhrâmerî, Srîraktadantikâ and Dûrgâ. The best of all places is that of Vindhyaâchala Vâsinî, the great places of Annapurnâ and the excellent Kâncipur (Conjiverum). Next come the places of Bhîma Devî, Vimalâ Devî, Srî Chandralâ Devî of Karnât, and the place of Kaus'iki. Then the great place of Nilâmbâ on the top of the Nilâparvata, the place of Jâmbûnâdes'varî, and the beautiful Srinagara.

11-20. The great place of Srî Guhya Kâli, well established in Nepal, and that of Srî Minâkshi Devî established in Chidamvaram. The great

place named Vedāranya where the Sundarī Devī is residing ; then the place named Ekāṁvaram, and the place Bhuvanes'vara near Puruṣottama where I always dwell as Parā S'akti Bhuvanes'vari. The famous place of Mahālaśā, known in the south by the name Mallāri; the place of Yoges'vari Varāt, and the widely known place of Nila S'arasvatī in China. The excellent place of Bagalā in Baidyanāth, the supreme place Maṇidvīpa of Śrimati Bhuvanes'vari where I always reside. The Yonimandala Kāmākhyā, the place of Śrimati Tripurā Bhariavī, the excellent of all the places in this earth, where the Devī Mahā Māyā always dwells. There is no other place better than this on the earth. Here the Devī becomes every month in Her course of menstruation and where the virtuous men are seen. Here all the Devas remain in the form of mountains and where on the mountains the excellent Devas inhabit. The sages say : That all the places there are of the nature of the Devī ; there is no better place than this Kāmākhyā Yonimandala. Puṣkara, the sacred place, is the seat of Gāyatrī ; the place of Chāṇḍikā in Amares'a : and the excellent place of Puṣkarekṣīṇī in Prabhāsa. The place of Lingadbārī Devī in Naimiṣāraṇya, and the place of Puruhutā in Puṣkarākṣa; Rati dwells in Āśadhī.

21-30. Dandīṇī Parames'vari dwells in Chāṇḍamundī. Bhūti dwells in Bhārabhūti ; and Nakule Śvari dwells in Nākula. Chandrikā dwells in Haris'chandra ; Śāṅkari in S'rīgiri ; Tris'ūlā in Japēs'vara ; and Suksmā in Amrāta Kes'vara. Śāṅkari dwells in Ujjain, Śarvāṇī in the place Madhyamā, and Mārga Dāyini dwells in the holy Kṣetra Kedāra. The celebrated Bhairavī dwells in the place named Bhairava ; Mangalā in Gayā Kṣetra ; Sthānupriyā in Kurukṣetra ; and Svāyambhuvi Devī dwells in Nākula ; Ugrā dwells in Kankhal ; Viśvesā dwells in Vimales'vara, Mahānandā in Attahāsa ; and Mahāntakā in Mahendra. Bhimes'vari dwells in Bhīma ; the Bhavāṇī Śāṅkari dwells in Vastrāpadma ; and Rudrāṇī in Ardha Kotī. Viśālākṣī dwells in Avimukta ; Mahābhāgā dwells in Mahālaya ; Bhadrakarṇī in Gokarṇa ; and Bhadrā resides in Bhadrakarpak ; Uttrapālakṣī dwells in Suvarnākṣa ; Sthāṇvīśā in Sthāṇu ; Kamalā in Kamalālaya ; Chāṇḍā in Chhagalandāka, situated in the south near the sea-coast. Trisandhyā dwells in Kurundala ; Mukutes'vari in Mākota ; Śāṅdakī in Mandales'a ; Kālī in Kālanjara ; Dhvani in Śāṅkukarṇa ; Sthūlā in Sthūlakes'vara ; and Parames'vari Hrillekhā dwells in the heart lotuses of the Jīvanins.

31-34. The places mentioned above are all dearest to the Devī. First the merits of these places are to be heard ; next the Devī is to be

worshipped by the rites and ceremonies according to these rules. Or, O Mountain ! All the holy places of pilgrimages exist in Kāśī. The Devī always dwells there. Persons, devoted to the Devī, see these places and if they make Japam and meditate on the lotus-feet of the Devī, they will certainly be freed from the bonds of Samsāra ; there is no doubt in this. If anybody, getting up in the morning, recite the names of these places, all his sins would instantly be burnt away.

35-40. And if one reads, in the time of Śrāddha, before the Brahmins, these holy names of the Devī, his Pitris will be purified of their sins in the Mahākāṣ'a by the Mahā Prāṇa and will get their highest goal. O One of good vows ! I will now describe to you the vows that are to be carefully observed by men and women ; hear. Ananta Tritiyākhyā Vrata (vow), Rasakalyāṇī Vrata, and Ārdrānandakara Vrata, these three Vratas are to be observed in the Tritiyā (third) tithi. The next come the Friday vow, the Kriṣṇa Chaturdasi vows, the Tuesday vow, and the evening twilight vow. In this twilight vow, Mahā Deva placed the Devī in the evening on an Āsana ; and He, along with the other Devas, began to dance before Her. Fasting is enjoined in this vow ; and then in the evening one must worship the Devī, the Giver of all auspicious things. Especially in every fortnight, if the Devī be worshipped, She gets extremely pleased.

41. O Best of Mountains ! The Monday vow is very agreeable to Me ; the worship of the Devī should be done and then in the night one must take one's food.

42-43. The two nine nights vow called Navarātra are to be observed, one in the autumn and the other in the spring season. These are very dear to Me. He is certainly My devotee and very dear who for My satisfaction performs these and the other Nitya Naimittik vows, free from any pride and jealousy. He certainly gets the Sājujya Mukti with Me.

44-46. O Nagarāja ! The Holy (Dol) festival in the month of Chait on the third day of the white fortnight is very pleasing to Me and should be observed by all. My devotees perform the S'ayanotsava in the Paurṇamāsi in the month of Āśadha ; the Jāgaranotsava in the Paurṇamāsi in the month of Kārtik, the Ratha Jātrā in the 3rd of the white fortnight in Āśadha ; the Damanotsava in Chaitra. And my dear festivals in the month of Śrāvana and various other festivals.

47-49. In all these festivals one should feast well with gladness all My devotees, and the Kumāris (virgins), well clothed and dressed, and the boys, thinking them all to be of My very nature. No miserliness is to be entertained and I should be worshipped with flowers, etc. He is blessed and attains his goal and is dear to Me who carefully and devotedly observes every year all these festivals. O Nagendra ! Thus I have described to you in brief all the vows that are pleasing to Me. These instructions are not to be given who is not a disciple nor to one who is not My devotee.

Here ends the Thirty-eighth Chapter of the Seventh Book on the vows and the sacred places of the Devī in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXXIX.

1. The Himalayās said :—“ O Devī ! O Mahes’vari ! O Thou, the Ocean of Mercy ! O World-Mother ! Now describe in detail how Thy worship is conducted, the rules and ceremonials thereof.

2-20. The Devī said :—“ O King of Mountains ! I now describe to you the rites and ceremonies and the methods of My worship that are pleasing to Me. Hear it attentively and with faith. My worship is of two kinds :—External and internal. The external worship is again twofold one is Vaidik, and the other is Tāntrik. The Vaidik worship is also of two kinds according to the differences in My forms. Those who are initiated in the Vedic Mantrams worship according to the Vedic rites and ceremonies and those who are initiated in the Tāntrik-Mantram worship ; according to the Tāntrik rites. That stupid man is entirely ruined and goes to Hell who knowing the secrets of worship, act contrary to them. First I will describe to you the Vaidik worship ; hear. The highest Form of Mine that you saw before, with innumerable heads, innumerable eyes, innumerable feet, and the Illuminer of the intelligences of all the Jīvas, endowed with all powers, Higher than the Highest, Very Grand, worship That, bow down to That and meditate on That. O Nagendra ! This is the first form of worship that I describe to you. With your senses controlled, peaceful, with a well concentrated mind, void of egoism and vanity, and devoted to That, perform sacrifices to That, take refuge of That, see That within the temple of your mind, and always recite

Her name and meditate on That. Take hold of Me, and My ideas with one pointed loving devotion and please Me with the performance of sacrifices, austerities and gifts. By My Grace, you will no doubt be able to get the Final Liberation. Whoever is entirely attached to Me, thinking Me as the Highest, is the foremost amongst the Bhaktas. I promise that I will certainly deliver him from this ocean of the world. O King of mountains ! Meditation with Karma and Jñāna with Bhakti will lead one to Me. Only the work alone will fail to get one to Me. O Himalayan ! From Dharma arises Bhakti and from Bhakti arises the Highest Jñāna. What are said in the Śruti and Smriti Śastras the Maharsi take, that as the Dharmas; and what are written in other Śastras, they take them to be Dharmābhāṣa (the Shadow or reflection of Dharma). Out of My omniscient and omnipotent Nature, the Vedas have come. Owing to the want of Ignorance in Me, the Vedas can never be invalidated. The Smritis are formed out of the meaning of the Vedas ; so the Smritis and Parāṇas, formed by Manu and the other Rishis, are authoritative. In some places it is hinted that there other Śastras than the Vedas, taking the Tantras indirectly into account. Although the matters relating to the Dharmas are mentioned therein, but as they are apparently contrary to the Śrutis, the Tantras are not accepted by the Vaidik Pundits. The other Śastra makers are marked with their ignorance ; so their sayings cannot be authoritative. Therefore he must resort entirely to the Vedas who want the final liberation. As the king's order is never disobeyed amongst his subjects, so the Śruti, the Command of Mine, the Lord of all, can never be abandoned by men.

21-30. To preserve My Commandments, I have created the Brāhmaṇa and the Kṣattriya castes. My secrets are all embodied in the Śrutis. For that reason, the words of the Śrutis are no doubt to be known and observed by the sages. O Mountain ! When the Dharma (righteousness) declines and the Adharma (unrighteousness) reigns supreme, I then manifest Myself in the world as Sūkumbhari, Rāma, Kriṣṇa and others. Therefore, the Devas, the preservers of the Vedas, and the Daityas, the destroyers of the Vedas are classified. Whoever does not practise according to the Vedas I have created many hells for their lessons. When the sinners hear of those hells, they get extremely terrified. The king should banish those stupid persons from his kingdom and the Brāhmaṇas should not talk with them nor take them in their own lines nor when partaking of food, those who forsake the Vedic Dharma and go for shelter to another Dharma. The Śastras that are extant, as contrary to the Śrutis and Smritis, are all Tâmasa Śastras : Mahâdeva has framed these Vâma, Kâpâlak, Kaulaks, Bhairava and such like Śastras for fascinating the

people ; else He has no object in framing them. Those Brāhmaṇas that were burnt up by the curses of Dakṣa, Śukra, Dadhichi and were banished from the path of the Vedas, it is for delivering them, step by step that Mahāleva has framed the five Āgamas, Śaiva, Vaiṣṇava, Saura, Śakta and Gāṇapatya Śāstras.

31-37. In those Tantra Śāstras there are some passages in conformity with the Vedas and there are other passages contradictory to the Vedas. If the Vaidik persons resort to passages in conformity with the Vedas, then there cannot arise any fault in them. The Brāhmaṇas are not Adhikāris to those Tāntric texts that are contradictory to the Vedas. Those persons that have no claim to the Vedas can be Adhikāris to those latter texts. Therefore the Vaidik Brāhmaṇas should resort to the Vedas with all the care possible and make the Para Brahma of the nature of Jñāna manifest within them. The Sanyins, Vānaprasthas, householders and Brāhmachāris should give up all their desires and take refuge in Me ; free from egoism and vanity, kind to all creatures, their hearts wholly given to Me and engaged in speaking out My places, with enrapt devotion. They always worship My Virāṭ (Cosmic) form, immersed in the Yoga called Ais'varya Yoga (Cosmic Yoga dealing with the glories, prosperity of god). I illumine the understanding with the Sun of My Consciousness, and I destroy the Darkness of Ignorance of those persons that are always engaged in practising Yoga with Me. There is no doubt in this. O Nagendra ! Thus I have described in brief the methods and practices of the Vaidik Pūjā; now I will tell you the Tāntrikī Pūjā; hear attentively.

38-47. On an image, or clean plot of ground, or on the Sun or the Moon, in water, in Vāna Linga, in Yantra or on a cloth or in the lotus of heart, one is to meditate and worship the Blissful, Higher than the Highest, the Devī, Who creates this universe with the three Gunas Sattva, Raja and Tama, Who is filled with the juice of mercy, Who is blooming in youth, Whose colour is red like the rising Sun, Whose beauty overtops to the full, Whose all the limbs are exquisitely beautiful, Who is the sentiment of Love Incarnate, Who feels very much for the mental pain of Her Bhaktas, Who being pleased, manifests Herself before the Bhaktas on Whose forehead, the segment of the Moon shines incessantly, and Whose four hands hold goad, noose and the signs of fearlessness and to grant boons. Until one is entitled to the internal worship, one should worship the external ; never he is to abandon it. Worship is internal when one's heart gets diluted in Para Brahma, of the nature of the Universal Consciousness. O Mountain ! Know My Consciousness (Samvit) to

be My Highest Nature without any limitations. Therefore it is highly incumbent to attach one's hearts, free from other adjuncts, constantly to this Samvit. And what is more than this Samvit is this illusive world full of Mâyâ. So to get rid of this world one is to constantly meditate on Me, the Witness of all, the Self of all, with a heart full of devotion and free from any Sankalpas or desires.

O Best of Mountains ! Now I will describe to you in detail the external form of worship. Hear attentively.

Here ends the Thirty-ninth Chapter of the Seventh Book on the worship of the World-Mother in Śrî Mad Devî Bhâgavatam, the Maha Purânam, of 18,000 verses, by Maharsi Veda Vyâsa.

CHAPTER XL.

1-5. The Devî said :—Getting up from the bed early in the morning, one is to meditate on the thousand petalled lotus, bright, of the colour of camphor, in the top part his brain on the head. On this he should remember his S'rî Guru, very gracious looking, well decorated with ornaments, with His Consort Sakti and bow down to Him and within Him he should meditate the Kûndalinî Devî thus :—“ I take refuge unto that Highest S'akti Kûndalinî, of the nature of the Supreme Consciousness, Who is manifest as Chaityana while up-going to the Brahmarañdhra (the aperture supposed to be at the crown of the head, through which the soul takes its flight at death) and Who is of the nature of nectar while returning back in the Sugumna canal. After meditating thus, he should meditate on the Blissful Form of Mine within the Kûndalinî Fire situated in the Mulâdhâra Lotus (coccygeal lotus). Then he should rise up to go for the calls of nature, etc., and complete Sandhyâ Bandanams and other duties. The best of the Brâhmaṇins, then, should for My satisfaction perform the Agnihotra Homa and sitting in his Åsana make Sankalap (determination) to do My Pâjâ (worship).

N. B.—The brain has three divisions, the lower, the middle and the higher, or top-most part which is very pure.

6-10. Next he is to make Bhûta S'uddhi (purification of elements of the body by respiratory attraction and replacement) and then the Mâtriķâ Nyâsa. Then he should arrange the letters of the root Mantra of Mâyâ and execute the Hrillekha Mâtriķâ Nyâsa. In this he is to place the letter “ Ha ” in the Mûlâdhâra, the letter “ Ra ” in his heart and the vowel “ i ” in the middle of his brows and Hrim on the top part of his head. Finishing

then all the other Nyāsas according to that Mantra, he should think within his body Dhärma, Jñāna, Vairāgyam, and Prosperity as the four legs of the seat and Adharma, Ajñāna, Avairāgyam and non-prosperity, these four as the body of the seat on the four quarters East, South, West and North. Then he should meditate on the Great Devī in the lotus of his heart blown by Prāṇayāma, situated on the five seats of the Pretas. O Mountain ! Brahmā, Viṣṇu, Rudra, Sadāśiva and Is'vara are the five Pretas situated under My feet.

11. These are of the nature of earth, water, fire, air, and ether, the five elements and also of the nature of Jāgrat (waking), Svapna (dreaming) Suṣupti (deep sleep state) Turiyā (the fourth state) and Atita Rūpa, the (the fifth state) excluding the 4 states, corresponding to the five states. But I, who am of the nature of Brahma, am over and above the five elements and the five states ; therefore My Seat is always on the top of these five forces.

12. Meditating on Me thus and worshipping Me with his mind concentrated, he is next to make Japam (reciting My name slowly). After Japam he is to make over the fruits of Japam to Me. He should then place the Arghya for the external worship.

13. Then the worshipper is to sprinkle with the Astra mantra 'Phat', all the articles of worship that are placed in front of him and purify them.

14-18. He should close the ten quarters with the Chhotikā Mudrā and bow down to his Guru. Taking his permission, he should meditate on the outside seat, the beautiful divine form of his heart lotus and invoke the Deity outside and place Her on the seat by Prāṇa Pratisṭhā and perform Āvāhana, and present to Her Arghya (an offer of green grass, rice, etc., made in worshipping a god), Pādyā (water for washing legs and feet), Āchaman, water for bath, a couple of clothes, all sorts of ornaments, or scents, flowers and the necessary articles with due devotion and he should worship the attendant deities of the Yantra. If one be unable to worship daily the attendant deities, one must worship them on Friday.

19. Of the attendant deities, one must meditate the principal deity of the nature of Prabhā (illumination) and think that by Her rays the three worlds are pervaded.

20. Next he should worship again the Bhuvanes'varī Devī, the Chief Deity along with other attendant deities with scent, good smelling flowers and Naivedya and various other tasteful dishes.

21-22. He should then recite the *Sahasranâma* (thousand names) stotra and the Devî Sûkta Mantra "Aham Rudrebhîh, etc., " and "Sarve vai Devâ Devî mupatasthuh etc., " the Devî Atharva Siro Mantra and the Upanîsads' Mantra of Bhuvanes'varî, the famous mantras, repeatedly and thus bring My satisfaction.

23-24. With hearts filled with love and with hairs standing on their ends all should satisfy Me frequently with tears of love flowing from their eyes and with voice choked with feelings and with dancing, music and singing and with his whole body filled with joy.

25. My glory is well established in the Veda Pûrâyana and in all the Purânas. So for My satisfaction, one should offer daily to Me one's everything with one's body and recite the readings from the Vedas.

26-27. Next, after completing the *Homa* offerings, he should feed the Brâhmaṇas, the young virgins well clothed, the boys and the public and the poor, thinking all of them to be so many forms of the Devî. Then he should bow before the Devî that resides in his heart and finally by Samhâra Mudrâ take leave of the Deity invoked.

28. O One of good vows ! The Hrîllekhâ Mantra (Hrîm) is the chief of all mantrams ; so My worship and all other actions ought to be performed with this Hrîllekhâ Mantram.

29. I am always reflected in this Mirror of Hrîllekhâ form ; so anything offered in this Hrîllekhâ Mantra of Mine is offered as it were with all the Mantras. Then one should worship the Guru with ornaments, etc., and think oneself blessed.

30-31. O Himavan ! Nothing remains at any time unavailable to him who worships thus the Bhuvanes'varî Devî. After quitting his body, he goes to the *Mani Dvîpa*, My Place. He gets the form of the Devî; and the Devas constantly bow down to him.

32-45. O Mahîdhara ! Thus I have described to you the rules of worshipping the Great Devî ; consider this in all the aspects and worship Me according to your *Adhikâra* (claim) and you will attain your Goal. There is no doubt in this. O Best of mountains ! This Sâstra Devigitâ you are not to tell to those who are not the devotees, to those* who are enemies, and to those who are cunning. If one gives out this secret of Gita, it is like taking off the covering from the breast of the mother ; so carefully keep it secret and think that this is very necessary. This Devî Gita ought to be given to a disciple, a Bhakta, the eldest son, and

to one who is good natured, and well dressed and devoted to the Devī. O Mountain ! In the time of Śrāddha (solemn obsequies performed in honour of the manes of deceased ancestors) he gets the highest place of the Pitrīs who reads this Devī Gītā before the Brāhmaṇas. Vyāsa said :—The Devī vanished there after describing all these. The Devas were glad and considered themselves blessed by the sight of the Devī. O Janamejaya ! The Haimavatī next took Her birth in the house of the Himālayā and was known by the name of Gaurī. Saṅkara, the Deva of the Devas, married Her. Saḍānana (Kārtika) was born of them. He killed the Tūḍakā Asura. O King ! In ancient times, when the ocean was churned, many gems were obtained. At that time the Devas chanted hymns to the Devī with a concentrated mind to get Lakṣmī Devī. To show favour to the Devas, Rāmā Devī got out of the ocean. The Devas gave Lakṣmī to Viṣṇu, the Lord of the Vaikuṇṭha. Viṣṇu was very glad at this. O King ! Thus I have described to you the Greatness of the Devī and the birth of Gaurī and Lakṣmī. One's desires are all fulfilled when one hears this. O King ! This secret I have described to you. Take care not to divulge it to any other body. This is the secret of the Gītā ; so carefully conceal it. O One of pure heart ! I have told to you this Divine and Sin-destroying narration, that you asked. What more do you want to hear ? Say.

Here ends the Fortieth Chapter of the Seventh Book on the External Worship of the Devī in the Mahāpurāṇam, Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

[The Seventh Book Completed.]

The Eighth Book.

CHAPTER I.

1-4. Janamejaya asked :—" O Lord ! I have heard all that you have described about the sweet nectar-like characters of the Kings of the Solar and the Lunar dynasties. Now kindly describe the real Tattva of the Virāt Form of the Great Devī and how She was worshipped in every Manvantara by the Regent of that Manvantara and the Kings thereof. In what part of the year and in which place, under what circumstances and in what form and with what Mantras was the Devī worshipped ? I am very anxious to hear all this. O Guru ! In fact describe the gross forms of the Ādyā Śakti, the Devī Bhagavatī by concentrating attention to Which, I can have the power to understand the subtle forms of the Devī and I can get the highest good in this world

5-9. Vyāsa said :—" O King ! Now hear. I am describing to you in detail about the worship of the Devī Bhagavatī that leads to the welfare of the Whole World ; the hearing of which or the practice of which enables one to get the highest good. In days of yore, the Devarṣi Nārada asked Nārāyaṇa about this very point ; I will now tell you what the Bhagavān, the Promulgator of the Yoga Tattva, advised Nārada. Once on a time the all powerful Devarṣi Nārada entitled with all the Yogic powers, and born from the body of Brahmā was travelling all over this earth and came to the hermitage of the Rishi Nārāyaṇa. Resting a while, and the troubles of the journey over, he bowed down to the Yogi Nārāyaṇa and asked Him what you ask me now. Nārada said:— O Deva Deva Mahādeva ! O Thou, the Ancient Puruṣa, the Excellent One !

7-9. O Omniscient ! O Thou, the Holder of the Universe ! O Thou Who art the repository of the good qualities and Who art praised by all !

10-12. O Deva ! Now tell me what is the ultimate cause of this Universe : whence has this Universe its origin ? And how does it rest ? To whom does it take refuge ? Where does it dissolve in the time of Pralaya ? Where do all the Karmas of these beings go to ? And what Object is that whose knowledge destroys for ever the Māyā, the Cause

of all this Moha (illusion) ? Whose worship, what Japam, and Whose meditation in the lotus of heart are to be made, by which, O Deva ! the knowledge of Paramātman rises in the heart, as the darkness of the night vanishes by the rising of the Sun.

13. O Deva ! Kindly reply to these my questions in such a clear manner as the ignorant people in this Samsāra can understand and get themselves across this ocean of Samsāra.

14-15. Vyāsa said :—Thus asked by the Devarṣi, the ancient Nārāyaṇa, the Best of the Munis, the great Yogi gladly spoke :—“ O Devarṣi ! Hear I will now speak to you all the Tattvas of this world, knowing which the mortal never falls into the illusion of this world.

16. O Child ! The original cause of this Universe is the Devī Mahā Māyā (the image of the Supreme Chaitanya Para Brahma); this is the opinion of the Rishis, the Devas, Gandharvas, and other intelligent persons.

17-23. It is written in the Vedas and other Śāstras that the Devī Bhagavati, worshipped by all in the Universe, creates, preserves and destroys the Universe by the influence of Her three Guṇas. I now describe to you the nature of the Devī, worshipped by the Siddhas, Gandharbas and Rishis, the mere remembering of Whom destroys all sins, and gives final liberation Mokṣa (and Dharma, Artha, and Kāma also). The powerful Svāyambhuva Manu, the First, the husband of Satarūpā, the prosperous and the Ruler of all the Manvantaras worshipped the sinless Prajāpati Brahmā, his Father with due devotion and satisfied Him when the Grandsire of the Lokas, the Hiranyagarbha spoke to his son :—The excellent worship of the Devī should be done by you. By Her Grace, O Son, your work of creating worlds will be successful. Thus spoken by Brahmā, the Bibhu Svāyambhuva Manu, the Virat incarnate, worshipped the World Mother with great austerties. And with his concentrated devotion, he satisfied the Devī Devesī and began to chant hymns to Her, the First-born, the Māyā, the Sakti of all, and the Cause of all causes.

24-36. Manu said :—Thou art Brahmā, the ocean of the Vedas, Kṛiṣṇa, the abode of Lakṣmī, Purandara. I bow down again and again to Thee, the Devesī, the Cause of Māyā, the Cause of this Universe. Thou holdest sāṅkha (the conchshell), chakra, gadā, etc., in Thy hands and Thou residest in the heart of Nārāyaṇa ; Thou art the Vedas incarnate, the World Mother, the Auspicious One, bowed down by all the Devas, and the Knower of the Three Vedas. O Thou, endowed with all

powers and glory ! O Mahāmāye ! Mahābhāge ! Mahodaye ! (the Self-manifested). Thou residest as the better half of Mahā Deva, and Thou dost all what are dear to Him. Thou art the most beloved of Nanda, the Cow-herd (in the form of Mahā Māyā, the daughter who concealed Kṛiṣṇa and slipped from the hands of Kāmsa and got up in the air and remained as Vindhya-vāsinī ; also in the form of Śrī Kṛiṣṇa) Thou gavest much pleasure and wert the cause of all the festivities ; Thou takest away the fear due to plague, etc., ; Thou art worshipped by the Devas. O Thou, the auspicious Bhagavatī ! Thou art the welfare of all incarnate ; Thou fructifiest the desires of all to success ! Thou art the One to Whom all take refuge and Thou removest their all the dangers ; O Thou, the three-eyed ! Gaurī ! Nārāyaṇī ! Obeisance to Thee. I bow down to that ocean of all brightness and splendour, without beginning or end, the One Consciousness, wherein this endless Universe rises and remains interwoven therein. I bow down to the Devī, whose Gracious Glance enables Brahmā, Viṣṇu, and Mahesvara to do their respective works of creating, preserving, and destroying the Universe. O Devī ! Thou art the Only One, whom all can bow, since the lotus-born Brahmā, terrified by the horrible Daityas, was freed by Thy prowess only. O Bhagavatī ! Thou art modesty, fame, memory, lustre ; Thou art Lakṣmī, Girijā, the daughter of Himālayā, Thou art Satī, the Dakṣa's daughter ; Thou art the Sāvitri the Mother of the Vedas, Thou art the intelligence of all and Thou art the cause of fearlessness. So I now engage myself in reciting Thy Japam, Thy hymns and Thy worship. I meditate on Thee and see Thy form within my heart and hear Thy praises. Be graciously pleased on me, O Devī ! It is by Thy Grace that Brahmā is the Revealer of the Four Vedas, Viṣṇu is the Lord of Lakṣmī, Indra is the Lord of the Devas and of the three worlds ; Varuṇa is the Lord of waters, Kuvera is the Lord of wealth, Yama is the Lord of the dead, Nairrita is the Lord of the Rākṣasas, and Soma is the Lord of the water element and praised by the three worlds. Therefore, O Auspicious World Mother ! I bow down again and again to Thee.

37-42. Nārāyaṇa said :—“O Child ! When Svāyambhuva Manu, the son of Brahmā, chanted thus the hymns to the Ādyā Śakti Bhagvatī Nārāyaṇī, She became pleased and spoke to him thus :—The Devī said :—“O King, the Brahmā's son ! I am pleased with your devoted worship and hymns; so ask boon from Me that you desire. Manu said :—“O Devī ! If Thou art graciously pleased, grant that my creation be finished without any hitch. The Devī said :—“O King of Kings ! By My blessing, your work of creation will be completed without any obstruction. And by your punya (merits) they will no doubt multiply on and on. He who reads

with devotion this hymn (stotra) composed by you, will get sons, fame and beauty in the world and, in the end, he will be entitled to get the Highest Place. The people will have powers unopposed by anybody, will get wealth and grains, will get victory everywhere and happiness ; and his enemies will be ruined. Nārāyaṇa said :—“ O Child ! The Devī Bhagavatī Ādyā Śakti granted thus the desired boon to Svāyambhuva Manu and vanished away at once from his sight. Then the powerful Manu, obtaining thus the boon, spoke to his father :—O Father ! Now give me a solitary place where I can worship the Devī with sacrifices and do my work of creating a good number of people.

46-48. Hearing thus the words of the son, the Prajāpati, the Lord thought over the matter for a long time :—“ How this work would be done ? Alas ! I have spent an endless time in this work of creation ; but as yet nothing has been done. For the Earth, the receptacle of all the Jivās is submerged in water and has gone down to the Rasātala. What is to be done now ? There is only one hope and that is this :—If the Bhagavān, the Primeval Person, under Whose Command I am engaged in this work of creation, helps me in this work of mine, no doubt it will be accomplished then and then only.

Here ends the First Chapter of the Eighth Book on the description of the worlds in the Mahāpurāṇam, Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER II.

1-10. Nārāyaṇa said :— (“ O Child ! When you have got your senses controlled and have overcome lust, anger, etc., and other enemies, then you are certainly entitled to hear this secret.) While Brahmā was discussing on this subject with Marichi and the other Brahmarṣis and with Svāyambhuva Manu, suddenly there came out of the nose of the meditative Brahmā, one young boar (the child of a boar) of the dimension of one finger only. That little boar, that was just in the air, soon became, while they were looking at it, enlarged to a very big elephant, in an instant ; a very strange sight, indeed ! Seeing this, the Kumāras Sanaka, etc., Marichi and the other Seven Rishis, and the Creator Brahmā were struck with wonder and Brahmā began to discuss thus :—Oh ! This young boar has come out suddenly of My nose ; though it is a very small one, it is certainly, come under a disguise and it has all made us merge

in an ocean of wonder. Is this something Divine, of a Sāttvic quality under the guise of this boar? It was of the size of a thumb and it is now like the Himālayā Mountain? Oh! Is this the Bhagavān, the Yajña Purusa? While they were thus discussing, the Bhagavān, in the shape of the boar, began to make loud sounds, like the rolling of the mountain clouds at the time of the Pralaya resounding all the quarters. At this Brahmā and all the Rishis assembled there became very glad. Hearing the ghurghura noise of the Boar, their troubles ended and the people of Janarloka, Taparloka, Satyaloka and all the Devas being very much gladdened began to chant sweet hymns with Chhāndas of Rik, Yajus, Sāma and Atharva Vedas, to that Ādi Purusa, the Bhagavān, from all sides.

11-21. Hearing their praises, the Bhagavān Hari graciously looked on them and immediately merged Himself in the ocean. The ocean was very much agitated with the fierce striking of the hairs of the Boar, when He entered into the waters, and spoke thus:—"O Deva! O Thou, the destroyer of the afflictions of your refuges! Protect me." Hearing these words of the ocean, the God Hari tore asunder all the aquatic animals and went down beneath the waters. Searching violently hither and thither, He knew the earth by her smell. At once the Bhagavān Hari, the Lord of all, went to Her and rescued the earth by raising Her up on his big teeth, the Earth that was the abode of all the beings. When the Bhagavān, the Lord of all the sacrifices, came up with the Earth on the top of His teeth, He looked beautiful like the elephant of a quarter taking out by the root and holding a thousand petalled lotus upon his tusks. When the Bhagavān rescued thus the Earth, raising Her up on His tusks, Brahmā and Indra, the Lord of the Devas, the powerful Manu began to praise Him with sweet words:—Brahmā said:—O Lotus-eyed! O Bhagavān! Thou art victorious everywhere; O Thou, the Destroyer of the sufferings of the Bhaktas! Thou hast, by Thy own prowess, humiliated the Heaven, the abode of the gods upto Satyaloka! Thou, the Giver of all the desires! O Deva! This earth shines so beautiful on Thy teeth as the thousand petalled lotus, taken up by the root by a mad elephant, shines on his two tusks. O Bhagavān! This Form, i. e., that of Thy sacrificial Boar, with earth on Thee looks so very beautiful as the lotus looks beautiful on the tusks of an elephant.

21-22. O Lord! We bow down to Thee, the Creator and the Destroyer of everything; Thou assumest many forms for the purpose of destroying the Dānavas; Thou dost do many acts that redound to Thy Glory. We bow down to Thee, to Thy Front and to Thy Back. (Really thou hast no front nor back. Thou art everywhere.) Thou art the Upholder of all the Celestials and the Immortals! Thy eyes shine equally everywhere.

23-24. O Deva ! By Thy power I am brought up and engaged in the work of creation and by Thy order I create in every Kalpa this Universe and destroy it. O Lord of Immortals ! In the ancient times the Devas united churned the vast ocean by Thy help and got according to their merits their due shares. O Hari ! Indra, the Lord of the Devas is enjoying the vast kingdom of Heaven, the Trilokas, by Thy Will and appointment. All the Devas worship him.

26-27. So the God of Fire has got his burning power and is residing in the bellies of the Devas, the Asuras, men and all other beings and penetrating their bellies, is satisfying all. Yama, the King of Dharma, by Thy appointment, is the Lord of the southern quarters, is presiding over the Pitrîs and being the witness of all the actions of the Jivâs, is awarding duly to them the fruits thereof.

28-33. Nairṛita, the Lord of the Rakṣasas, the witness of all the actions of all the beings, by Thy commandment, is the destroyer of all the obstacles of the devotees that take refuge unto thee, though he is a Yakṣa. The Varuṇa Deva, by Thy order, has become duly the Lord of the waters, and the Regent of the Loka (Dikpâla). The Vâyu, the Life of all, the carrier of the smell, has become by Thy order Lokâpâla and the Guru of the universe. Kuvera, obedient to Thy order, has become the Lord of the Yakṣas and the Kinnaras and is holding a respectful position like other Lokapâlas. Is'âna, Who is the destroyer of all the Jivas, has got his Lordship over a quarter by Thy order and is being praised by all the Rudras, the Devas, Gandharbas, Yakṣas, Kinnaras, the men and all the beings. O Bhagavân ! We bow down to Thee, the Lord of the Universe ; the immeasurable Devas that are seen are merely the small fractions of Thy powers.

34-38. Nârâyana said :—“ O Child Nârada ! When Brâhma, the Creator and the Grandsire of the Lokas, praised thus the Ādi Purûṣa Bhagavân, He cast a side long glance at them, offering His Grace. When the Bhagavân, the Sacrificial Boar, was coming up with earth rescued and placed on his teeth, the awful Hiranyâkṣa, the chief of the Daityas came before Him and obstructed His passage when He killed him by one violent stroke of his club. He was besmeared all over his body with the blood of the Daitya ; and thus He came up from the Rasâtala and placed the earth on the waters. He then went away to His Vaikunṭha abode.

O Child Nârada ! He who hears or reads devotedly this glorious deed of the Bhagavân and the deliverance of the Earth, will certainly be freed of all his sins and goes to the highest holiest place of Viṣṇu, the Lord of all. There is no doubt in this.

Here ends the Second Chapter of the Eighth Book on the uplifting of the Earth by the Sacrificial Boar in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER III.

1-23. Nārāyaṇa said :—“O Nārada ! When the Bhagavān went away to Vaikuṇṭha, establishing the Earth in due position and equilibrium, Brahmā spoke thus to his son :—“ O Powerful Son of mine, O Svāyambhuva ! The best of those that are filled with Teja (energy) and Tapas ! Now go on with your work of creation, as you think proper, on this earth, the Upholdress of all the Jīvas. And worship the Puruṣa, the Lord of Sacrifices, according to the division of place and time, and with all the necessary materials of various kinds, high and low, and those that will be useful in performing your sacrifices. Do Dharma according to the Śāstras, and according to the Varga (the different castes) and Āśrama (Brahmacharya, etc.); thus by gradually going on step by step in the path of Yoga, your progeny will be multiplied. Beget lovely sons and daughters, of good fame, culture, modesty and ornamented with various other good qualifications, like yourself; then marry your daughters when they will come to the marriageable age, to proper persons of good qualifications and then fix your mind thoroughly on the Excellent Puruṣa that is the very Best. O Child ! Now go and serve the Bhagavān with devotion as I have advised you ; and you will certainly attain that which is difficult to be worshipped and obtained. Advising thus his son Svāyambhuva Manu, and starting him in his work of creation, the Lotus-born, the Lord of all the subjects, Brahmā went away to His own abode. When Brahmā went away, having ordered his son to create progeny and subjects, Manu, took that seriously in his heart and began to do that work. In due time, he had two powerful sons named Priyavrata and Uttānapāda and three lovely beautiful daughters endowed with various good qualities. Hear the names of the three daughters. The first daughter, the purifier of the world, was named Ākūti ; the second was named Devahūti and the third was Prasūti. The first daughter Ākūti was married to the Maharsi Ruchi ; the second was married to the Prajāpati Karḍdama ; and the third was married to the Prajāpati Dakṣa. And know that all the beings in this world had their origin from this last daughter. Now hear the progeny of these three daughters and the Maharsis respectively :—By Maharsi Ruchi was born one son named Yajña, in the womb of Ākūti : he is the part of

the Bhagavān Ādi Puruṣa Viṣṇu ; by Mahāṛṣi Karddama, in the womb of Dovahūti was born the Bhagavān Kapila Deva, the famous author of the Śāṅkhyā Śāstra ; and in the womb of Prasūti, by the Prajāpati Dakṣa were born some daughters only ; know that the Devas, men, beasts and birds were all created by this Prajāpati Dakṣa. These offsprings were the first promulgators in the work of creation. In the Svāyambhuva Manvantara, the powerful Bhagavān Yajñu, by the help of the Devas named Yāma, saved his mother's Father Manu from the attacks of the Rakṣasas ; and the great Lord of the Yogis, the Bhagavān Kapila, remained for a while in his Āśrama and gave spiritual instructions to his mother Devahūti, by which Avidyā could be at once destroyed, and disclosed his Śāṅkhyā Śāstra, the great work on the Spiritual Philosophy and the special Dhyāna Yoga in all its details and finally went for Samādhi to the Āśrama of Pulabha where the great Deva Śāṅkhyāchārya lives up to to-day. Oh ! I bow down to the great Yogi-chārya, the Bhagavān Kapila Deva, the Fructifier of all desires, the mere remembrance of Whose Name makes easily the Yogi realise the meaning of the Śāṅkhyā Jñāna. The sins are immediately destroyed of those that hear or read the holy anecdote of the progeny of the daughters of Manu. O Child ! Now I describe to you the progeny of the sons of Svāyambhuva Manu. Hear attentively. The hearing of which will enable one to enter into the highest place. Now is being described the history about the progeny of those who formed those Dvipas (islands) Varṣas (countries) and oceans for the welfare and happiness of all the creation and for the use of them. Hear.

Here ends the Third Chapter of the Eighth Book on the description of the family of Manu in Śrī Mad Devī Bhāgavatam, the Mahā Purāṇam, of 18,000 verses, by Mahāṛṣi Veda Vyāsa.

CHAPTER IV.

1-28. The Rishi Nārāyaṇa said :—The eldest son of Svāyambhuva, Priyavrata served always his father and was very truthful. He married the daughter of the Prajāpati Vis'va Karma, the exceedingly lovely and beautiful Barhiṣmatī, resembling like him, adorned with modesty, good nature and various other qualifications. He begat ten sons, very spiritual and well qualified and one daughter named Urjaṣvatī. This daughter was the youngest of all. The names of the ten sons are respec-

vely :—(1) Āgnidhra, (2) Idhmajibha, (3) Jajñabâhu, (4) Mahâvîra, (5) Rukmas'ukra (Hiranyakretâ), (6) Ghritapriṣṭha, (7) Savana, (8) Medhâtithi, (9) Vîtihotra and (10) Kavi. The name "Agni" was attached to each of the above names. Out of these ten, the three sons named Kavi, Savana, and Mahâvîra were indifferent and dispassionate to the world. In due time, these became extremely free from all desires and they were proficient in Ātmavidyâ (Self-Knowledge). They were all Ûrdharetâ (of perpetual chastity ; who has subdued all their passions) and took gladly to the Paramahamsa Dharma. Priyavrata had by his other wife three sons, named Uttama, Tâmasa, and Reivata. These were all widely known ; each of them in due time became endowed with great prowess and splendour and became the Lord of one Manvatara. Priyavrata, the son of Svâyambhuva, the King-Emperor enjoyed with his sons and relations, this earth for eleven Arvûda years ; the wonder was this, that he lived so long and there was seen no decay in his strength as regards his body or his senses. Once on an occasion, the King observed that when the sun appeared on the horizon and got up, one part of the earth was illumined and the remaining part was enveloped in darkness. Seeing this discrepancy, he thought over for a long time and exclaimed. "What ! Will the Darkness be seen in my kingdom, while I am reigning ? This can never be. I will stop this by my Yogic powers." Thus thinking, the King Priyavrata mounted on a luminous chariot, as big as the Sun, to illuminate the whole world and circumambulated round the earth seven times. Whatever portion of the earth was trodden by the wheel on each occasion, became an ocean. Thus the seven oceans had their origins. And the portion of the earth, that was included within the ruts, became the seven islands (Dvîpas). O Child ! Now hear about the seven Dvîpas and the seven Oceans :—The first is the Jambu Dvîpa ; the second is Plakṣa, the third is Sâlmali ; the fourth is the Kus'a Dvîpa ; the fifth is Krauñcha ; the sixth is the Śaka Dvîpa ; and the seventh is the Puṣkara Dvîpa. The second Dvîpa Plakṣa is twice the first Jambu Dvîpa and so on; each succeeding Dvîpa is twice as large as its previous one. Now hear the names of the oceans. The first ocean is named Ksâroda (the salt water ocean); the second is Ikṣurasa (the sugarcane ocean); the third is Surâ (the wine ocean), the fourth is Ghritoda (the clarified butter ocean) the fifth is Kṣiroda (the ocean of milk) ; the sixth is Dadhi Maṇḍa (the ocean of curds) ; and the seventh is that of the ordinary water. The Jambu Dvîpa is surrounded by Kṣira Samudra. The King Priyavrata made his son Āgnidhra, the lord of this Dvîpa. He gave to his Idmajibha, the Plakṣa Dvîpa surrounded by Ikṣu Sâgara ; so he gave to Yajñabâhu the Sâlmali Dvîpa surrounded by Surâ Sâgara and he

gave the lordship of Kus'a Dvīpa to Hirānyareṭā. Then he gave to his powerful son Ghritapriṣṭha the Krauucha Dvīpa surrounded by Kṣīra Samudra and to his son Medhātithi the Śāka Dvīpa [surrounded by Dadhimāṇḍa Sāgara]. Finally he gave to his Vīthihotra, the Puṣkara Dvīpa surrounded by the ordinary water. Thus distributing duly amongst his sons, the separate divisions of the earth, he married his daughter, the youngest Urjasvatī to the Bhagavan Uśānd. In the womb of Urjasvatī the Bhagavān Śukrāchārya had his famous daughter Devayāñ. O Child ! Thus giving the charge of each Dvīpa to each of his sons and marrying his daughters to the worthy hands, he took to Viveka (discrimination) and adopted the path of Yoga.

Here ends the Fourth Chapter of the Eighth Book on the narration of the family of Priyavrata in the Mahā Purāṇam, Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER V.

1-31. Śrī Nārāyaṇa said :—“ O Child Nāra la ! Now hear in detail about the divisions of the earth into the Dvīpas and the Varṣas as marked out by the Devas. In brief, I describe about them ; no one can speak about this in details. First, the Jambu Dvīpa is one lakh Yoyanas in its dimensions. This Jambu Dvīpa is round like a lotus. There are nine Varṣas in it and excepting the Bhadrā'sva and Ketumāla, each is nine thousand Yoyanas in its dimensions (*i.e.*, in its diameter or circumference ?) and there are eight very lofty mountains, in those Varṣas, forming their boundaries. Of the Varṣas, the two Varṣas that are situated in the North and South, are of the size of a bow (segmental); and the four others are elongated in their size. The centre of all these Varṣas is named Ilāvrita Varṣa and its size is rectangular. In the centre of this Ilāvrita Varṣa is situated the golden Sumeru Mountain, the King of all the mountains, one lakh Yoyanas high. It forms the pericarp of the lotus earth. The top of this mountain is thirty Yoyanas wide. O Child ! The sixteen thousand Yoyanas of this mountain is under the ground and the eighty-four Yoyanas are visible outside. In the north of this Ilāvrita Varṣa are the three mountains the Nilagiri, the Svetagiri and the Śringavāu, forming the boundaries respectively of the three Varṣas named Rāmyaka, Hirapmaya and Kuru respectively. These run along from the east and gradually extend at their base and towards the salt ocean (Lavana Samudra).

These three mountains, that form the boundaries, are each two thousand Yoyanas wide. The length of each from the east towards north is less by one-tenth ($\frac{1}{10}$) of the above dimensions. Many rivers take their sources and flow from them. On the south of Ilâvara, three beautiful mountain ranges, named Niṣadha, Hemakûta, and Himâlayâs, are situated, extending from the east. They are each one Ayuta Yoyanas high. These three mountains form the boundaries again of Kimpuruṣa and Bhârata Varṣa.

To the west of Ilâvritta is situated the mountain called Mâlyavân and to the east are situated the mountains Gandhamâdan, Nîla, and Niṣadha, the centres of the highest sublime grandeur and beauty. The length and breadth of these the boundary (limiting) mountains are each two thousand Yoyanas. Then the mountains Mandara, Supârs'vak, and Kumuda and others are situated in the Ketumâla and Bhadrâs'va Vargas ; but these all are reckoned as the Pâda Parvatas (mountains at the foot) of the Sumeru mountain. The height and breadth of each of these is one Ayuta Yoyanas. These form the pillars, as it were, of Meru on the four sides. On these mountains, the mango, the jack, plantain, and the fig trees and various others are situated, four hundred (400) Yoyanas wide and eleven hundred (11,00) Yoyanas high ; they seem to extend to the Heavens and form, as it were, the flagstaffs on the top. The roots, bases of these trees as well as their branches are wonderfully equally thick and extend to enormous distances. On those mountain tops are situated, again, the four very capacious lakes. Of these, one lake is all milk ; the other lake is all honey ; the third lake is all sugarcane juice and the fourth lake is all sweet water. There are, then, again the four very lovely gardens named Nandana, Chaitrarath, Vaibhrâjaka, and Sarvato-bhadra, very lovely, enchanting and pleasing to the delicate female sex and where the Devas enjoy the wealth and prosperity and their other Yogic powers. Here the Devas live always with numerous hordes of women and have their free amorous, dealings with them, to their heart's contents ; and they hear the sweet songs sung by the Gaudharbas and Kinnaras, the Upa Devatâs about their own glorious deeds. On the top of the Mandara mountain, there are the Heavenly mango trees eleven hundred Yoyanas high ; the sweet delicious nectarlike mango fruits, very soft and each of the size as the summit of a mountain, fall to the ground ; and out of their juices of a colour of the rising sun, a great river named Aruṇodâ takes her origin. Here the Devas always worship the great Devî Bhagavati named Aruṇâ, the Destructrix of all sins, the Grantrix of all desires, and the Bestower of all fearlessness with various offerings and with the lovely water of this Aruṇodâ river, with great devotion. O Child ! In ancient days, the King of the Daityas worshipped alway this Mahâ-

Maya Aruṇā Devī (and obtained immense wealth and prosperity). He who worships Her becomes cured of all diseases, gets his health and other happiness by Her grace. Therefore She is named Ādyā, Māyā, Atulā, Anantā, Puṣṭī, Īśvaraṁlinī, the Destroyer of the wicked and the Giver of lustre and beauty and thus remembered on this capacious earth. The river Jāmbūnada has come out, as a result of Her worship, containing divine gold.

Here ends the Fifth Chapter of the Eighth Book on the description of the receptacle of beings and on the mountains and on the origin of rivers in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharsi Veda Vyāsa.

CHAPTER VI.

1-32. Nārāyaṇa said:—“O Nārada! This Aruṇodā river that I mentioned to you rises from the Mandara mountain and flows by the east of Ilāvṛṣa. The Pavana Deva (the God of wind) takes up the nice smell from the bodies of the wives of the Yakṣas and Gandharbas, etc., and the attendants of the Devī Bhavāṇī and keeps the surroundings of the earth there filled with nice smell for ten Yoyanas around. Again the rose-apples with their nuts, of the size of an elephant, fall down upon the earth from the high peaks of the mountain Mandara and break into pieces; the sweet scented juices flow down as a river. This is called the Jambū river and this flows by the south of Ilāvṛṣa. The Devī Bhagavati there is pleased with the Juice of that rose-apple (Jambū) and is known by the name of Jambādīni. The Devas, Nāgas, and Rishis all always worship with great devotion, the lotus-feet of the merciful Devī, wishing the welfare of all the Jīvas. The mere remembering of the name of the Devī destroys all the diseases, and all the sins of the sinner. Therefore the Devas always worship and chant the names of the Devī, the Remover of all obstacles. She is installed on both the banks of the Jambū river. If men recite Her names Koki-lakṣī, Karuṇā, Kāmapūjītā, Kaṭhoravigrahā, Devapājyā, Dhanyā, Gavastini and worship, so they get their welfare both in this world and in the next. With the juice of the Jambū fruit aided by the combination of the wind and the rays of the Sun, is created the gold. Out of this are made the ornaments for the wives of the Immortals and the Vidyādharaḥ. This gold, created by the Daiva, is known by the name of the Jāmbūnada gold. The love-stricken Devas make their crowns, waist bands and armlets out of this gold for their sweet-hearts. There is a big Kadamba tree on the mountain Suparṇava; the five streams of honey called Madhu Dhāra get

ut from its cavities and running by the west of Ilâvrita Varsha, flow ver the land. The Devas drink its waters ; and their mouths become ill with the sweet fragrance. The air carries this sweet fragrant smell o a distance of even one hundred Yoyanas. The Dhâres'vari Mahâ Devî dwells there, the Fulfiller of the desires of the Bhaktas, highly energetic, of he nature of Kâla (the Time, the Destroyer), and having large faces Mahânanâ), faces everywhere, worshipped by the Devas and is the presiding Deity of the woods and forests all around. The Devî, the Lady of the Devas, is to be worshipped by the names " Karâla Dehâ," Kâlângî ' Kâmakoñipravartinî. The great Banyan tree named Satabala is situated on the top of the Kumul mountain. From its trunk many big rivers take their origin. These rivers possess such influences as to give to the holy persons there, the milk, curd, honey, clarified butter, raw sugar, rice, clothing, ornaments, seats, and beddings, etc., whatever they desire. Therefore these rivers are called Kâmadugh. They come gradually down the earth and flow by the north of Ilâvarsha. The Bhagavatî Mînâkshî dwells there and is worshipped by the Suras and the Asuras alike. That Deity clothed blue, of fearful countenance, and ornamented with hairs of a blue colour, always fulfil the desires of the Devas dwelling in the Heavens. Those that worship Her, remember Her or praise Her by the names " Atimânyâ, Atipûjyâ, Mattamâtanga Gâminî, Madanonmâdinî, Mânapriyâ, Mânapriyatara, Mârabegadharâ, Mârapûjita, Mâramâdinî, Mayûravaras'obhâdhyâ, Šikhivâhanagarbhabhû, etc., are honoured by the Deity Mînalochanâ Ekângarûpiñi and the Parimes'vara and get all sorts of happiness. Those drink the clear waters of these rivers become free from old age or decay, worry, perspiration, bad smell, from any disease, or premature death. They do not suffer anything from error, from cold, heat, or rains, or from any paleness in their colour. They enjoy extreme happiness as long as they live and no dangers come to them. O Child ! Now hear the names of the other twenty mountains, that encircle the Golden Sumeru mountain at its base, as if they were the filaments round the pericarp of a flower. The first is Kurañga ; then come in order Kuraga, Kus'umbha, Vikankata, Trikûta, Sis'ira, Patanga, Ruchaka, Niśadha, Sitîvâsa, Kapila, Samkha, Vaidurya, Chârudhi, Hamsa, Riśabha, Nâga, Kâlanjara and lastly Nârada. The central one is the twentieth.

Here ends the Sixth Chapter of the Eighth Book on the rivers and the mountains Sumeru and others in the Mahâpurânam Sri Mad Devî Bhâgavatam, of 18,000 verses, by Maharshi Veda Vyâsa.

CHAPTER VII.

1-37. Nārāyaṇa said :—Jaṭhara and Devakūṭa are the two mountains situated on the east of Sumeru ; their dimensions towards the north are eighteen thousand Yoyanas wide and two thousand Yoyanas high. On the west of Meru, are situated the two famous lofty mountains Pavamāṇa and Pāriyātra ; their length and height are well known. On the south of Meru are situated the two lofty mountains Kailāśa and Karavīra. On the north, again, of the Sumeru mountain, are situated the mountains Śringagiri and Makaragiri. Thus the golden Sumeru mountain, shines like the Sun, surrounded by these eight mountains. In the centre of the Sumeru, there is a Divine city built of the Creator Brahmā, ten thousand Yoyanas in dimensions. The learned sages that know everything from the highest to the lowest, describe that as square in dimensions and all made of gold. On the top of the Sumeru, are situated the world known eight golden cities, subservient to the Brahmapurī, for the eight Lokapālas. The Lords of the four directions, east, west, north and south and of the four corners, north-east, north-west, south-west, south-east, occupy these. The dimensions of each of these eight cities are two thousand Yoyanas and a half. In fact, there are nine cities there including the Brahmapurī. Now hear the names of these nine cities in due order. The First is Manovatī, the second is Amarāvatī, the third is Tejovatī, next come in order Samyamaṇī, Kriṣṇāṅgana, Śraddhāvatī, Gandhavatī, and Mahodayā, the ninth is Yas'ovatī. The Lords of the Puris are Brahmā, Indra, Fire and the other Dikpālas in due order. When Viṣṇu Bhagavān assumed the Tri Vikrama Form in His Dwarf Incarnation and went at the sacrifice, to get back the Kingdom of the Heavens from the demon Vali, there was created one hole or cavity over this Brahmāṇḍa Kaṭāha (skull) by the nails of the toes of that foot that went up towards his left ; and through that cavity, the famous river Bhagavatī Gangā flowed on the top of these heavenly Kingdoms, the clear waters of which are ever ready to destroy the sins of the whole people. For this reason, She is known in the three Lokas as the Viṣṇupadī manifested. This took place long long ago, many thousand Yugas ago, a period difficult to determine. The Gangee fell first on the top of the Indra's Heavens, near the place called Viṣṇudhāma, known in the three worlds. Here the pure-souled Dhruva, the son of Uttānapāda, observed within his heart the lotus-foot

of Śrī Viṣṇu Bhagavān and exists still there taking refuge on that immoveable position. There the high-souled Seven Rishis, knowing the highest purifying influence of the Ganges, circumambulate the river, wishing for the welfare of all the Lokas. This is the great place where one gets success, and final liberation, the success-giving place of the ascetics and where the Munis with cloths of hairs on their heads daily take their dip in the Ganges with the greatest pleasure and admiration. The Ganges flows thence from the Dhruva Mandala, the abode of Vighnī, in Koṭis and Koṭis of Divine Channels, interspersed with many Vimānas or carriages, deluges the Chandra Maṇḍala (the Moon Sphere), comes gradually to the Brahma Loka. Here She is divided into the four channels, Sītā, Alakanandā, Bhadrā, and Caturbhadrā and irrigating many countries, mountains, and forests ultimately falls in the oceans. The Sītā, the famous Dhārā, purifying all, while falling down from the Brahmaloka, passes round the mountains that form as it were the filaments of the flower-like Sumerū mountain, and falls on the top of the Gandhamādana range. Thence She, worshipped by the Devas, irrigates the Bhadrās'vavarsā and falls eastward into the salt ocean. The second Dhārā (stream), named Chakṣu, getting out of the Mālyavān range, gradually gains strength and assumes great force and flows by Ketumāla-varṣa to the western ocean. The third Dhārā (stream), the very pure Alakanandā, getting out of the Brahma Loka, passes through the Girikūta mountain and other forests, falls to Hemakūta ; next She flows through the Bhārata Varga and meets with the southern ocean. No words can describe the glory and the purifying effect of this river ; suffice it say that those who march out to bathe in this river get at each of their steps, the fruits of doing the great sacrifices, Rājasūya and As'vamedha, etc. The fourth Dhārā of the Trailokyapavanī Gangā Devī, named Bhadrā, falling from the mountain Śringavān, becomes swift and capacious, flows by the Northern Kuru country and satisfying the people there flows down into the ocean. Many other rivers, getting out from the mountains, Meru, Mandara and others, flow through the various Varṣas or continents, but of all the Varṣas, continents, this Bhārata Varṣa is called the Karma Kṣettra (or the field of actions). The other eight Varṣas, though on earth, give the pleasures of the Heavens. The reason for this is that when the period of the persons' enjoyments in the Heavens cease, they come and take their births in the one or other of these eight Varṣas. The people here live for ten thousand years ; their body is hard like thunderbolt and all are endowed with powers of Ayuta elephants. No one is satisfied with a little of the pleasures of sexes ; so all men live happily with their wives, etc. It is not that the males alone are so happy ; the females also are

full of youth throughout their lives and become pregnant, when they are less than one year old. In short, the inhabitants of the Varṣas enjoy for ever as the persons of Tretā Yuga do.

Hear ends the Seventh Chapter of the Eighth Book or the story of the Ganges and the continents in Śrī Mad Devī Bhāgavatam, the Māha Purāṇam, of 18,000 verses, by Maharsi Veda Vyāsa.

CHAPTER VIII.

1-11. Nārāyaṇa said :—In those Vars'as, Viṣṇu and the other Devas use to worship always the Great Devī with Japam and meditation and to chant hymns to Her. The forests there are ornamented with all sorts of fruits, flowers and leaves, in all the seasons. In those excellent forests, and on the mountains, in those Varsas and on the clear waters interspersed with full blewn lotuses and Śārasas (cranes) and in those countries where varieties of mountain trees are standing and where varieties of birds frequent and echo all around, the people play in waters and engage themselves with a great many pleasant occupations ; and the beautiful women, as well, roam there with the knitting of their eyebrows. The people there enjoy as they like, surrounded by young women ; Nārāyaṇa, the Ādipuruṣa Bhagavān Himself, worships the Devī there, to shew his extreme grace to all the inhabitants of the Navavarsa. The people also worship the Deity. By worshipping the Devī only, the Bhagavān remains there in Samādhi, surrounded with Aniruddha and his other Vyūhachatusṭaya (the four forms). But in Ilāvrita Varṣa, the Bhagavān Rudra, originated from the eyebrows of Brahmā, resides only with women. No other person can enter there ; for the Bhāvanī, the Sakti of Rūdra has cursed that any male entering there would be transformed into a female. The Lord of Bhāvanī, surrounded by innumerable women, remains here engaged in the worship of the unmanifested unborn Bhagavān Samkarṣana. For the good of humanity, with intense meditation, He worships His Own Turiya Form of the nature of Tamas, thus :—

12-19. Śrī Bhagavāna said :—“ Obeisance to Thee ! the Bhagavān, the Great Puruṣa, endowed with all the qualities (the principal six Aśvaryas or prosperities), the Ananta (the Infinite) and to the Unmanifested ! We worship Thee, Whose lotus feet are the refuge of all. Thou art the great storehouse of all the superhuman powers and the divine

faculties of omnipotence, etc. Thou art always present to the Bhaktas. Thou art creating all these beings. Thou givest Mokṣa to the Bhaktas and destroyest their attachment to the world and Thou bindest Thy non-devotees in bondage to this world. Thou art the Lord. We worship Thee. We are entirely under the control of the passions, anger, etc., and our minds are always attached to the senses; but though Thou art always looking at this world for its creation, etc., Thy mind is not a bit attached to it. So who will not turn to Thee, desirous to conquer his self. Thou art appearing by Thy Mâyâ as one whose sight is ignorant; Thou lookest dreadful with Thy eyes reddened with the drink of Madhu (wine). By the touch of Thy feet, the mental faculties are very much enchanted; hence the women folk of the Nâgas cannot in any way worship Thee, out of bashfulness. The Risis say that though Thou art the Only One to create, preserve and destroy, yet Thou art quite unconcerned with them. Thou art Infinite and Thou hast innumerable heads. This vast universe is like the mustard seed resting somewhere on one of these heads, which Thou canst not feel even. The Mahat Tat-tva is Thy body manifested first. It is built of Sattva, Raja and Tamo Guṇas. Brahman has come out of this and I again have sprung from this Brahman and am nurtured by the Sattva and the other Guṇas and with the help of the Teja, created these elements and the senses. These Mahat Tattvas and we all are controlled by Thy Extraordinary Form. Thou hast kept us in our respective places by Thy Kriyâ Sakti as birds are kept duly by the strings through them. Mahat Tattva, Ahamkâra, and the Devas, elements and the senses, before mentioned all united create this Universe by Thy Grace. Thy creation is very big and grand: for this reason the gross thinkers, deluded by Thy power, never understand it. This Mâyâ is the only means to get the Samsâra Nivitti, Mokṣa, the real Goal of man: and this Mâyâ, again involves them in the Karma entanglements, very hard to get through. Coming in and going out, both of these are Thy forms; so we bow down to Thee.

20-23. Nârâyaṇa said:—Thus the Bhagavân Rudra, with His Own persons in Ilâvrita Varṣa use to worship the Devî and the Sankarsana, the Controller of all the Lokas. The son of Dharmâ, well known by the name of Bhadras'rava and all the persons born of his family and his attendants, worship thus the Devî. This form is well known to all by the name of Hayagrîva and worshipped thus. All the persons there worship Him with the intense meditation and Samâdhi and realise Him thoroughly. Then they praise Him, according to due customs and get the thorough Siddhis (success in getting extraordinary powers).

24.29. The Bhadras'ravās said :—Obeisance to Thee, the Bhagavān, the Incarnate of Virtue, and to Him who destroys completely the desires, attachments, etc., to worldly objects ! Ho ! How wondrous are the feats of the Bhagavān ! Death always destroys all, but people, seeing this, seem not to see this. Seeing that the son meets with death, the father desires to live long not for a virtuous purpose but for sense enjoyments, what is called Vikarma. Those who are skilled in Jñāna and Vijñāna say that this Universe that is seen is very transient. Moreover those Pundits who are endowed with much Jñāna, see vividly the transitoriness of this Universe. Still, O Unborn One ! When practically they come to deal with this, they all become overpowered with the influence of Māyā. So Thy Pastime (Līlā) is wonderfully variegated. (Instead of spending our time uselessly in discussing on Śāstras) we bow down to Thee, and Thee alone. Thou art the Self-manifest Chaitanya. Thou are not the object to be covered by Māyā. Thou dost not do anything in the sort of creation etc., Thou remainest simply as the Witness thereof. Still the Vedas declare that Thou creates, preservest and destroyest the Universe. It is quite reasonable and nothing to be wondered at. Thou art the Ātman of all. When the Pralaya (the time of great dissolution) comes, the Vedas were stolen by the Daityas and taken to the nether regions, the Rasātala. Thou, in the form of Hayagrīva (Horse-faced), rescued the Vedas and gave them to the Grandsire Brahmā who was very eager to get them back and understand their meanings. Thou art the true Sankalap (resolve); we bow down to Thee. Thus the Bhadras'ravās praise the Haiyagrīva form of Hari and sing the glorious deeds of Him. He who reads these narratives of the Mahā Puruṣa (the high-souled personage) or he who makes others hear these things, both of them, quitting their sinful bodies, go to the Devī Loka.

Here ends the Eighth Chapter of the Eighth Book on the description of Hārvīta in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharsi Veda Vyāsa.

CHAPTER IX.

1.2. Nārāyaṇa said :—In Harivarga, the Bhagavān Hari is shining splendid as a Yogi in the form of Narasimha. The Mahā Bhāgavat (most devoted) Prahlāda, who knows the attributes of God worships and chants hymns with his whole hearted devotion, seeing that beautiful form, gladdening to all the people.

3-II. Prahlâda spoke :—I bow down to Thee, the Bhagavân Nrisingha Deva. Thou art the Light of all Lights. Thy big teeth are like thunderbolts. Let Thee manifest in Thy most terrible form. Let Thee destroy the desires of the people to do Karma and let Thou devour the great ignorance (Ajñâna) the Moha (delusion) of the people. Thou art the spectacle of the Sattva, Raja and Tamo Guṇas. Let myself be always free from any fear by Thy Grace. “Om Khrâum!” Let this whole world rest completely in peace and happiness. Let the cheats quit their guiles and be pure and simple. Let all the people quit completely their animosities towards each other and think of their welfare. Let all the people be free from making injuries to others and be peaceful; and let them have their control over their passions. Let our mind be completely free from desires and rest entirely and devotedly to Thy lotus-feet. Let us not be attached to sons, wives, wealth, house or to any other worldly objects. If there be any attachment, let it be to the objects dear to the Bhagavân. He who barely sustains his body and soul and controls himself completely, success is very near to him; not so to the persons that are attached to the senses. The dirt of the mind, that is not washed away by bathing in the Ganges or by taking recourse to the Tîrthas, etc., is removed by the company of the devotees to the God and by their influence, hearing, thinking, and meditating on the attributes of the Bhagavân. So who is there that does not serve the Bhagavân! He who has got Niṣkâma Bhakti (devotion without regard to any fruits thereof) to the Bhagavân, to him come always the Devatâ, Dharma and Jñâna and other higher qualities. But he who indulges in various mental phantasms, without any Bhakti to the Bhagavân, he follows the worldly happiness that is certainly to be hated and never he gets Vairâgyan and other higher qualities). As water is life to the fish, so the Bhagavân Hari is the self of all embodied beings and so He is to be specially prayed for. So if a high-souled person be attached to household happiness, without thinking of God, then his greatness dwindles into a trifling insignificance like the ordinary pleasures of man and woman when they are full of youth. So leave, at once, the home that is the source of Birth and Death and leave Trîṣṇâ (thirst, desire), clinging to life, low-spiritedness, name, and fame, egoism, shame, fear, poverty and loss of one's honour and worship the Lotus-Feet of the Bhagavân Nrisingha Deva and be entirely fearless. Thus Prahlâda, the Lord of the Daityas, daily worships devotedly the Bhagavân Nrisingha, resplendent in his lotus heart, the death blow, the lion to all the elephant sins. In the Ketumâla Varṣa, the Bhagavân Nârâyana is reigning in the form of the Kâma Deva, the God of Love. The people there always worship Him. The daughter of Ocean, the Indirâ Devî, who confers honour and glory to the Mahâtmâs;

is the presiding Deity of the Varṣa. She always worships the Kāma Deva with the following verses :—

12-18. The Lakṣmī Devī spoke :—“Om, Hrāṇ, Hrim, Hrūm, Om namo Bhagavate Hṛiṣikeśāya! Thou art the Bhagavān of the nature of Om. Thou are the Director, the Lord of the senses : Thy Ātman is the Highest and the Receptacle of all the good things. All the Karma Vṛittis, all the Jñāna Vṛittis, and effort and resolution and other faculties of the mind, act in their respective channels by Thy looking and by their being constantly practised in Thee. And the elements over which they get their masteries are subservient to Thy Laws. The mind and the other eleven Indriyas, and touch, taste and other five senses are but Thy parts. All the rites and ceremonies observed in the Vedas are found in Thee. Thou art the infinite store of all the foodings of the Jivas. From Thee flows the Paramānanda, the Highest Bliss. Thou art All, Thou art the Substance, Purity incarnate ; Thou art the Energy, the Strength manifest in all. Thou art the Finish of all the happiness and Thou art the Only One Substance, that can be desired by the people. So obeisance to Thee! This Thy Lordship is not dependent on any other body. The women that know Thee, the Lord of all and worship other bodies for their husbands, those husbands can never save them, their lives, their wealth, progeny or other dear things as those are controlled by Kāla (Time) and Karma. So they can not be termed husbands at all ; Thou art the Real Husband ; and no other. For Thou art naturally fearless and Thou protectest in every way the persons that become afraid. Thou art the Lord of all wealth ; so no other is superior to Thee. How can then, they be independent whose happiness depends on others ! The lady that desires to worship Thy lotus feet only and becomes subservient to no others, she attains all the desires. Again the lady who, desiring other desires than to get Thee, does not worship Thy lotus feet, Thou fulfillest the desires of her too. But, O Bhagavān ! When the period of enjoyment of these things ceases and when the objects of these enjoyments are destroyed, then she repents much due to the loss of those things. Brahma, Mahādeva, the Suras and the Asuras practise hard Tapasyās to get me, impelled by their desires to attain the objects of sense enjoyments ; but he only really gets me who worships and takes refuge of Thy lotus feet only, for my heart is entirely attached to Thee. So, O Achyuta ! Kindly shew Thy Grace and put, on my head, Thy lotus palm, praised by the universal people that Thou placest on Thy Bhaktas. O Bhagavān ! That Thou takest me in Thy Bosom is a sign of Thy Grace. No one can fathom the deeds of Thee, the Only Controller of all. Thus the Prajāpati and the Lords of that Varṣa, worship the Bhagavān,

the Friend of all, with a view to attain their respective desires and Siddhis. In Ramyak Varga, the Matsya form of the Bhagavân is set up and consecrated. The Suras and the Asuras worship Him. The highly intelligent Manu always chant hymns to that Excellent Form thus :—“Obeisance to Him who is the Life of all, the Essence and Strength of all, to that Great Fish Form, the Body Incarnate of Sattva Guna, who is of the nature of Om and Bliss.”

19-23. Thou art the Lord of all the Lokapâlas and of the form of the Vedas. Thou art within and without all this universe, moving and non-moving ; still all the beings are unable to see Thy form. As the people bring under their control the wooden dolls, so Thou controlllest the universe by the rules and prohibitions under the names of the Brâhmaṇas, etc. Thou art the God. The Lokapâlas, being overcome by the fever of jealousy and pride, become quite unable, either individually or collectively, to quit their jealousies and to protect the triped, quadrupeds, reptiles and snakes ; so Thou art the God. Thou hadst upheld this earth along with me and with the medicinal plants and creepers ; and Thou shewedest the highest luminous light in the great ocean, at the time of Pralaya, tossed with surging waves and didst roam there. Thou art the Self of all the beings in the universe. So we bow down to Thee. Thus the Manu, the best of the mortal beings, used to praise the Bhagavân, who took His incarnation in the shape of the Fish, the Remover of all doubts. Manu, the foremost of the Bhâgavatas (the devotees) is reigning there in the service of the Fish Incarnation of the Bhagavân, with intense meditation and expurging all sins and with great devotion.

Here ends the Ninth Chapter of the Eighth Book on the narration of the divisions of the continent in the Mahâ Purânam Sri Mad Devî Bhâgavatam of 18,000 verses by Maharsi Veda Vyâsa.

CHAPTER X.

1-7. Nârâyâga said :—In Hiranymaya Varga, the Bhagavân is remaining in the form of Kurma, the Tortoise, as the Lord of Yoga. He is thus praised and worshipped by Aryamâ, the Ruler of the Pitrîs. Aryamâ said :—“Om namo Bhagavate Akûprâya ; (King of tortoises, sustaining the world.) Obeisance to Thee,

the Lord of all prosperities, in the form of Tortoise (Kurma); Thou art built of Sattva Guna Incarnate; no one can make out where Thou dost dwell; Thou art not encompassed by Time; (Thou art in the Present, Past and Future); so obeisance to Thee. Thou dost pervade all things; we bow down to Thee. All are established in Thee; so obeisance to Thee. By Thy extraordinary Māyā (power) Thou hast made manifest this universe that is seen. This is Thy Form. It is by no means distinct from Thee. This Thy Form is seen in so many forms. So the true reality being not known like the mirage, these cannot be counted; really speaking, what is Thy form, no one can definitely say. The beings generated by heat and moisture (said of insects and worms), those that are born of eggs, from wombs and the plants and other moving, non-moving beings, the Devas, Risis, Pitris, Bhūtas, and these senses; the sky, the heavens, earth, mountains, rivers, oceans, islands, planets, and stars all these art Thou and Thou alone. Thy name, form, and appearance, are as varied; and their numbers cannot be counted. Still, Kapila and others have determined their numbers, by the knowledge of which Thou canst become visible to the Eye of Knowledge. Thy form and nature are determined by these Sāṅkhyas ascertained by Kapila. So we bow down to Thee. Thus Aṛyamā, and the other rulers of the Varga all united sing, praise, and worship the Bhagavān Kurma Deva, the Controller of all and the Generator of all. All Hail to Thee! The Bhagavān Yajña Puruṣa is manifest in Uttara Kuru Maṇḍala in the form of Ādi Vāraha. The Earth Herself worships Him always. The Goddess Earth praises Hari, the Yajña Vāraha, the Destroyer of the Daityas and worships duly that Deva, with Her heart lotus, naturally devoted, rendered more devoted by Her attachment to the Lord.

8-13. The Goddess Earth spoke:—"Om Namo Bhagavate Mantra-tattva Lingāya Yajña Kratave" I bow down to the Bhagavān, the Great Boar; Thou art Om; Thy real form and nature can be known by only the Mantra and Tattva. Thou art Yajña and Kratu (sacrifices) incarnate; therefore all the great sacrifices are Thy limbs. Thou art the Three Yugas (there being no Yajña in the Satya Yuga) Thou art that which is left as Pure, after doing Karma (so as to be fit for performing Yajñas). So obeisance to Thee. The sages, versed in Jñāna and Vijñāna say that Thou art hidden in the body and in the senses as fire is hidden in the wood. So they, ardent to see Thee, seek for Thee with a discriminative and dispassionate mind, judging Karmas and their fruits; and then Thy Nature is revealed. I bow down to Thee. Thy Form can be ascertained by the cause and effect of the Karmas and other Guṇas of Māyā, sense objects, senses, actions, Devas, body, time, Ahamkāra and others. I bow

down to Thee. Those can see thus Thy form, whose mind is firmly established in Thee, by their discrimination and Yama, Niyama, etc., and who have abandoned all sorts of fickleness and changeability of their tempers. So obeisance to Thee. As iron goes attracted towards the magnet, so Mâyâ dances before Thee with Her Gunas and Her works in the way of the creation, preservation and destruction of this universe ; but Thou art totally indifferent to it. For the sake of the Jîvas (embodied souls), desire comes to Thee, though Thou art not quite willing ! Thou art the Witness of the Jîvas and their Adrishtâ (the Fate). I bow down to Thee. The Yajna Varâha, the Cause of this universe, has lifted me up from the Rasâtala and placing me on His big tusks, has come out from the Pralaya, the great ocean, after overpowering in battle His enemy, the powerful Daitya, like an elephant, I bow down to that Controller of all, to Thee. In the Kimpuruṣa Varṣa, the Bhagavân Âdi Puruṣa (the Prime Man), the Self-manifest, and the Lord of all, is residing in the form of Râma, the son of Da'saratha and the Joy of the heart of Sîtâ Devî.

14-18. S'rî Hanumâna thus spoke :—“*Om namo Bhagavate Uttama Slokaya.*” I bow down to the Bhagavân, who art sung by the excellent verses, purifying all. I bow down to Thee, the incarnate of modesty, good temper, vows' and good signs ; Thy mind is always under control ; Thou dost imitate, as Thy nature is good, the actions of all persons ; obeisance to Thee. Thou art the Supreme Place to award praise. Obeisance to Thee. Thou art Brahmanya Deva (in the creation of the universe), the high souled Person Mahâpuruṣa. Thou gettest the First Share, above all the persons ! Thou art the One Tattva and That Alone, as established in the Vedânta. The holy realisation is the only guide to it. This Tattva dominates over all the Gunas. It can never be an object. Only by pure intellect, It can be realised. There is no name, no form of It. It is always beyond the pale of Ahamkâra. I take refuge to this Tattva, the most Peaceful, with my body and mind. Thy incarnation in human shape in this world is not simply for killing Râvana but for giving instructions to the mortals. The contact with woman and the suffering thereof are very difficult to avoid ; to give this lesson also He took this incarnation, He Who is merged in enjoying the Supreme Bliss of His Own Nature and He Who is the Lord of all, how can He suffer miseries in the bereavement of Sîtâ. He is the best friend and the very Âtman of those who have conquered their minds and senses. Especially He is the receptacle of all the qualities and is in enjoyment of other divine extraordinary powers. So He is not attached to the worldly objects. How can the delusion due to His wife come and darken Him ? and why will He send Lakshmana,

in exile ? He is the Mahat Tattva and the Parama Puruṣa ; so good birth, beauty, intelligence, oratory or good form nothing can please Him. Bhakti (devotion) can only attract Him. If that be not the case, then why will He, the elder of Lakṣmaṇa, the Bhagavān, the son of Dasaratha make friendship with us, the wanderers of the forest and who are by nature, not the receptacles of any beauty, etc. So everyone, be he a Sura or Asura, man, or not man, should worship the Hari manifest in Rāma, in the human body with all his heart. He is so good that if any body worships Him even to a very small extent, He always considers it to be much; what more can be said than this that He took all the inhabitants of Kosala to Heaven !

19-20. Nārāyaṇa said :—Thus Hanumān, the best of monkeys, sings the praises and worships duly in Kimpuruṣa Vaiṣṇa, the lotus-eyed Rāma, truthful, and determined in his vows. He who hears this wonderful description of Rāma, is freed of all his sins and goes with his body pure to the abode of Rāma.

Here ends the Tenth Chapter of the Eighth Book on the description of Bhuvanakoṣa in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Mahaṛṣi Veda Vyāsa.

CHAPTER XI.

1. Nārāyaṇa said :—In this Bhāratavarṣa (India) I am present, as the First of all, in the shape of the Man, at present existing before you. Let you praise Me incessantly thus :—

2-28. Nārada said :—“Thou art the Bhagavān. Obeisance to Thee. Thou art completely free from attachment and envy and Thou art the incarnate of Dharma, Jñāna and Vairāgyam (Dispassion). No trace of Ahamkara (egoism) is in Thee. Obeisance to Thee. Thou hast nothing of wealth ; Thou art the foremost of the family of Rishis ; Thou art Nara Nārāyaṇa. Thou art the Parama Hamsa (the highest class of ascetics and renouncers of the world). Thou art the Highest Guru ; Thou art happy with Thyself and the Leader of all ; I bow down to Thee. Thou art the Lord of all, yet not mixed in the work of creation, etc. Though Thou residest in every embodied being, yet no hunger and thirst can press Thee ; though Thou art the Witness, yet Thy sight is not at all disturbed by the proximity. Thou art not at all connected and no desires can come to Thee ; Thou art the Witness. So I bow down to Thee. This path of Yoga has

me out of Thee and it is established in Thee. The Bhagavân Hiranya-rbba has given instructions on the cleverness in Yoga, thus :—That leaving aside the egoism of this body, the seat of all evils, the people at it will take resort to the path of Bhakti and set their minds on Thee, who art beyond the pale of the three Guṇas. If, like the ignorant persons very much attached to this world as well as the next, the wise pass their time in the thoughts of their sons, wives, and riches and ultimately become very much pained on the destruction of this ugly body, persons versed in Jñâna and Yज्ञाना be afraid in the end of their separation from the body, then their study of the Śâstras and all their labours become labours merely, without any effect. When such a thing occurs to the learned, then O Thou, the Subduer of the knowledge of senses ! Thou thyself givest us instructions that we may easily think of Thee. Then his terrible clinging to this ugly body that Thy Mâyâ brings about and which it is very difficult to discard by other means, will leave us quickly. Nârada, the seer of all, well qualified with the knowledge of all the Pâttvas, the foremost of the Munis, thus worships it and praises Nârâyaṇa Who is unaffected by any of the Úpâdhis (and who corresponds to Nitya and Leelâ (both Permanent and the Pastime-making). O Devarṣi ! I now describe to you the rivers and mountains in Bhâratavarṣa. Hear attentively. Malaya, Mangalapraستha, Mainâka, Chitrakûṭa, Rishabha, Kûṭaka, Kolla, Sabya, Devagiri, Rishyamûka, Śris'aila, Vyankâṭa, Mahendra, Vâridhâra, Vindhya, Śuktimân, Rikṣa, Pâriyâtra, Drona, Chitrakûṭa, Gobardhana, Raivataka, Kakubha, Nîla, Gaurnukha, Indrakîla, Kâmagiri and many other mountains, that cannot be numbered. Great merits accrue on seeing these monntains. Hundreds and thousands of rivers issue form these mountains. Drinking their waters, bathing in them and visiting them and singing their praises completely destroy the sins of mind, word and body. The names of the rivers are :—Tâmraparṇî, Chandravas'a Kritamâlâ, Vaṭodakâ, Vaṭhâyâsi, Kâverî, Venâ, Payasvini, Tungabhadrâ, Kriṣnavenâ, Sârkârâ, Vartakâ, Godâvarî, Bhîmarathî, Nirbindhyâ, Payoṣnikâ, Tâpi, Revâ, Surasâ, Narmadâ, Sarasvatî, Charmanvatî, and the Indus, Andha, and Sone, Rishikulyâ, Trisâmâ, Vedasmriti, Mahânadî, Kaus'iki, Yamunâ, Mandâkinî, Drisadvatî, Gomati, Sarayû, Oghavatî, Saptavatî, Susamâ, Satadru, Chandrabhâgâ, Marudbridhâ, 'Vitastâ, Asiknî and Vis'vâ and many other rivers. Those persons that take their births in this Varṣa enjoy the (Divya) Divine, human, and the lower enjoyments, as the effects of their Karmas, in accordance with their Sattvik, Râjasik, and Tâmasik qualities. All the inhabitants of this Varṣa take their Sannyâsa, Vânaprasthas, etc., in accordance with the rules of their Varnas (castes) respectively and enjoy

beatitudes as dictated (in their S'āstras). The Vedavādis (the propounders of the Vedas), the Rishis, and the Dāvas declare that this Varṣa is superior to all the other Varṣas, as the Grace of God is easily obtained here. They say : Oh ! What an amount of good works, the inhabitants of Bhārata Varṣa did in their previous lives, that by their influence, the Bhagavān Hari has become pleased with them without their having any Sādhanas (good Yogic practices). Therefore we also desire to have our births there, for there if we be born amidst the persons there, we would be able serve Hari, Mukunda in every way. What will severe austerities, gifts, sacrifices, and practising vows avail us ? Even if we go to Heaven, what benefit we will derive there ? Then we would never be able to bring our mind to the lotus-feet of the Bhagavān Nārāyaṇa. Our tastes for sense enjoyments would increase and we would be wholly deprived of Bhagavān. Far better it is to be born in this Bhārata Varṣa as short-lived persons, than to acquire other places where one can live up to the period of Kalpa and then be reborn. For the intelligent people of Bhārata, getting this mortal coil can within a short period devote themselves to the Bhagavān Hari and be free from rebirth. That place is never to be visited and served, even if that be Svarga Loka where the nectar-like ocean of the sayings of Vaikuṇṭha are not heard ; where there are no assemblages of saints who take refuge of the Lotus feet of Bhagavān ; where the great sacrifices and festivities of the Bhagavān Viṣṇu are not celebrated. Those persons, that do not try for Mokṣa, when they get human births and when they possess Jñāna, Kriyā (methods of doing sacrifices and other works for the help of Jñāna) and Dravya (materials for those sacrifices), are certainly like beasts and get themselves repeatedly entangled into bondages. The people of Bhārata Varṣa offer oblations to Indra and other deities, invoking their names separately, with proper rules (Vidhis), mantras, and puroḍāsas (a sacrificial oblation made of ground rice and offered in Kapālas or vessels) ; but the All sufficient Bhagavān Hari, the Giver of blessings accepts those very gladly.

82. True that He grants unto the people what they ask from Him ; but He hardly gives anybody the Paramārtha, the Highest Goal. The reason being that the people ask again and again after receiving what they had asked. So He gives of Himself His own lotus-feet to those who, having abandoned all their desires, worship Him and Him only with the idea of love. (1) Thus :—We are living very happily in the Heavens as the fruit of the Iṣṭāpūrta that we performed fully ; yet we want that we may also be born in Bhārata Varṣa with our memory all renewed with the thought of the Bhagavān Hari. The Bhagavān residing in this Bhāratavarṣa, awards the highest welfare to its inhabitants.

29-32. Nārāyaṇa said :—“O Devarṣi ! Thus the Devas of the Heavens, the Siddhas, the Highest Rishis, sing the excellent merits of this Bhāratavarṣa. There are the eight Upadvīpas of this Jambudvīpa :—When the sons of the King Sagara were searching for the footprints of the stolen horse (for As'vamedha sacrifice), they found these Upadvīpas ; so it is definitely stated. The names of out and made these are :—Svarṇapraṣṭha, Chandras'ukra, Āvartana, Raṁḍaka, Mandaropākhyā, Hariṇa, Pāñchajanya, and Ceylon. The length and breadth of Jambudvīpa have been described ; now the other six Dvīpas, Plakṣa and others will be described. Hear.

Here ends the Eleventh Chapter of the Eighth Book on the description of the continents and of Bhāratavarṣa in the Mahapurāṇām, Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Mahaṛṣi Veda Vyāsa.

CHAPTER XII.

1-37. Nārāyaṇa said :—The Jambudvīpa has been described, how it is and what is its width. It is surrounded on all sides by the salt ocean. As Meru is surrounded by Jambudvīpa, so the salt ocean is surrounded by Plakṣadvīpa, twice its size. As the ditch is surrounded by gardens, so the salt ocean is surrounded by gardens. As the Jambu tree exists in Jambudvīpa, so the Plakṣa tree exists in the Plakṣa Dvīpa and of the same size. The name Plakṣa Dvīpa is derived from the name of this Plakṣa tree. This tree is of a golden colour. Fire exists at its bottom with form incarnate. This is named Saptajihva. The Ruler of this island is Idhmajihva, the son of Priyavrata. He divided his island into the seven Varṣas and distributed them to each of his seven sons and he himself took refuge of the path of Yoga, so much liked by the Knowers of Self and he got the Bhagavān Vāsudeva. The names of these seven Dvīpas are :—Śiva, Yavas, Subhadra, Śānti, Kṣema, Amrita, and Abhaya. Seven rivers and seven mountains exist respectively in the seven islands :—The rivers are :—Aruṇā, Nrimnā, Angirasi, Sāvitri, Suprabhātikā, Ritambharā, and Satyambharā. The names of the mountains are Maṇikūṭa, Vajrakūṭa Indrasena, Jyotiṣmāna, Suparna, Hiranyakasthīva, and Meghamāla. The seeing and drinking the waters of these rivers take away all sins and all darkness due to ignorance. The four castes live here, Hamsa, Patanga, Urdhāyana, and Satyāṅga, corresponding to the four castes Brāhmaṇa, etc.—The inhabitants of this Plakṣa Dvīpa live for one thousand years ; and all are of variegated wonderful appearances. They follow the customs

and usages dictated by the Vedas and worship the God Sun for the attainment of Heaven. The mantra by which the worship is done is this :—We take refuge unto that Sun, Who is the Body Manifest of the Ancient Person Viṣṇu and Who is the Ordainer of Satya (Truth), Ritā (Straight forwardness), Brahma, Amrita (Immortality) and Mrityu (Death). O Nārada ! All the persons here live long, of vigorous senses, energetic, powerful, intelligent, enthusiasts, and valorous ; everyone gets extraordinary powers of themselves. Next to this Plakṣa Dvīpa is the Ikṣu Ocean. This Ikṣu Sāgara surrounds the Plakṣa Dvīpa. Next comes Śalmala Dvīpa. It is twice as large as Plakṣa. This Dvīpa is surrounded by Surasāgara (the ocean of wine). There is a tree named Śalmalī in this island, which is as large as the Plakṣa tree. The high-souled Garuḍa resides on that tree. Yajñavāhu is the Ruler of this place. He was born of Priyavrata ; he divided his Varṣa into the seven parts and distributed each of them to his seven sons respectively. Now hear the names of these Varṣas :—Surochana, Saumanasya, Ramaṇa, Deva Varṣa, Pāribhadra, Āpyāyana, and Vijñātā. Seven mountains and seven rivers exist there respectively. The names of the mountains are :—Sarasa, Śatasringa, Vāma Deva, Kandaka, Kumuda, Puṣpavarṣa, and Sahasra-Śruti. Now hear the names of the rivers. Anumati, Siṅhalī, Sarasvatī, Kūhu, Rajanī, Nandā, and Rākā ; these are the seven rivers. The people are divided into the four castes :—Śrutadharma, Viryadharma, Vasundhara, Iṣundhara. These correspond to the Brāhmaṇas, etc. They worship the Bhagavān Moon, the Controller of all and the Creator of all the Vedas. They offer food duly in the black and white fortnight to their Pitris. The mantra for their worship is :—“ Let Soma, the King of all, be pleased. “ O Nārada ! Next to Surasāgara is Kus’advīpa, surrounded by Ghritasāgara (the ocean of clarified butter). Its dimensions are twice as large. Here are blades of Kus’ā grass, of a very resplendent colour. The name of the Dvīpa is from this Kus’astamba. This bundle of Kus’ā, illumines all the quarters with their gentle rays. The Ruler of the Dvīpa is Hiranyaṛetā, the son of Priyavrata. He divided the Dvīpa into seven parts and distributed each of them to each of his seven sons respectively. The names of the seven sons are :—Vasu, Vasudāna, Dhṛidharuchi, Nābhigupta, Stutyaṛvata Vivikta, and Bhāmadevaka. There are seven mountains forming the seven boundaries and so are the seven rivers. Hear the names of these. The names of the mountains are :—Chakra, Chatuḥsringa, Kapila, Chitre Devāṅka, Kūṭa, Īrḍhāromā and Dravīṇa. The names of the rivers are :—Rasakulyā, Madhukulyā, Mitrevinda, Śrutavinda, Devagarbhā, Ghritāchyut, and Maṇtramālikā. The inhabitants of the Kus’advīpa drink the waters of these

rites. There are the four castes here Kus'ala, Kovida, Abhiyukta, and Kulaka corresponding to the Brâhmaṇas, etc. They are all powerful like Indra and the other chief Devas; and all of them are omniscient. They worship the Fire God and perform various good works in honour of Him. Their mantra is this:—O Fire! Thou carriest the oblations direct to Para Brahma. In the sacrifices of the Devas, Thou worshipest that Personal God and offerest to Him whatever are given in oblations, mentioning the respective limbs of His Body. Thus the inhabitants of that Dvîpa worship the Fire God.

Here ends the Twelfth Chapter of the Eighth Book on the narration of Plakṣa, Śâlmala, and Kus'a Dvîpas in the Mahâpurânam, Śrî Mad Devî Bhâgavatam, of 18,000 verses, by Maharshi Veda Vyâsa.

CHAPTER XIII.

1. Nârada said:—Thou, the Knower of everything! Describe about the remaining Dvîpas, knowing which we will be highly delighted.

2-36. Nârâyana spoke thus:—The very vast Ghrita Sâgara (the ocean of clarified butter) is encircling the Kus'a Dvîpa. Next to it is the Krauñcha Dvîpa. It is twice as large as Kus'a. The Kṣîra Sâgara (the ocean of milk) is surrounding this Dvîpa. The Krauñcha mountain is standing here. The name of this Dvîpa is derived from this mountain. In days gone by, the highly intelligent Kârtikeya burst this mountain by his own prowess. This Dvîpa is washed by the Kṣîra Sâgara; and Varuṇa is its Regent. The son of Priyavrata, Ghritapriṣṭha, respected by all and whose prosperity knows no end, is the Lord of this Dvîpa. He divided this Dvîpa into the seven parts and distributed them to his sons and named the Vargas after the names of his sons. He made his sons the rulers of those places and he himself took the refuge of the Bhagavân Nârâyana. The names of the seven Vargas are respectively:—Āma, Madburuha, Meghapriṣṭha, Sudhâmaka, Bhrâjîṣṭha, Lohitârṇa, and Vanaspati. O Nârada! The seven mountains and the rivers there are very celebrated throughout the worlds. The names of the mountains are:—Sûkla, Vardhamâna, Bhojana, Upavarhaṇa, Nanda, Nandana, and Sarvatobhadra. The names of the rivers are:—Abhayâ, Amritaughâ, Āryakâ, Tirthavati, Vrittirûpavati, S'uklâ, and Pavitravatikâ. The inhabitants there drink

the highly pure water of these rivers. The people there are divided into four colours Puruṣa, Rīṣabha, Dravīṇa, and Vēdaka and they worship the Bhagavān Varuṇa, of the form of water. Then they become very discriminative, and, with great devotion, and holding full within their folded palms the water, repeat the following mantra:—“O Water ! Thou art the essence Vīrya of the Person Bhagavāna and Thou sanctifiest the Bhūrloka, Bhuvarloka, and Svarloka. Thou destroyest the sins of all. We all are touching it ; purify our bodies. After finishing their mantras, they sing various hymns to V aruṇa. Next to the Kṣirode Sāgara, is the S'aka Dvīpa, thirty two lakh yoyanas wide, surrounded by the Dadhi Sāgara (the ocean of curds), of similar dimensions. Here the most excellent tree named the S'aka tree exists. O Nārada ! The Dvīpa is named so after the tree. Medhātithi, the son of Priyavrata is the Lord of this Dvīpa. He divided this land into the seven Varṣas and distributed each to his seven sons respectively ; and ultimately he took refuge to the path of Yoga. The names of the seven Varsas are Purojava, Manojava, Pavamānaka, Dhūmrāṇīka, Chitrarepha, Bahurūpa, and Vis'vadhrik. In these Varṣas there are seven mountains, one in each Varṣa, as forming their boundaries ; and there are seven rivers also. The names of the mountains are :—Is'ana, Īrūṣringa, Valabhadra, S'ata Kes'ara, Sahasra-srotaka, Devapāla, and Mahāsana ; the names of the rivers are :—Anaghā, Āyurdā, Ubhayasprīti, Aparājītā, Pañchapadī, and Sahasras'uti and Nijadhriti. These seven rivers are all very big and resplendent with lustre. The people are divided into four classes :—Varṣas, Satyavrata, Kratuvrata, Dānavrata, and Añuvrata. They all take the Prāṇāyāma exercise and thereby bring the Rajas, and Tamo Gunas under their subjection and they worship Hari, of the nature of Prāṇa Vāyu, Higher than the Highest. Their mantra is this :—“He has entered into all the living beings and no urishes them by the Prāṇa and other faculties ; He is the Internal Ruler of all and the Supreme Controller ; this Universe is under His control ; let Him protect and nourish us. “O Nārada ! Next to this Dadhi Sāgara is Puṣkara Dvīpa ; it is twice as large as S'aka Dvīpa. It is surrounded by the Dudha Sāgar (the ocean of milk) all twice as large. The leaves of Puṣkara tree that shines in the Puṣkara Dvīpa, are fiery like golden flames ; they are as clean and pure. Crores and crores of leaves, golden in colour ornament this Tree. Vāsudeva, the Guru of all the Lokas, has created this Puṣkara Dvīpa as the seat of Parameṣṭhi Brahmā, possessed of six extraordinary powers, for the purpose of creation. There is one mountain in this Dvīpa ; it is divided into two parts, named Arvāchīna and Pañchīna. These form the boundaries of the two Varṣas. The

mountain is one Ayuta Yoyana high and one Ayuta Yoyana wide. There are four cities on the four sides. Indra and the three other Lokapālas are the lords of these cities. The Sun-God comes out from their top and circumambulating Mern, goes there again. The whole year is his Chakram, circle of circuit ; His path is Uttrāyanam and Dakṣināyanam. Vītihotra, the son of Priyavrata is the lord of this island. He distributed the two Vargas amongst his two sons, Ramaṇa and Dhātakī. They rule over the two Vargas named also after them. Like the inhabitants of the above Vargas, the people also got powers of themselves and worship devotedly the God seated on the lotus and follow such path of the Yoga as leads them to the Brahma Sālokya, etc. The mantra runs thus :—“We bow down to that One God, without a Second, of the nature of Peace, Who is the Fruit of all the Karmas, Who is the seat of illumination of Brahman, Who is established in Unity, and Who is worshipped by all the Lokas.

Here ends the Thirteenth Chapter of the Eighth Book on the description of the remaining Dvīpas in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XIV.

1-29. Nārāyaṇa said :—Next to the ocean of pure water, is the mountain, called Lokāloka. It marks the sphere between the two countries Loka and Aloka. O Devarṣi ! There is a land, all of pure gold (beyond this ocean of pure water) for a space equal to the distance between Mānasottara and Mern. This land is like a mirror ; there are no beings here; the reason is, any substance placed on it would at once be converted into gold and nothing can be obtained out of it. O Nārada ! No living beings can live there and therefore it is named Lokāloka. This is established always between the Loka and Aloka. The God Himself has made this as the boundary of the three Lokas. The rays of the Sun, the Polar Star and all the planets are confined to this sphere ; rather passing through its middle, the luminaries shed their lustre on the three Lokas. O Nārada ! This great mountain is so lofty and capacious that the rays of the luminaries can never go out of it. The learned men say, that the size, form, and indications of this mountain are such as this is the one-fourth of five hundred times the size of the earth on its summit. The self-born Brahman has placed very big elephants on all sides of it. Hear



their names. These are Rīśabhu, Puspachūda, Vāmana, and Aparājita. These four elephants are said to hold all the Lokas in their respective positions. The Bhagavān Hari gives strength to these elephants and to Indra and others who are reckoned to be His Vibhūtis (powers). He manifesting His Śuddha Sattva and super-extraordinary powers, and united with Anīmā, Laghimā, etc., the eight Siddhis, is reigning there surrounded by His Pāris'adas Viṣvakṣena and 'others. He is the one God of all ; He is without a second. For the welfare of all, He is holding Sudars'ana and His various other weapons ; and the powers of His arms are great. He is His own Cause and at all times He pervades all in and through. He is Eternal. This Universe is upheld by His extraordinary power Māyā for its preservation, He remains in this form till the end of a Kalpa. The inner width described above, determines the width of Āloka. For it is situated outside the above Loka. Beyond the mountain Lokāloka, is said to lie the pure path leading to Yoges'vara within the egg-shaped ellipsoid formed by the Heaven and Earth. The inner dimension of this ellipsoid is twenty-five Koti Yoyanas. When this egg becomes unconscious (lifeless), the Sun enters within it in the form of Vairāja. Hence the Sun is called Mārtanda. He is Hiranyagarbha, when He is born from this Golden Egg. It is this Sun that ordains the quarters, Ākās'a, Heaven and Earth, etc., in their proper spheres and divisions. This Sun is the Ātmā of Svarga and Mokṣa, hell and other lower regions, of the Devas, men, birds, reptiles, trees and all other living beings ; and He is the Presiding Deity of their sight. O Nārada ! Its width is Pañchāśat Koti Yoyanas and its height or depth is twenty-five Koti Yoyanas. If as the two halves of a gram are of the same size, so the Earth and Heaven are of equal size. The space enclosed between them is called Antarikṣa; the Sun God, the foremost of the planets, being situated in the middle, gives light and illumines and heats the three Lokas. He goes by the path of Uttarāyaṇa and therefore His motion becomes slow (His motion becomes Mandagati"). The Sun then getting up higher prolongs the day time. Similarly when the Sun follows the path of Dakṣināyaṇa, He gets Śighra-gati and not going up so high, shortens the day time. Again when He comes at the Equator, He maintains an even position and the day and night become equal. When the Sun is in the signs Aries (Mēṣa) and Libra (Tula), then the day and night become equal. When the Sun traverses the five signs Taurus, Gemini, etc., the day becomes longer and when the Sun traverses the five signs Scorpio and others, the day becomes shorter and the night becomes longer.

Hence ends the Fourteenth Chapter of the Eighth Book on the

description of the Lokaloka space in the Mahapurāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XV.

1-45. Nārāyaṇa said :—“O Nārada ! I will now describe the motion of the Sun. Hear. It is of three kinds ; Sighra (perihelionic), Manda (Aphelionio), (and even). O Surasattama ! Every planet has three positions. The name of the Madhyagati position is Jāradgava, the name of the northern position is Airavata ; and the name of the southern position is Vaisvānara. The asterisms Aśvinī Krittikā and Bharanī are known by the term Nāgavithī. Rοkiṇī, Ārdrā, and Mrigas’īrā are named Gaja Vithī ; Pusyā, As’leṣā, and Punarvasu are named Airavatī-vithī. The three Vithis, above-mentioned are called Uttara Mārga. Purvaphalgunī, Uttara Phalgunī and Maghā are named A’ṛṣabhbī Vithī. Hastā, Chitrā and Svātī are called Govithī ; Jyeṣṭhā, Vis’ākhā and Anurādhā are named Jāradgavī Vithī. These three Vithis are named Madhyama Mārga. Mūla, Purbāṣadhbā, Uttarāṣadhbā are termed Ajavīthī S’ravānā, Dhanīṣṭhā and S’atabhiṣā are termed Mriga Vithī. Uttara bhādrapada, Purvabhādrapada, and Revatī are called Vaisvānarīvithī. These three Vithis (paths) are called Dakṣināmārga. During the Uttarakāṇḍa time, as the Dhruva attracts the rope of air from both the sides of the Yuga, orbit (or axis), the chariot of the Sun ascends, (*i. e.* is drawn up by the rope). Thus when the Sun enters within the sphere, the motion of the chariot becomes slower and the day is lengthened and the night is shortened. O Sura Sattama ! Know this to be the course of the path of the Sun.

When the cord draws towards the south, the Chariot descends and as the Sun then comes out of the sphere, the motion becomes quick. The day shortens and the night is lengthened. Again when the cord is neither tightened nor is it slackened, rather its motion is exactly midway, the Sun also remains in a medium position and his Chariot enters within a sphere of equilibrium and the day and night become equal. When the cord of air, in a state of equilibrium is attracted by the Polar Star, then it is that the Sun and the Solar system revolves ; and when the Polar Star slackens its attraction over the cord of air, the Sun coming out of the middle sphere, revolves ; and the Solar system also revolves. On the east of Meru is established the city of Indra and the Devas dwell there. It is called therefore Devadhānikā. On the south

of the Meru, is the famous city of Yama, the God of Death, named Samyamanī. On the west of Meru, is the great city of Varuna, named Nimnochanī. On the north of Meru is the city of the Moon, named Vibhāvāri. O Nārada ! The Brahmanyādīs say that the Sun first rises in the city of Indra. At noon the Sun goes to Samyamanī ; at evening the Sun goes to Nimnochanī and He is said to set. In the night the Sun remains in Vibhāvāri. O Muni ! The going of the Sun round Meru is the cause of all the beings getting themselves engaged in their respective duties. The inhabitants of the Meru see the Sun always in the central position. The Sun moves on, eastwards towards the stars, keeping the Meru to his left; but if the Zodiac be taken into account, it would appear that the Meru is left towards the south of the Sun. The rising and the setting of the Sun are always considered in front of Him. O Devarṣi ! Every point, every quarter, every person, seeing the Sun says that the Sun has risen there : again where he becomes invisible, He is considered to set there. The Sun always exists ; so there is no rising nor setting for Him. It is His appearance and disappearance that make men say that the Sun rises or sets. When the Sun is in the Indra's city, He illuminates the three cities, those of Indra, Yama, and the Moon and illuminates the north-east and east-west corners. So when He rests in the city of Fire, he illuminates north-east, east-west, and south-west, the three corners, and at the same time the cities of Indra and Yama ; and so on for the other cities and corners. O Nārada ! The Mount Meru is situated towards the north of all the Dvīpas and Varsas. So whenever any person sees the Sun rise he calls that side "east." But Meru exists towards the left of the Sun; so it is said. If the Sun travels in 15 (fifteen) Ghaṭikās, the distance from Indrapurī to Yamapurī, He is said to travel within that time a distance equal to $2\frac{1}{2}$ Kōṭis, $12\frac{1}{2}$ lakhs and 25000 Yojanas (22695000 Yojanas). The thousand-eyed and thousand rayed Sun God is the Manifester of Time. He travels in the aforesaid way the cities of Varuna, Chandra and Indra respectively. He is the diadem of the Svarloka ; and the Zodiac is his Ātman. He travels thus, to mark off time to all persons. O Nārada ! The Moon and the other planets and stars rise and set in the aforesaid manner. Thus the powerful chariot of the Sun travels in a Muḥūrta 142,00000 Yojanas. By the force of Pravaha VĀyu (air), the Sun God, the Incarnate of the Vedas travels round the cities, the Zodiac, in one Samvatsara (year). The wheel of the Sun's Chariot is one year ; twelve months are the spokes ; three Chāturmāsyas are the nave and the six seasons are the outer ring or circumference of the wheel. The learned men call this chariot as the

Samvatsara (one year). The axis or axle points to the Meru on one side and to Mânasottara mountain on the other. The end or circumference of the wheel marks off other divisions of the time as Kalâ, Kâsthâ, Muhûrta, Yâma, Parahara, day and night, and fortnights. The wheel is fixed on the nave. The Sun goes on this wheel, like an oilman's on his oil-machine, round and round the Mânasottara mountain. The eastern side of the wheel is on that axis and the other part is fixed on the Pole Star. The dimension of the first axis is (15750000 Yoyanas). The second axis measures one-fourth of the above (3937500 Yoyanas). It resembles the axis of an oil-machine. The upper side of that is considered to belong to the Sun. The seat of the Sun on his chariot measures 36 Lakh Yoyanas wide. The Yuga measures in length one-fourth of the above dimensions, that of his seat. The Chariot is moved by seven horses, consisting of the seven Chhandas, Gâyatrî, etc., driven by Aruṇa. The horses carry the Sun for the happiness of all. Though the charioter sits in front of the Sun, his face is turned towards the west. He does his work as a charioteer in that state. Sixty thousand Vâlakhilya Rîśis, of the size of a thumb, chant the sweet Vedic hymns before Him. Other Rîśis, Apsarâs, Urugas, Grâmanâis, Râkṣasas, and all the Devas, each divided in groups of seven, worship every month that highly lustrous Sun-god. The earth measures 90152000 Kroṣ'a Yuga Yoyanas. (1 Kroṣa- $\frac{1}{4}$ Yoyana) The Sun passes over this distance in a moment. He does not take rest in his this work even for a day; no, not even for a moment.

Here ends the Fifteenth Chapter of the Eighth Book on the motion of the Sun in the Mahâpurânam, Śri Mad Devî Bhâgavatam, of 18000 verses, by Maharsi Veda Vyâsa.

CHAPTER XVI.

Śrî Nârâyaṇa said :—“ O Nârada ! Now hear the wonderful movements of the planets and their positions. The auspicious and inauspicious events of the mankind, are due to the different movements of these planets. As in a potter's wheel going round and round, the motion of the insects crawling on the wheel, appears in a contrary direction, so the motion of the Sun and other planets moving on the Zodiac composed of the Râśis (12 constellations) which again always moves round the Meru as an axle, appears different. Their motion from one star to

another and from one constellation to another appears so likewise. These two motions therefore are not contradictory but are consistent ; so it is settled everywhere by the learned Pundits (as being subservient to the Zodiac). O Nārada ! He, Who is the Origin of all, Who is the ĀdiPuruṣa, from Whom all these have sprung, Who is endowed with six extraordinary powers, in Whom all this Prapañcha, this material world composed of the five elements remains, that Nārāyaṇa, roaming about, has divided the Trayī Ātmā into twelve parts for the perfect happiness of all and for Karma S'uddhis (the purification of Karma, acts). The sages furnished with Jñāna and Vidyā have thus argued on the point, following the path as laid out in the Vedas. The Sūrya Nārāyaṇa, moving on in the six seasons, spring, etc., has established, cold, heat, etc., as the Dharma of the seasons, duly for the fructification of the Karmas of the individual beings. Those persons that worship this Ādipuruṣa, with devotion, according to the knowledge of the Vedas the customs and usages of Varṇa (castes) and Āśrama (Brahmacharya, etc., and with various performances of Yogas, get their fruits respectively according to their desires. This Sun is the Ātman of all the Lokas and resting on the Zodiac between the Heavens and the Earth, enjoys the twelve months in the twelve constellations, Aries, etc. These months are the limbs of the year. Two fortnights make one month. The $\frac{2}{3}$ asterisms go to form one month according to the Solar measure, of the day and night.

The period that the Sun takes to travel over the two constellations is called Ritu or the Season (*i. e.*, two months). The Scientists say that this season is the limb of one Samvatsara. The path that the Sun describes within the three seasons or half the year in the Zodiac is called one Ayanam. The time taken by the Sun with earth and heavens to make a circuit of the Zodiac is called one Vatsara or year. This year is reckoned into five divisions as :—Samvatsara, Parivatsara, Iḍāvatsara, Aṇuvatsara, and Idvatsara. These are functioned by the Śighra, Manda, and uniform motions of the Sun. So the Munis say. Thus far the motion of the Sun has been described. Now hear that of the Moon. The Moon is situated one lakh Yoyanas higher than the Sun and shares with the motion of the Sun for one year; and She enjoys as well every month with the Sun in the shape of the dark and bright fortnights. The Moon, the Lord of Night and of the medicinal plants also enjoys the day and night by the help of one constellation $\frac{2}{3}$ Nakṣatras. Thus, by Her Śighragati, the Moon enjoys the Nakṣatras. During the bright fortnight, the Moon becomes more and more visible and gives pleasure to the Immortals by Her increasing phases ; and, during the

dark fortnight by Her waning phases, She delights the Pitrîs. She performs revolution in the day and night by Her both the phases of the bright and dark fortnights. Thus She becomes the Life and Soul of all the living beings. The Moon, endowed with the highest prosperity, travels one Nakṣattra in thirty Muhūrtas. She is Full and the Soul without any beginning. She fructifies the desires (Sankalaps) and resolves of all; hence She is called Manomaya. She is the Lord of all the medicinal plants (Oṣadhis); hence She is called Annamaya. She is filled with nectar; hence She is called the Abode of Immortality and She gives Nirvâṇa (the final liberation) to all. Hence She is called Sudhâkara. She nourishes and satisfies the Devas, Pitrîs, men, reptiles and trees; hence She is called "Sarvamaya." By Her influence the asterisms travel over the three lakh Yoyanas. The God Himself has made the Nakṣattra Abhijit to revolve round the Meru, along with the other Nakṣattras in the Zodiac; so this is reckoned as the twenty-eighth Nakṣatra. The planet Venus (Śukra) is situated above the Moon two lakh Yoyanas high. He sometimes goes before the Sun, sometimes behind and some times along with Him. He is very powerful. His motion is of three kinds:—(1) Śighra, (2) Manda, and (3) uniform. He is generally favourable to all the persons and does for them many auspicious things. So it is stated in the Śâstras. O Muni! Śukra, the illustrious scion of Bhrigu, removes the obstacles to the rains. Next to Śukra, the planet Mercury (Budha) is situated two lakh Yoyana; high. Like Śukra, he, too, goes sometimes in front, sometimes behind and sometimes along with the Sun. And his motion, too, is of three kinds:—Śighra, Manda, and uniform. When Mercury, the Son of Moon, is away from the Sun, then Ativâta (strong winds, hurricanes), Abhrapâta (the falling of meteors from the clouds) and draught and other fears arise. The planet Mars, the son of the Earth is situated two lakh Yoyanas higher. Within three fortnights (45 days) he travels one Râś'i. This occurs when his motion is not retrograde. This Mars causes all sorts of mischief, evils, and miseries to mankind. The planet Jupiter is situated two lakh Yoyanas higher. He passes through one Râś'i in one year. When his motion is not retrograde, he is always in favour with the Brahma Vâdis. Next to Brihaspati, comes the planet Saturn, the son of the Sun, two lakh Yoyanas higher. He takes thirty months to pass over one Râś'i. This planet causes all sorts of unrest and miseries to all. Therefore He is called a Manda Graha (a malefic planet). Next to it, is situated the Saptar̄si maṇḍala, the Great Bear, eleven lakh Yoyanas higher up. O Muni! The seven planets always do special favours to all. These circumambulate the Viṣṇupada, the Polar Star.

Here ends the Sixteenth Chapter in the Eighth Book on the motion of the planets in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XVII.

1-29. Nārāyaṇa said :—Beyond the Saptarṣi mandalam (the Great Bear), thirteen lakh Yojanas higher is situated, the Viṣṇu's Paramam Padam (the highest place of Viṣṇu). The Great Bhāgavat (devotee of God), the most respectful, Śrīmān Dhruva, the son of Uttānapāda, is established there with Indra, Agni, Kas'yapa and Dharma and the Nakṣattras. The visitors pay to him always their respects. He is the patron of those who live till the end of a Kalpa. He is engaged in serving the lotus-feet of the Bhagavān. He has been made by God Himself the pillar round whom all the planets, stars, and the luminary bodies are revolving always and with great force in the Zodiac and in the celestial Heavens. The Devas also worship him. He, resplendent in his own glory, illumines and manifests all. As beasts tied to yoke go on tilling, so the planets and stars, fixed on the Zodiac, go quickly round and round this Dhruva, the Pole Star; some nearer, some further distant in spheres, propelled by Vāyu. As the hawks hover round the sky, so the above-mentioned planets, go completely round and round under their own Karmas and controlled by the Vāyu in the sky. Thus all the luminaries do not fall to the ground, as they are kept up in their respective positions by the favour of the union of Prakṛiti and Puruṣa. Some say that this Jyotiṣchakra, the celestial Heavens (the Zodiac) is Śis'umāra. It is kept duly in its position for the purpose of holding things up by the power of the Bhagavān. Hence it does not fall. It is resting with its body coiled round and with its head lower down. O Muni ! Dhruva, the son of Uttānapāda is staying at the tail end. And, in addition to him, also at the tail rest Brahmā, the Sinless Prajāpati, worshipped by the Gods, Agni, Indra and Dharma. Thus the creation is at the tail and the Saptarṣimandal is staying at his waist. Thus the celestial wheel (Jyotiṣchakra) is resting with his coils turned in a right-hand direction. On his right side are found the Uttarāyanā Nakṣattras, fourteen in number from Abhijit to Punarvasu and on his left side are found the other fourteen Dakṣināyanam Nakṣattras from Puṣya to Uttarāṣadhbha. O Son of Brahmā ! Thus the Nakṣattras form the coil-shaped body of the Śis'umāra, the Zodiac ; half the Nakṣattras

on the one side and the other half Nakṣattras on the other. His back is on the Heavenly Ganges named Ajavīthī. Punarvāsu and Puṣyā form the right and left side of the loins; Ārdrā and As'les'ā form the right and left feet (westward); Abhijit and Uttarāśāḍhā form the right and left nostrils. O Devarṣi ! Śravaṇā and Pūrvāśāḍhā form the right and left eyes respectively ; so say the persons that form the Kalpanās (fancies) Dhaniṣṭhā and Mūlā form his right and left ears ; Maghā, etc., the eight Dakṣināyanam Nakṣattras form the bones on the left side. O Muni ! Mrigasīrsa, the Uttarāyana Nakṣattras form the bones on his right side. Śatabhiṣṭ and Jyeṣṭhā form the right and left shoulders. Agasti (the Canopus) forms the upper jaw and Yama, the lower jaw. The planet Mars forms his face ; Saturn forms his organ of generation ; Brihaspati forms the hump on the shoulders ; the Sun, the Lord of the planets, forms his breast ; Nārāyaṇa remains in the heart ; and the Moon is in his mind. Note.—Śis'umāra is also the constellation Dolphinus and is sometimes meant for the polar star.) O Nārada ! The two As'vins form the nipples on his breast ; Uśanā forms his navel ; the Mercury is his Prāṇa and Apāṇa ; Rāhu is his neck and Ketu is all over his body ; and the stars are reigning all over the hairs of his body. This Zodiac is the body composed of the Devas of that All Pervading Bhagavān. So every intelligent person shoukl daily meditate this Śis'umāra in the Sandhyā time, with perfect purity and keeping himself Mauna (silent), and with his whole heart. Then he should repeat the following mantras and get up and say :—“ Thou art the Substratum of all the luminaries, we bow down to Thee ; Thou createst and destroyest all. Thou art the Lord of all the celestials. Thou art the Ādipuruṣa, the foremost of all the Puruṣas ; we meditate fully on Thee. The planets, Nakṣattras, and the stars are Thy body. The Daiva is established in Thee alone. Thou destroyest the sins of those that compose the Mantras. The sins are completely destroyed for the time being of him who bows down or remembers Thee in the morning, afternoon and evening.

Here ends the Seventeenth Chapter of the Eighth Book on the Dhruva Maṇḍalam in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses, by Maharsi Veda Vyāsa.

CHAPTER XVIII.

1-34. Nārāyaṇa said :—“ O Devarṣi ! The Sphere of Rāhu (the ascending node) is situated one Ayuta Yoyanas below the Sun. Rāhu,

the son of Simhikā is moving there like a Nakṣatra. This Rāhu swallows up both the Sun and the Moon and He has got immortality and capability to travel in the sky. The Sun's rays go up to one Ayuta Yoyanas. The Asura Rāhu thus covers his rays. So the sphere of the Moon extends upto the twelve thousand Yoyanas. Rāhu covers the field of the thirteen thousand Yoyanas. So he covers both the Sun and the Moon. Desire to take the vengeance of the previous enmity, he covers them during the time of Parva (the festivals). This planet wants to cover them from a distance. Hearing this, the Bhagavān Viṣṇu hurls His Sudarśan Chakra against Rāhu. This Chakra (disc) is encircled with the fiery flames and is very terrible. When all the quarters were filled with its violent flames, Rāhu became instantly alarmed and fled away from the distance. O Devargī ! This is known as the eclipse known amongst the mortals. Below the sphere of Rāhu, there are the other pure Lokas situated. O Sattama ! The Siddhas, Chāraṇas, and Vidyādhara live in those Lokas. Their dimensions are one Ayuta Yoyanas.

10. O Devargī ! Below them live the Yakṣas, Rākṣasas, Pis'achas, Pretas and Bhūtas with their excellent Vihāras (residences).

11. The learned people call this Antarikṣa. It extends upto where the wind blows violently and where the clouds appear. O Best of the twice-born ! Below this Antarikṣa is this earth, measuring one hundred Yoyanas. All the articles and things of the earth are found here : birds herons, cranes and ducks all fly over the earth. The earth extends upto this. Now is described the configuration of the earth. O Devargī ! At the lower part of this earth there are seven places (caves or nether regions). Their diameter is one Ayuta Yoyanas. In all the seasons, all sorts of enjoyments can be had at these places. The first is Atala ; the second is Vitala. Next come in order:—Sutala, Talatala, Mahatala, Rasatala, and lastly (the seventh) the Pātāla. O Vipra ! Thus the seven holes or regions are reckoned. These are termed the Vila-Svargas and they yield the happinesses, greater than those of the Heavens. These are all filled with lovely amorous enjoyments, prosperity and happiness. They are crowded with gardens and Vihāras (the places of enjoyments). And these Vihāras are all decorated tastefully so as to furnish especial tastes of enjoyments. The powerful Daityas, Dānavas, and Snakes enjoy here great happiness incessantly, united lovingly with their sons, wives and friends. The householders also pass their time in ease and enjoyments, surrounded by their friends and attendants. They are all Māyāvis (Magicians) and their resolves are not thwarted; they are more than God in this respect and they are filled with desires. They all live with joy and in enjoyments and they

find pleasure in all the seasons. Maya, the Lord of Māyā had built separate cities, as he liked, in those nether regions. Besides he has created thousands of dwelling-houses, palaces, and town-gates, studded with gems and jewels.

The assembly halls, Chatvaras, and Chaityas are elaborately decorated and rare even to the Suras. The Nāgas and Asuras live in those houses with their consorts ; doves and pigeons and female Mayinā birds are hovering there. In those places many plots marked out artificially and excellent rows of palatial buildings of the Lords of those Vivaras adorn there. Very big gardens also exist there. All these cheer the minds ; and, to add to their beauty, many places of fruits and flowers are close by, fit for the comfort and enjoyments of the ladies. The tanks and pools of water are crowded with various birds ; the lakes are filled with clear waters and the Pāthīna fishes abound there. The aquatic animals move in the waters, violently agitating them. Various kinds of lotuses, Kumud, Utpala, Kahlāra, blue lotus, red lotus, are fully blown in these lakes or reservoirs of water. The gardens there are all over-crowded with the Vihāras of the inhabitants there and echoed with the sweet melodious music, pleasing to the senses. For there, these places seem to vie with the Heavens. No fear is there, whether during the day or during the night. The gems on the crest of snakes constantly illumine the environments and there is no darkness there at any time. The food there is prepared with the divine medicines and they drink and bathe with these medicinal plants ; so no disease attacks them. Old age, fever, indigestion, paleness, sweats, bad smells, or loss of energy or any other source of trouble cannot trouble them. The people are always happy and good. Only they fear the Teja of the Bhagavān and His Sudars'ān disco ; and they fear nothing else. When the Teja of the Bhagavān enters, the women's abortions take place.

Here ends the Eighteenth Chapter of the Eighth Book on the narrative of Rāhu Maṇḍalam in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses, by Maharsi Veda Vyāsa.

CHAPTER XIX.

1-32. Nārāyaṇa said :—" O Vipra ! In the first beautiful region Atala, the exceedingly haughty son of the Dānava Maya, named Bala, is living. He has created the ninety-six Māyās. All the requisites of the inhabitants are obtained by them. The other Māyāvis know one or

two of these. None of them are capable to know all, as they are exceedingly difficult to be carried out. When this powerful Bala yawned, the three classes of women were produced, fascinating to all the Lokas. They were named Pums'chali (or unchaste woman) Svairiṇī, (an adulteress) and Kāminī (a lovely woman). When any man, beautiful and lovely to them, enters into their Atala region, they, with the help of the Hāṭaka sentiment (of love), generate in him, while in solitude, the power to enjoy (copulate) and with their sweet smiles and amorous lovely looks and with great caution embrace him thoroughly and begin to converse with him and with amorous gestures and postures, and thus please him well. When the people enjoy this Hāṭakarasa, they think often and often, that they themselves have become gods, they have become Siddhas and powerful like Ayuta elephants ; being blind with vanity and finding them endowed with powers and prosperity, they think themselves so repeatedly and constantly. O Nārada ! Thus the position in Atala has been described. Now hear, the description of the second region Vitala. Vitala is situated below the earth. There the Bhagavān Bhava, worshipped by all the Devas, has assumed the name of Hāṭakes'vara and is staying there coupled with Bhavāṇī, surrounded by His attendants specially for the increase of the creation of Brahmā. The river Hāṭaki flows there and has Her origin from the essences (Semen virile, of them both. Fire, augmented by the help of the wind, begins to drink it. When the Fire leaves that, making a Phutkāra noise (*i.e.*, blowing out air through the mouth), the goll, named Hāṭaka, is created. This gold is very much liked by the Daityas. The Daitya women use this gold always for their ornaments. Below Vitala is Sutala. It is reckoned as of some special importance. O Muni ! The highly meritorious Bali, the son of Virochana lives here. The Bhagavān Vāsudeva, brought down this Bali into Sutala, for the welfare of Indra. He assumed the body of Trivikrama and gave to Bali all the wealth of the three Lokas, all the Lakṣmī went to him and installed him in the position of the Lord of the Daityas. What more can be said than this, that what prosperity, wealth and riches that Indra could not obtain, that Śrī Lakṣmī Devī Herself has followed Bali, Bali, as the Lord of Sutala, has become entirely fearless, remains here upto this day and is worshipping Vāsudeva. O Nārada ! It is said by the high-minded persons that when Vāsudeva Himself, the Controller of all, appeared as a beggar, Bali gave him land, and, therefore, on account of making gift to a good person, he acquired so much prosperity. But this cannot be reasonable. For, it is not at all reasonable to cast the effects of making this gift on Nārāyaṇa, O Nārada ! Who is Self-manifest by His own Extraordinary

Glory and Who is Himself filled with all Ais'varyā (prosperity) and Who can bestow the Highest Goal of life and other requirements of men. This Nārāyaṇa is the Deva of the Devas ; if anybody takes His name, when in the greatest distress, he gets himself immediately freed from the Guṇas, the cause of bondage due to his Karma. All persons perform many Yogas and follow the paths advised by the Sāṃkhyā method, with their minds directed to the All-Controller Bhagavān, to abandon all sorts of troubles and miseries. O Nārada ! Know that the Bhagavān does not shew us His Favour when he gives us greatest wealth and prosperity. For the wealth and riches are the offspring of Māyā and the source of all worries, miseries and mental troubles ; and one is liable to forget the Bhagavān when one gets such a wealth. The Bhagavān is pervading all this universe and is full of wisdom ; and He is seeing always all the ways and means ; He took away, in the way of begging, rather cheated all that Bali had, leaving only his body ; and at last, finding no other means, fastened him by the Varuṇa Pāś'a (noose) threw him in the middle of the mountain cleft (cave) and then has stationed Himself at his door as a Door-keeper. Once, out of his extreme devotion, Bali did not care at all for his difficulties, troubles, or miseries. Rather he gave out that Indra, whose minister is Brihaspati had acted very foolishly. For when the Bhagavān becomes very graciously pleased, he wanted from Him ordinary wealth. But what will the wealth of the Trilokas avail? It is a quite insignificant thing. Surely, He is an illiterate and stupid brute who, for mere wealth, leaves the Bhagavān, Who is the Fountain of all Good Wishes to the Humanity. My grandfather Prahlāda, who was highly fortunate, who was devoted to the God and who was always ready to do good to others, he did not ask for any other thing than the servanthip of God (the Dāsyā Bhāva). When his powerful father died, the Bhagavān wanted to give him unbounded wealth ; but the Bhāgavata (devoted) Prahlāda did not want that. None of us, who are marked with so many deficiencies can know the nature of the Bhagavān Vāsudeva, Whose omnipotence cannot be compared and all these manifested worlds are but His Upādhis (adjuncts, limitations). O Devarṣi ! Thus Bali, the Lord of Daityas, the highly respected and renowned in all the Lokaś, is reigning in Sutala. Hari Himself is his Door-keeper. Once the King Rāvana, the source of torment to all the people, went out to conquer the whole world ; and when he entered Sutala, that Hari, ever ready to shew Grace to His devoted, threw him at a distance of one Ayuta Yoyanas by the toe of His foot. Thus by the grace of the Devadeva Vāsudeva, Bali is reigning in Sutala, and enjoying all sorts of pleasures, without any equal anywhere.

Here ends the Nineteenth Chapter of the Eighth Book on the narrative of the Atala, etc., the Pātālas in Śrī Mad Devī Bhāgavatam, the Mahā Purāṇam, of 18,000 verses, by Maharsi Veda Vyāsa.

CHAPTER XX.

1-37. Nārāyaṇa said:—“O Nārada! The cave lower down than Sutala is Talātala ! The Lord of Tripura, (the three cities) the great Maya Dānava is the Ruler of this region. Mahesvara, the Doer of good to the three Bhuvanas, burnt his three cities ; but at last, being pleased with his devotion, He rescued him. Thus Maya, by the favour of that God, has regained his own kingdom and the enjoyments thereof. This Maya Dānava is the Teacher (Āchārya) of the Māyāvi sect and the cult thereof ; and he is skilled in various Māyās or all sorts of the magic powers. All the fierce demons, of cruel temper, worship him for their prosperities in their various enterprises. Next to this Talātala is the most renowned Mahtātala. The sons of Kadru, the very angry Snakes, live here. They are many headed. O Vipra ! I now mention to you the names of the famous amongst them:—Kuhaka, Takṣaka, Suṣeṇa, and Kāliya. These all have very wide hoods and they all are very strong ; they all are of cruel temper. Their kinsmen also are so. They are always afraid of Garuḍa, the King of birds. Surrounded with their sons, wives, friends and acquaintances, they live happily, well skilled in various sports and pleasures. Lower down this Mahtātala is Rasātala. The Daityas, Dānavas and Papi Asuras live here. Besides these, there live the Nivāta Kavachas of the Hiranyapura city and the Asuras named Kāleyas, the enemies of the Devas. These all are naturally very energetic and brave ; their powers are baffled by the Tejas of the Bhagavān and they live like snakes in this region. The other Asuras that were driven and were afraid of the Mantras, uttered by Saramā, the messenger of Indra, live here too. O Nārada ! Lower down is Pātāla, where live Vāsuki, the Chief of the snakes, and others named Śankha, Kulika, Śveta, Dhānanjaya, Mahāśankha, Dhritarāṣṭra, Śankhachūḍa, Kamvala, Asvatara, and Devopadattaka, all very angry, of wide hoods, and virulently poisonous. Some of these have five heads, some seven hoods, some ten ; some hundred, some others have thousand heads, while some others have on their crests exceedingly luminous jewels. By their rays, they dispel the darkness of the nether regions ; but they are awfully prone to anger. At the bottom of this Pātāla, and at a distance of the

thirty Yoyanas ; the Portion of Bhagavân in the shape of the Infinite Darkness is reigning there. O Devarshi ! All the Devas worship this Form. The devotees call Him by the name of Sañakarṣaṇa, as He is the manifested emblem of " Abam " and the common ground where the Seer and the Seen blend into one. He is the thousand-headed Controller of all, moving and non-moving ; He is of infinite forms ; He is Śeṣa ; this whole universe is being held as a mustard bean on His head ; He is of the Nature Intelligence and Bliss and He is Self-manifest. When he wants to destroy all this during the Pralaya, the very powerful Sankarṣaṇa Rudra, well arrayed with the eleven Vyūhas, military (squadrons) arrangements, springs up from Him. From His Central Eyebrow, looking wide with His Three Eyes and raising His Trident, resplendent with three flames. All the (prominent) principal snakes, ruling over many others, come to Him during the nights, filled with devotion and surrounded with Bhaktas (devotees) and bow down to Him with their heads bent low and look at each other's faces, enlightened with the lights from the jewels shining with clear lustre, on the nails of the red toes of His Lotus-Feet. At that time their faces become brilliant with the rays emitting from the jewels on the top of their very gay encircled hoods ; and their cheeks look beautiful and shining. The daughters of the Nâga Râja also do like this ; when very beautiful rays come out of their perfectly excellent bodies. Their arms are wide extended ; they look very clear and they are beautifully white. They use always Sandalpaste, Aguru and Kâṣmîri unguents. Being overpowered by the amorous passion, due to their contact with those scented things, they look at Him with bashful glances and sweet smiles and expect Âsiss (benedictions) from Him. And then His eyes roll maddened with love and express signs of kindness and mercy. The Bhagavân Ananta Deva is of boundless strength ; His attributes are infinite ; He is the ocean of infinite qualities. He is the Âdi Deva, of a very good nature and His Nature is highly luminous. He has abandoned anger and envy and He wants the welfare of all. All the Devas worship Him and He is the repository of all Sâtvic qualities.

The Devas, Siddhas, Asuras, Uragas, Vidyâdhara, Gandharbas, and Munis always meditate on Him. On account of His constant Mada Râga the enthusiasm and intoxication, His sight appears intoxicated and His eyes look perturbed with emotions. He is always pleasing to those who surround him and to the Devas by His sweet nectar-like words.

The Vaijayanî garland hangs from His neck ; it never wanes and it is always decorated with the fresh and clear Tulasî leaves. The

maddened bees make their humming noises incessantly and thus add to the beauty. He is the Deva of the Devas and He wears a blue coloured cloth and He is ornamented with only one ear-ring. He (the God Viṣṇu) Undecaying and Immutable ; resting His fleshy arms on the Halakakude (the lofty portion of the plough), He is upholding the golden girdle as the elephant Airāvata of Indra upholds the golden girdle. O Nārada ! The devotees describe Him as the Source of this Leelā of the Universe and the Controller of the Devas.

Here ends the Twentieth Chapter of the Eighth Book on the narrative of the Talātala in the Mahapurāṇam Śrī MadDevī Bhāgavatam, of 18,000 verses, by Mahaṛṣi Veda Vyāsa.

CHAPTER XXI.

1-2. Nārāyaṇa said :—“ O Devarṣi ! Sanātana, the son of Brahmā, recites thus in the assembly of the Devas, the glories of the Bhagavān Ananta Deva, and worships Him, thus :—How can one of ordinary sight and understanding grasp the real nature of Brahma, Whose mere Glance enables the Prakṛiti work Her Guṇas in the Creation, Preservation and Destruction of this Universe ! Him Whose nature has no beginning nor end ; Who though One, has created all this Prapañcha (the universe of five elements) as a covering to the Ātman (the True Self). He has made the Sat and Asat, out of his infinite compassion, this universe, full of cause and effect, visible in His One and only one Śuddha Sattva nature where even the very powerful lion is imitating his Leelā (Pastime), void of all defects, to bring under His control the minds of His own kinsmen. Note.—This Ananta Deva is the Ruling Principle in the Fourth Dimensional Space.) To Whom else, then, the persons, desirous of Mokṣa, will take refuge, the mere hearing or reciting Whose Name, in a fallen or a distressed condition, or merely in jest, takes away instantly all the sins ! He is upholding the earth with the mountains, oceans, rivers and all the beings as if an atom on his thousand heads. He is infinite. His power knows no decrease in any time. No one can describe his actions even if one had thousand tongues to speak. He is of an infinite strength, of the endless high qualities and of unlimited understanding. Thus staying at the bottom of the earth, the Bhagavān Ananta Deva is upholding with ease this earth for her protection, unaided and independent. O Muni ! The people get the fruits of their actions and desires as they

want and as they have followed the paths laid down in the S'âstras and become accordingly kings, men, deer or birds or other creatures in other states. O Nârada ! This I have described, as you questioned me before, the various and dissimilar fruits of various actions, done according to the dictates of the Dharma and the S'âstras.

10. Nârada said :—“ O Bhagavan ! Kindly describe to me now why has the Bhagavân created so many diversities, when the Karmas, done by the Jîvas, are the same.

11-28. Nârâyâna said :—“ O Narada ! So many different states arise because the S'raddhâs of the doers are so very different. The fruits differ because the S'raddhâs vary, some being Sâttvik, some Râjasik and some Tâmasik. If the S'raddhâ be Sâttvik, happiness comes always ; if it be Râjasik, incessant pain and misery is the result ; if it be Tâmasik, misery comes and the loss of the knowledge of good or bad is the result. Thus the fruits differ as the S'raddhâ varies. O Best of Dvijas ! Thousands and hounds of states occur to a man as the result of their Karmas, done under the influence of the beginningless Avidyâ (Nescience), O Dvijottama ! I will now deal in detail with their varieties ; hear. Behind this Triloki, below this earth and over the Atala, the Pitris named Agniśvâttas and other forefathers live. Those Pitris stay there and, practising deep Samâdhis, they offer always, to their best, blessings to their own Gotra (families) respectively. There Yama, the God of the Pitris gives punishment to the dead brought there by His messengers according to their Karmas and faults. By the command of the Bhagavân, the Yama, surrounded by his own Gaṇas (persons), judges and does full justice according to the Karmas that they had done and the sins they had committed. He sends always those of his messengers who obey his order and know the Tattva of Dharma, and who are posted to their respective duties to carry out what He commands. The writers of the S'âstras describe twenty-one Narakas or hells ; others say there are twenty-eight hells. Now hear their names :—Tâmisa, Andha Tâmisa, Raurava, Mahâraurava, Kumbhîpâka, Kâlasûtra, Asipatrakâñana, S'ukaramukha, Andhakîpa, Kriñibhojana, Taptamûrti, Samdams'a, Vajrakañṭaka, S'âlmali, Vaitaranî, Pûyoda, Prâṇarodha, Vis'asana, Lâlabbhakṣa, Sârameyâdana, Avîchi, Apahpâna, Kshârakardama, Rakṣogâna, Sambhoja, Sôlaprota, Dandas'ûka, Avatârodha, Paryâvartanaka, and Sûchimukha. These are the twenty-eight Narakas or hells. (N. B. These are 29).

These hells are very tormenting. O Son of Brahmâ ! The embodied beings (jîvas) suffer these according to their own Karmas respectively.

Here ends the Twenty-first Chapter of the Eighth Book on the narrative of hells in the Mahā Purāṇam, Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharsi Veda Vyāsa.

CHAPTER XXII.

1. Nārada said :—“ O Everlasting One ! O Muni ! Now describe the various actions that lead to these tormenting hells. I like to hear about them in detail.

2-52. Nārāyaṇa said :—“ O Devarṣi ! He who steals other's sons, wives, and riches, the wicked fellow is taken to Yama by His messengers. Tied down hard and fast by the terrible messengers of Yama, by the Kāla rope (rope of time), he is taken to the Tāmisra hell, the place of many torments. There the Yama's attendants punish him, beat him and threaten him ; and he becomes stupefied, and feels himself very weak, distressed and ultimately faints. He who deceives another's husband and enjoys his wives ; the Yama's servants drag him down to Andha Tāmisra hell. There he suffers any amount of pain and suffering. He loses instantly his eyesight and his brain gets upset. His state resembles that of a tree when its trunk is broken. For this reason the ancient sages called this Andha Tāmisra. He who being subject to ‘ My and Mine ’ quarrels with others and being very much attached, maintains his family, leaves his families here and goes with his bad tendencies to the Raurava hell, very horrible to all. The animals whom he injured and killed before in this world, assume the form of Ruru animal and torment him in the next. For this reason, the intelligent knowers of Purāṇa, call this Raurava. The ancients say, that Ruru is more cruel and ferocious than snakes. These animals live in that hell ; hence it is termed Mahāraurava. He who torments others, goes to this hell and these Rurus, the flesh-eaters, spring on his body and bite and eat his flesh. He who cooks other animals and birds, that cruel and ferocious, thus deluded, is cooked in return on the hot oil in the Kumbhipāka hell by the Yama Dūtas for thousand years. He who quarrels with his Pitris and the Brāhmaṇas, is taken by the Yama Dūtas to the Kālasūtra hell and there be burnt by the fire and Sun. There that hellish person, being troubled very much, inside and outside by hunger and thirst, sometimes sits, sometimes sleeps, sometimes walks, and sometimes runs hither and thither. O Devarṣi ! He who transgresses the path of the Vedas in times other than those of calamity and danger and follows other paths

even to a trifling distance, that sinner is taken by Yamadūtas to Asipatra Kānana and there whipped severely. Not being able to bear that, he runs wildly to and fro and is pierced by the sharpedged Asi leaves on both his sides. His whole body being cut asunder, he cries " Oh ! I am killed ! " and faints away. Then feeling himself pained very much, he tumbles down at every step. Thus the sinner suffers for violating the path of the Vedas. The King or that royal personage who gives orders of punishment, not approved by Dharma, and hurts or punishes the body of a Brāhmaṇa, the Yama's servants throw him down into the Śūkaramukha Hell and grind down his body with great force as a sugarcane is ground down. He then cries aloud bitterly, he gets fainted and becomes stupefied. He is crushed by them and suffers all sorts of pains and miseries. Again he who knows the feelings of others when they are tormented, pains those insects who live on other's blood as bugs, etc., and who does not realise other's pains, goes, as a punishment for that fault to the Andhakūpa Hell. There he is pained by the beasts, birds, deers, reptiles, mosquitoes, bugs, louses, flies and Dandas'ūkas and various other cruel animals. There he lives in his ugly body and roams like a beast. The man who, getting even a trifling wealth and food-stuff, does not perform the five Mahā Yajñas and gives not a share of that to the Devas and feeds his own belly with that like a crow, is taken by the ferocious Yamadūtas to the worst Krimibhojana Naraka for his sinful deeds. This hell is one lakh Yoyanas wide and is the reservoir of worms. It causes terror to the inhabitants of the hell. That sinner assumes the form of an insect and is eaten up on return by the insects and thus passes his time there. When a man does not give any share to the Atichis or the guests and does not offer oblations to the Fire and eats his food, he, too, goes to the above hell. When a man in times other than that of great danger and distress, follows the livelihood of a thief and robs gold and jewels forcibly of a Brāhmaṇi or any other person, he is taken to this hell and the Yama's servants pierce and cut off his skin by a fiery hot iron cutter. When a man goes for an illicit cohabitation to one who is not fit to be approached and when a woman goes similarly to an unapproachable man, both of them are taken, being whipped, to this hell by the servants of Yama ! Where the man is obliged to embrace a fiery hot iron figure of woman and vice versa. When a man goes to all sorts of wombs for unnatural crimes, he is taken to Vajra Kantaka Naraka and placed on the top of an iron Salmali wood. When a King or any royal personage, subject to the Pāṇḍava Dharma (i. e., the unrighteous path) breaks the boundary of a law, he for that sin goes to Vaitarani, the ditch round that hell. There the aquatic animals eat

his body all around. O Nārada ! Yet neither his life nor his body parts with him. He is thrown, for his Karma, into the rivers filled with faeces, urine, puss, blood, hairs, bones, nails, flesh, marrow, fat, etc., and he becomes very much troubled. Those who are the husbands of Vriśalis (girls under twelve years of age, who have attained menstruation ; or the barren women), void of any Śaucha (cleanliness) or shame and without any Āchāra Vyavahāra (the following of one's natural customs and rites) and those who follow Pas'vāchāra (like beasts), they meet with a very hard fate and are thrown into this hell filled with faeces, urine, cough, blood and other impurities and when they feel hungry, are forced to eat the above things. When those persons that are twice born, maintain dogs and asses, etc., and when they are addicted to hunting, and kill daily, for nothing, beasts, birds and deer, those evil-doers are specially watched by the servants of Yama and when they retire, they tear them asunder by shooting bows at them. He who kills animals, engaged vainly in a sacrifice and addicted to haughty tempers and habits, is thrown into this hell by the Yama's servants and whipped very severely. The twice-born that co-pulates blindly with a savarṇā wife, is taken by the Yama's messengers into the hell filled with semen and he is made to drink that. Those who are addicted to robbery, who put fire to other's houses, who make others drink poison, those that are treacherous, and who destroy the interest of the villagers and other persons, those kings or the royal personages are taken after their death by the Yamadūtas to the Sārameyādāna hell. There seven hundred and twenty dogs, very wonderful to behold, come furiously and with great force and energy, over them and feed on them. O Nārada ! This hell is denominated as Sārameyādara Nāraka and it is very horrible. Now I will describe to you the other hells Avīchi and others.

Here ends the Twenty-second Chapter of the Eighth Book on the narrative of the sins leading to hells in the Maha-Purāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharsi Veda Vyāsa.

CHAPTER XXIII.

1-81. Nārāyaṇa said :—“ O Nārada ! When persons, impelled by sinful motives, always speak false at the time of giving evidence or at the time of taking or giving money, they, after their death, go to the terrible hell, named Avīchi. There, from the summit of a mountain, one hundred

Yojanas high they are dropped at once down below with their heads inverted down. Here the solid ground looks like water and appears like waves. Therefore it is called Avîchi, resembling like Avîchi waves. Here if the sinners' body be cut to small pieces, still he does not die ; rather he gets a new body when his body is all cut to pieces. O Son of Brahmâ ! When a man, be he a Brâhmaṇ, Kṣattriya, or a Vais'ya, drinks the Soma (wine) or due to inadvertence drinks wine, he is thrown into this hell. O Muni ! The Yama's servants make him drink the molten iron. When a vile person being maddened by the pride of his self-learning, birth, austerities or Vârna and Âśrama, does not pay his respect duly to his superiors, he is thrown into the Kṣârakardama hell with his head downwards. He suffers a tremendous pain there. When a man or woman out of delusion, performs the human sacrifices (where men are immolated as victims), he or she has to eat the human flesh here. Those that killed before all sorts of beasts, come after their death into this abode of Yama, all united and like butchers, cut each others' flesh by pickaxes, etc., and drink their blood and dance and sing repeatedly. They do, in fact, what the terrible Râkṣasas do. When persons meet with the innocent persons, wishing to live in villages or forests and raise their confidence by various such means and make them attached and finally pierce them by pointed Śûlas (trident) or pointed swords and kill them as if they were ordinary play things, they are taken after their death by the Yama dûtas and thrown into Sûladi Naraka (pierced by Śûlas). They are pierced there by Śûlas and become overpowered by hunger and thirst. Herons and cranes, with their sharp beaks hunt after them to and fro. Thus tormented, they remember all their sins done in their previous lives. Those who follow stray paths and trouble the other beings as the serpents do, they fall into the Dandas'ûka hell. Here worms with five face and seven faces come from all sides and eat them as a fierce serpent devours a mouse. Those who confine persons in dark holes, a dark room or a dark cave they are taken by the Death servants with their arms uplifted and confined to similar dark caves, filled with poison, fire and smoke. When a Brâhmaṇ householder, seeing a guest coming to his house in a reasonable (proper) time, casts a furious sinful glance at him as if to burn him, the Death's attendants, the herons with thunderbolt like beaks, the crows and the Vâgas and other birds and very fierce vultures all come and forcibly take out the eyes of that person who committed the aforesaid sins. When person elated with vanity of his riches become too haughty and doubt over their Gurus and when their hearts and faces wither withal away, as it were, with the thoughts of their income and expenditure, and being always unhappy, hoard up money always like the Brahma Pis'âcas, the

Death's officers take them for these Karmas to Sūchimukha Narakas and pierce all over his body with pins, as a tailor does with his cloth. O Devarṣī! True, sinful persons thus suffer hundred thousand hells. All these are very painful and tormenting. Out of these the abovenamed twenty hells give the greatest sufferings. O Devarṣī! The sinners suffer various pains in hells and virtuous persons go to the several spheres where all sorts of happinesses and pleasures reign. O Maharsi! I have described to you many forms of practising one's Sva Dharma; yet know this verily that the worship of the Devī's Gross Form and of Her Virāt Form is the Chief Dharma of all the persons. By worshipping the Devī, the persons have not to go to the hells. In fact, when the Devī Bhagavatī is worshipped, She Herself arranges for crossing the person to the other shore of this ocean of transmigration of existence.

Here ends the Twenty-third Chapter of the Eighth Book on the description of the remaining hells in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharsi Veda Vyāsa.

CHAPTER XXIV.

1-2. Nārada said :—“O Bhagavān! Of what sort is the Dharma, i. e., the worship of the Devī? In what way shall we worship Her, so that She gives us the Highest Place? What are the methods and forms of Her Worship? Where and when shall we worship Her! So that the Durgā Devī saves us from the above mentioned hells.

3-20. Nārāyaṇa said :—“O Devarṣī! You are the foremost of the Knowers of Truth. I will therefore tell you how the Devī gets pleased and how Her worship is conducted according to the Dharma. Hear attentively. O Nārāla! I will also describe the nature of Sva Dharma. Hear that also. When one worships, with due rites and ceremonies, the Devī in this beginningless world, She Herself removes all the terrible dangers and difficulties. Hear the rules how the people worship the Devī. When the Pratiṣṭap Tithi (the first day after the Full or New Moon) comes, one should worship the Devī with a present of rice, etc., with ghee (clarified butter) and give that to the Brāhmaṇas. Then one becomes completely free from any disease. On the second day (Dvitiyā Tithi), one must serve the Mother of the Universe with sugar and give that to the Brāhmaṇas; he then becomes long-lived. On the third (tithi) on commencing with the Pooja, the worshipper must give milk to the

Devî and give that to a best Brâhmin ; he is then freed from all his roubles and ailings. On the fourth (tithi) the worshipper is to offer a cake of flour to the Devî and then give that to a Brâhmin ; no obstacles come to that man. On the fifth tithi, the worshipper is to offer plantains to the Devî and then to give that to the Brâhmîns ; he thus becomes intelligent. On the sixth tithi, the worshipper gives honey to the Devî and then that to a Brâhmin ; he gets thus the beauty of his body. On the seventh tithi, the Brâhmin gives to the Devî the Naivedya (an offering of rice, etc.) with Gur (sugarcandy) and then that to the Brâhmîns ; he then becomes freed from his mental sorrows. On the eighth day, if one gives cocoanut, one is freed of one's remorse, etc.; on the ninth, if anybody gives fried rice (Lâj), he will have his happiness increased both in this world and in the next. O Muni ! If on the tenth tithi, one offers to the Devî black Til (sesamum) and then to the Brâhmin, he becomes free from the fear of death. If, on the eleventh tithi, (ekâdas'î) one gives the curd to the Devî and then to the Brâhmin, one becomes a great favourite of the Devî. If on the twelfth day, one offers to the Devî and to the Brâhmin the Chîpiṭaka rice or grain (well parched and flattened) one becomes a favourite of the Devî. If, on the thirteenth day one gives to the Bhagavatî grains and then that to a Brâhmin, one gets progeny. If, on the fourteenth day, one gives to the Devî the flour of fried barley or other grains (Saktu) and then that to a Brâhmin, one becomes a favourite of Siva. If on the Full Moon day, one offers to the Devî Pâyasa and then that to a Brâhmin, then one's Pitris are uplifted to the higher regions.

21-42. O Muni ! On the above tithis, if one forms daily Homas, as stated in the Pujâ Chapter, the Devî becomes very pleased. The articles corresponding to the tithi as mentioned above destroy all the evils and inauspicious omens.

On Sunday, it is a rule to give an offering of Pâyasa (a food prepared of rice, milk, and sugar). On Monday, the milk ; on Tuesday, the nice plantains ; on Wednesday, the fresh butter ; on Thursday, the gud or sagarcandy, Friday, the white sugar, and on Saturday, it is a rule to give the clarified butter of cows' milk. Now hear what should be offered on the Nakşattras. The following are the Naivedyas given to each of the Nakşattras, in due order, from As'vinî :—Clarified butter (ghee), sesamum (Til), sugar, curd, milk, Kilâṭak (Mâlai, milk), Dadhikurchi (Mâlai Curd), Modaka (a kind of sweetmeat, a confection) Phenikâ, Ghrita Mandaka, a sort of sweet meat of wheaten flour and gur, Vaṭapattrâ, Ghritapura (Ghior), Vaṭaka, Kharjura juice (of the datepalm), a sort of sweet meat of Gur and gram, honey, Sûrana, Gur

Prithuka, grapes, datepalms, Chārakās, Apūpa, Navanīta (fresh butter), mudga, modaka, and Mātulinga. Now hear what are given in the Viṣkambha and the other Yogas. The World Mother becomes very much pleased when one offers to Her the following things:—Gur, honey, ghee, milk, curd, Takra, apūpa, fresh butter, Karkati, Kuṣmāṇḍa, Modaka, Panasa, plantain, Jambu (rose-apple), mangoes, sesamum, oranges, Dādiṇa, (pomegranate) Vadari (Jujube) the Dhāṭri (Āmalaki) fruit, Pāyasa, Prithuka, gram, coconut, Jambira, Kaseru, and Śūraṇa. The auspicious events occur when these are offered. The intelligent persons have thus decided to give the above on Viṣkambha and the other Yogas. Now hear:—I will describe the things that are offered on the respective Karayās:—Kamsāra, Maṇdaka, Phenī, Modaka, Vatapattraka, Ladduka, Ghritapūra, Til (Sesamum), curd, ghee, and honey. These are to be offered devotedly to the Devī on the respective Karayās. Now I will describe to you the other offerings very pleasing to the Devī. Hear, O Nārada ! Hear it with great attention and love. On the third tithi of the bright fortnight, in the month of Chaitra, one is to worship duly the Madhuka tree and offer Pañcha Khādyā (the five sorts of food). So hear what articles are to be offered according to the rules that are laid down on the third day of the white fortnight of the other months. The Gur, in the month of Vais'ākh ; the honey, in Jyaistha ; the flesh butter, in Āṣāḍha ; the curd, in Śrāvāṇa ; the Sarkarā, in Bhādra ; the Pāyas'a, in Āśvin ; the pure milk, in Kārtik ; the Phenī, in Agrahāyana ; the Dadhi Kūrchikā in Pausa ; the clarified butter of cow's milk, in Māgha, and the coconut offerings, in the month of Phālguna. Thus with these twelve sorts of offerings, one is to worship the Devī in the twelve months respectively.

43-69. One should worship the Devī in the Madhuka tree with these names:—Mangalā, Vaiśnavī, Māyā, Kāla-rātri, Duratyayī, Mahāmāyā, Mātangi, Kāli, Kamalavāsinī, Śivā, Sahasracharaṇā, and Sarvamangalarūpiṇī. (One name for each of the 12 months). Finally, to bring the vow to a good issue and to have one's desires fulfilled with greater success, one is to sing stotras (hymns) to the Māhes'varī, the Controller of all the gods, in that Madhuka tree, thus:—Thou art lotus-eyed ; obeisance to Thee ! Thou art Jagaddhātri, the Upholdress of the Universe, I bow down to Thee ; Thou art Mahes'varī, Mahā Devī, and Mahāmangalarūpiṇī (Thou art the great Devī, and Thou dost great good to all). Thou destroyest the sins, Thou givest Mokṣa or final liberation. Thou art Parames'varī, Thou art the World Mother and Thou art of the nature of the Highest Brahma. Thou art Madadātrī (the giver of Mada, the Supreme Felicity and rapture or excessive

delight), Thou art maddened with Mada the (Excessive Joy); Thou canst be reached When Thou art given proper veneration; Thou art the the Most High. Thou art Intelligent; Thou art meditated upon by the Munis; and Thou dwellest in the Sun. Thou art the Lord of the several Lokas (worlds); Thou art endowed with the Highest Knowledge; and Thou art of the colour of water at the time of Pralaya (the Universal Dissolution). Thou art worshipped by the Gods and the Asuras for the destruction of the Great Moha. So Great Victory to Thee! Thou art the Rescuer of one from the abode of Death; Thou art worshipped by Yama, Thou art the elder of Yama, Thou art the Controller of Yama and Thou art worshipped by all. Obeisance to Thee! Thou art impartial; Thou controlllest all; Thou art perfectly unattached; Thou destroyest the people's worldly attachments; Thou art The One to whom all look for the fructification of their desires; and Thou art the Compassion Incarnate. Thou art, worshipped by the names: -Kaṇkāla Krūra, Kāmākṣī; Mīnakṣī Marma bhedinī, Mādhūryarūpas'alinī; and Thou art worshipped with the Praṇava Om prefixed to all the Stotras and the Mantras. Thou art of the nature of the Seed Māyā (māyāvija); Thou canst be realised by repeating the mantra and Thou canst be pleased by the deep concentration (Nididyāsana) on Thee. Thou canst be reached by all men through their minds and Thou dost things that are pleasing to the Mahā Deva. Thou dwellest in the trees As'vattha, Vaṭa, (Peepul tree) Neem, Mangoe, Kapittha, (wood apple tree) and the tree Kul (Jujube) trees. Thou art the Panas (Jack) tree, Thou art Arka, Karīra and Kṣīra trees. Thou residest in Dugdha vallī (the milky juice of plants); Thou art the Compassion Incarnate; and fit to shew mercy. Thou art sincerity and kindness and Thou art the Consort of the Omniscient. So Victory to Thee! O Nārada! After the worship, if one performs the stotra above described, to the Devī, the worshipper derives all sorts of Puṇyams (merits) He who reads daily the Stotra, pleasing to the Devī, becomes freed of all sorts of diseases, pain and freed of his fear of passions, so hard to conquer! What more than this that he who wants money, gets money; who wants Dharma, gets Dharma; he who wants Kāma, gets his Kāma (objects of desires); and he who wants Mokṣa, gets Mokṣa. The Devī is the Awarder of the Chatur Varga fourfold fruits.

If this Stotra be read, the Brāhmaṇi becomes Vedavit, the knower of the Vedas; the Kṣattriya gets the victory; the Vais'ya gets wealth and the Śūdra gets happiness. If this Stotra be read with devotion and attention, the Pitris get undying satisfaction, lasting till Pralaya (the time of universal dissolution). Thus I have described to you the method of

worshipping the Devī. The Devas consider it with great attention. He gets the Devī Loka, who performs the worship of the Devī, as above described, with devotion. O Brāhmaṇa ! When the Devī is thus worshipped, all the desires are fulfilled; all sins are destroyed ; and, in the end, one's mind becomes pure and the worshipper is respected and worshipped everywhere. O Son of Brahmā ! His fear of going into hell is destroyed by the Grace of the Devī; even in dreams, he does not fear anything. By the Grace of Mahā Māya, his sons and his grand sons, riches and grains multiply and multiply. He becomes a great and steadfast devotee of the Devī ; there is no doubt in this. Now I have described to you completely the rules of worship of the Devī. When one performs this, one becomes freed of the Narakas ; and all sorts of good things come to him. O Muni ! The Madhūka worship and the monthly worship have been described also. He who performs this Madhūka worship fully, never meets with any disease or obstacles. Now I will describe to you the other five aspects of the Great Devī of the nature of Prakriti. Her Name, Form and Origin give pleasure to all the worlds. O Muni ! Now hear this Prakriti Pañchaka, its narrative and the greatness thereof. Know that this is as curious as it gives liberation.

Hero ends the Twenty-fourth Chapter of the Eighth Book on the worship of the Devī in the Mahā Purāṇam, Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharsi Veda Vyāsa.

[The Eighth Book completed.]

Here ends the Second Volume.

THE
SACRED BOOKS
OF THE
HINDUS

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VARIOUS SANSKRIT SCHOLARS.

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Major B. D. Basu, I. M. S. (Retired).

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CONTENTS.

THE NINTH BOOK.

	Page.
CHAPTER I—On the description of Prakriti ...	797—810
„ II—On the origin of Prakriti and Puruṣa ...	810—815
„ III—On the origin of Brahmā, Viṣṇu, Mahes'a and others.	815—819
„ IV—On the hymn, worship and Kavacha of Sarasvatī	819—824
„ V—On Sarasvatī Stotra ...	824—826
„ VI—On the coming in this world of Lakṣmī, Gangā and Sarasvatī	826—830
„ VII—On the curses on Gangā, Sarasvatī and Lakṣmī	830—833
„ VIII—On the greatness of Kali	833—839
„ IX—On the origin of the Sakti of the Earth ...	840—844
„ X—On the offences caused to the Earth and punishments thereof	844—846
„ XI—On the origin of the Gangā ...	846—850
„ XII—On the origin of the Gangā ...	850—854
„ XIII—On the anecdote of the Gangā ...	855—862
„ XIV—On Gangā, as the wife of Nārāyaṇa ...	862—862
„ XV—On the anecdote of Tulasī ...	863—866
„ XVI—On the incarnation of Māhā Lakṣmī in the house of Kus'adhwaja ...	866—870
„ XVII—On the anecdote of Tulasī ...	870—873
„ XVIII—On the union of Śāṅkhachūḍa with Tulasī	873—878
„ XIX—On the going of the Devas to Veikunṭha after Tulasī's marriage with Śāṅkhachūḍa,	878—882
„ XX—On the war preparations of Śāṅkhachūḍa ...	883—887
„ XXI—On the war between Māhā Deva and Śāṅkhachūḍa	887—892
„ XXII—On the fight between the Devas and Śāṅkhachūḍa	892—895
„ XXIII—On the killing of Śāṅkhachūḍa ...	895—897
„ XXIV—On the glory of Tulasī ...	897—903

	Pages.
CHAPTER XXV—On the worship of Tulasī	... 903—905
“ XXVI—On Sāvitrī ...	... 905—910
“ XXVII—On the birth, etc., of Sāvitrī .	... 910—911
“ XXVIII—On Sāvitrī ...	... 912—913
“ XXIX—On Sāvitrī, on gifts, and on Karmas ...	... 914—917
“ XXX—On the conversation between Sāvitrī and Yama ...	... 918—915
“ XXXI—On Yama's giving the Śakti Mantra to Sāvitrī ...	... 925—926
“ XXXII—On various hells ...	... 926—927
“ XXXIII—On the destinies of the sinners	... 927—934
“ XXXIV—On various hells ...	... 934—939
“ XXXV—On various hells ...	... 939—942
“ XXXVI—On having no fear of Yama of those who are the Pañchopāsakas	... 942—945
“ XXXVII—On the Eighty-Six Kuṇḍas	... 945—951
“ XXXVIII—On the glories of the Devi	... 952—957
“ XXXIX—On Mahā Lakṣmī	... 957—959
“ XL—On the birth of Lakṣmī	... 959—965
“ XLI—On the churning of the ocean	... 965—969
“ XLII—On the stotram of Mahā Lakṣmī	... 970—973
“ XLIII—On Svāhā ...	... 973—976
“ XLIV—On Svacdhā ...	... 976—979
“ XLV—On Dakṣinā ...	... 979—985
“ XLVI—On Saṭṭhī Devī	... 985—989
“ XLVII—On Manasā ...	... 989—992
“ XLVIII—On Manasā ...	... 992—1000
“ XLIX—On Surabhi ...	... 1000—1002
“ L—On the glory of Śakti	... 1002—1008
Notes on Śakti and the Śaktas	... 1008—1021

THE TENTH BOOK.

“ I—On Svāyambhuva Manu	... 1022—1023
“ II—On the conversation between Nārada and the Bindhya Mountain	... 1023—1025
“ III—On Bindhya's obstructing the Sun's Course in the Heavens	... 1025—1026
“ IV—On the Devas' going to Mahā Deva	... 1027—1028
“ V—On the Devas' going to Viṣṇu	... 1028—1030

	Page.
CHAPTER VI —On the Devas' praying to the Muni Agastya,	1030—1031
VII —On the checking of the rise of the Bindhya,	1032—1033
VIII —On the Origin of Manu ...	1033—1035
IX —On the anecdote of Châkṣuṣa Manu ...	1035—1036
X —On the history of the king Suratha ...	1037—1038
XI —On Madhu Kaitabha killed ...	1038—1040
XII —On Sâvarṇi Manu ...	1040—1045
XIII —On Bhrâmarî Devî ...	1046—1053

THE ELEVENTH BOOK.

I—On the Morning Duties	...	... 1054—1059
II—On cleaning the body	...	... 1059—1061
III—On the glories of the Rudrākṣa beads	...	... 1061—1064
IV—On the greatness of the Rudrākṣam	...	... 1064—1067
V—On the Rudrākṣam rosaries	...	... 1067—1069
VI—On the greatness of Rudrākṣam	...	... 1069—1072
VII—On the different numbers of facets of Rudrākṣams	...	... 1072—1074
VIII—On Bhuta Śuddhi	...	... 1074—1076
IX—On the rules of Śirovrata	...	... 1076—1079
X—On Gauṇa Bhasma	...	... 1079—1081
XI—On the three kinds of Bbasmas	...	... 1081—1083
XII—On holding the Tripundram	...	... 1083—1085
XIII—On the greatness of Bhasma	...	... 1085—1087
XIV—On holding the Bibhuti	...	... 1088—1089
XV—On using the Tripuṇḍra and Ürdhapuṇḍra	...	... 1091—1098
XVI—On the Sandhyā Üpāsanā	...	... 1098—1106
XVII—On the Sandhyā and other daily practices,	...	... 1106—1109
XVIII—On the greatness of the Devī Pūjā	...	... 1110—1114
XIX—On the mid-day Sandhyā	...	... 1114—1115
XX—On the Brahma Yajña, Sandhyās, etc.	...	... 1116—1120
XXI—On the Gāyatri Puras'charṇam	...	... 1120—1124
XXII—On the Vais'adeva	...	... 1124—1127
XXIII—On the Tapta Krichchhra Vrata	...	... 1127—1131
XXIV—On Sadāchāra	...	... 1132—1138

THE TWELFTH BOOK.

I—On the description of the Gāyatrī	... 1139—1140
II—On the description of the Saktis of the Gāyatrī,	1140—1141
III—On the Gāyatrī Kavacham	... 1141—1143

	Page.
CHAPTER IV--On the Gāyatrī Hridayam ...	1143—1144
" V—On the Gāyatrī Stotram ...	1145—1146
" VI—On the one thousand and eight names of Gāyatrī	1146—1154
" VII—On the Dikṣā vidhi (Initiation) ...	1154—1163
" VIII—On the appearance of the Highest Śakti ...	1163—1169
" IX—On the cause of Faith in the other Devas than the Devī Gāyatrī ...	1169—1174
" X—On the description of the Maṇi Dvīpa ...	1174—1179
" XI—On the enclosure walls of the Maṇi Dvīpa ...	1179—1185
" XII—On the description of the Maṇi Dvīpa ...	1185—1189
" XIII—On Janamejaya's Devī Yajña ...	1189—1190
" XIV—On the fruits of hearing, etc., this Purāṇam,	1190—1192

THE END.

FOREWORD.

Śrī Bhagavān Veda Vyāsa first composed one Purāṇam only. From his, the three disciples of his, Lomaharṣaṇa and two others, compiled the three other Saṃhitās. So at first these four Purāṇas were extant. From these four Purāṇas, the eighteen Mahā Purāṇas were written. And longer after this many other Upa-Purāṇas came into appearance. That the Purāṇas were collected and compiled from the original Ādi Purāṇa Saṃhitā can easily be traced if each Purāṇam be read attentively. Lots of proofs can be obtained. If one reads the orders of creation in the Viṣṇu, Matsya, Brahmāṇḍa, Padma and other Purāṇas, one will find that all the Purāṇas are treating of one and the same thing, the same subject ; so much so, that, in some places, the verses are the same. In some places, some verses are more similar and, in some Purāṇas, some verses are less similar. This is all the difference. The ideal is one and the same in all the Purāṇas. Hence so great and striking are the similarities and resemblances witnessed in verses and descriptions. If there were different Purāṇas in their originals before, many in number, and if the Purāṇas at present extant were written from those different Purāṇas, then so many striking similarities and resemblances, seen at present, would never have occurred.

The following eighteen Purāṇas are mentioned in due order in the Viṣṇu Purāṇam. First, the Brahma, second, the Padma ; third, the Viṣṇu Purāṇam ; fourth, the Śaiva ; fifth, the Bhāgavata ; sixth, the Vāradīya ; seventh, the Mārkandeya ; eighth, the Ḵṛṣṇa ; ninth, the Bhavisya ; tenth, the Brahma Vaivarta ; eleventh, the Linga ; twelfth, the Varāha ; thirteenth, the Skanda ; fourteenth, the Vāmana ; fifteenth, the Kūrma ; sixteenth, the Matsya ; seventeenth, the Garuda ; and eighteenth, the Brahmāṇḍa Purāṇam. In one and all of these Purāṇams are described duly the (1) Sarga (creation), (2) Pratisarga (the secondary creation), (3) Vams'a (Lineage of kings), (4) Manvantara (duration of the Manu eriods) and (5) Vamsānucharitams (histories of the several lines and their descendants). “O Maitreya ! The Purāṇam that I am describing to you is the Viṣṇu Purāṇam. This has been composed after the Padma Purāṇam.” From the above statement of the Viṣṇu Purāṇam, it is seen that the eighteen Purāṇas were not composed and compiled at one and the same time. First the Brahma Purāṇam was written ; next, the Padma Purāṇam was written ; next, the Viṣṇu Purāṇam and so forth. Gradually,

one after another, the eighteen Purāṇas were composed, written and published.

According to Dr. H. H. Wilson, the several Purāṇas were composed from the ninth century A. D. to the sixteenth century A. D. Many savants of the west and Bābu Akṣaya Kumāra Datta, and several others of the east agree with Dr. H. H. Wilson.

The above learned men declare that the Skanda Purāṇam is very recent. But other savants of India are not ready to admit or accept this. Lately Mahā Mahopādhyāya Hara Prasād Śāstrī has got one Puthi (manuscript) of the Nandikes'vara Māhātmya of the Skanda Purāṇam from Nepal that clearly belongs to the seventh century A. D. In the Calcutta University there exists one Puthi containing the Kāśi Khaṇḍa of the Skanda Purāṇam, handwritten in 933 Saka Era. Owing to these reasons, the original Skanda Purāṇam, now extant, cannot be considered so recent. That the Skanda Purāṇam had been quite in vogue even before the seventh century A. D. is beyond any doubt. Beside s the extracts by Śamkarāchārya from the Mārkandeya Purāṇam, the collections by Vāṇa in the 7th century A. D. of his materials from the Devi Māhātmya in the Mārkandeya Purāṇam and his mentioning the Pavānaproktā Purāṇam, the collections of details of the Sūrya Śatakam from the Saura Purāṇam by his contemporary Mayūrabhaṭṭa, the compilation at that time of the Brahma Siddhānta from the chief source Viṣṇudharmottara Purāṇam, the collecting of proofs by Alberouni in the eleventh century A. D. from the Āditya, Vāyu, Matsya and Viṣṇu and Viṣṇudharmottara Purāṇas, from the gifts made by Ballāla Sen, the king of Bengal, mentioning the Brahma, Matsya, Mārkandeya, Agni, Bhavisya, Varāha, Kūrma, and Viṣṇudharmottara Purāṇas, and Ādya, Kālikā, Nandi, Nāra Simha, and Śāmba Upapurāṇas we can safely reject the opinions held by Dr. H. H. Wilson, and Akṣaya Kumāra Datta and others.

That the eighteen Purāṇas were extant before the period of Śankarāchārya, Vāṇa Bhaṭṭa and others, there is no doubt. If the order of sequence of events be seen, as far as the origins of various personages and dynasties, etc., are concerned, then it may be safely admitted that the original first nine (9) Purāṇas were composed and written before the Āpastamba Dharma Sūtras were written. Thus the composition period of the chief Purāṇas comes just after the Vaidik period. Now the eighteen (18) Purāṇas, that we see current in their present forms now, were not so in the previous times. We may conclude that

the Ādi Viṣṇu Purāṇam was written in the time of Parīkṣit; the Garuḍa Purāṇam was written in the time of Janamejaya, the son of Parīkṣit, and that the Matsya and Brahmānda Purāṇas were composed in the time of the grandson of Janamejaya, named Adhīśīma Kṛiṣṇa.

The description of Bhavisya Rāja Vamsa, the dynasties to come, was added afterwards.

Amongst the five characteristics, the recitation of the Bhavisya Rāja Vamsa, the dynasties to come, does not seem to be a principal element of the Purāṇas. The meaning of Vamsānucharita is the recitation of the characters of the famous kings and their descendants that lived and died; not that of the future dynasties of kings (as coming after the time of the writing of the Purāṇas) and so is not settled in the more ancient Purāṇas, the Viṣṇu, Matsya or Brahma Purāṇas. In the later Śrī Mad Bhāgavata, the descriptions of the past, present and future lines of kings were meant and so written out. But it should be remembered that to write of the present and the past is one thing and to write of the future is a different thing. Though we do not find in the Jāvā Dvīpa edition of the Brahmānda Purāṇam, of the fifth century A. D. anything about the future dynasties, yet since that period they began to be inserted gradually in the different Purāṇas. This can be proved from the Tantra vārtik of the famous Kumārila Bhaṭṭa. Bhaṭṭa Kumārila writes in one place:—The divisions of the earth, the chronology of the dynasties, the measurements of countries and their periods of existences, the future events, etc., are the subjects to be dealt with in the Purāṇas.

The different Purāṇas treated by the different sects have assumed, as it were, the aspect of the pure gold mixed with various alloys. Now to extract the pure gold by burning and smelting the ore has, indeed, become a very difficult task. What the eighteen Purāṇas were in their first pure stage can be somewhat made out on seeing the Matsya Purāṇam.

The famous Pundit Akṣaya Kumār Dutt writes:—“In the Purāṇas, the creations both primary and secondary, the description of the dynasties and the lives of the famous persons of the dynasties form the subject matter. To advise on the religious rites and ceremonies is not the object. But in the Purāṇas, and then in the Upa-Purāṇas, now extant, the recitations of the glories of the Devas and the Devīs, their worship, their festivities and the Vratas and Niyamas form the greater part. The aforesaid five characteristics form here, as it were, the appendages merely. If to give instructions on Dharma were the object of the older Purāṇas,



as is now the theme of the present Purāṇas, then it would not have been spoken by the Sūta caste people; it would then have been one of the duties of the Ṣat Karmas'ālī Brāhmaṇas, performing duly the six Karmas. To instruct the Riṣis, Munis, and other ordinary Brāhmaṇas would not have been the duty of the inferior Sūta (carpenter) caste.

These Purāṇas form, as it were, the different centres of the different religious sects in promulgating the superiority of their own tenets. The Āvatāra-Vāda is one of the chief features of the Purāṇas. In the Purāṇas dwelling on the glories of Śiva, many Avatāras of Śiva are described. So, in the Vaiṣṇava Purāṇas, many Avatāras of Viṣṇu are dwelt upon. The theory of re-incarnation is not of the latest periods as most people imagine from the ten Avatāras. It goes far back into the oldest treatises of the Vedas. The Matsya incarnation is treated in the Śatapatha Brāhmaṇa (1-8-1-2,10); the Kūrma incarnation in the Taittirīya Āraṇyaka (1-23-1) and in Śatapatha Brāhmaṇa (7-4-3-5); the Varāha incarnation is mentioned in the Taittirīya Samhitā, in the Taittirīya Brāhmaṇa (1-1-3-5) and in Śatapatha Brāhmaṇa (14-1-2-11); the Vāmana incarnation in the Rik-Samhitā (1-22-17) and in Śatapatha Brāhmaṇa (1-2-5-1,7); the Rāma Bhārgava incarnation in Aitareya Brāhmaṇa; the Kṛiṣṇa incarnation, the son of Devakī, in the Chhāndogya Upaniṣad (3-17) and the Vāsudeva Śrī Kṛiṣṇa is dwelt with in the Taittirīya Āraṇyaka (10-1-6). According to a major part of the Vedic books, the incarnations of Kūrma and Varāha, etc, are the incarnations of Brahmā. But in the Vaiṣṇavic Purāṇas, those very same are regarded as the Avatāras of Viṣṇu.

So in the Brahmāṇḍa and other Saiva Purāṇas various incarnation of Śiva are acknowledged. So the incarnations of the Sun are also mentioned in the Bhaviṣya and Saura Purāṇas, etc. As, on the one hand the devotees of Brahmā, Viṣṇu, Śiva, and the Sun dwelt upon the glories of their own Iṣṭa Deities in their various incarnations, so, on the other hand, the Riṣi Mārkandeya and the other sages sang the glories of the Devī Bhagavatī in their Śākta Purāṇas. Brahmā is mentioned in various places in the Vedas as the oldest Deity to be worshipped. It is not on that account to be thought that the worships of Viṣṇu, Śiva and the other Devas are very latest. In the Rik Samhitā in various places, hundreds of Viṣṇu mantras are found. So in the Sāma Yajus, and Atharva Vedas. Mahā Deva is known as Rudra in the Rig Samhitā. In the four Vedas, the hymns are sung of the Rudra Devi. The most famous of these is the Rudrādhyāya in the Yajur Veda.

Though the modern Pundits shew their reluctance in acknowledging the identity of the Vaidik Rudra and Mahâ Deva, yet we do not hesitate to admit of the above identity when we find in the Vâjasaneyâ Sata Rudrî the names of Siva, Girîś'a, Pas'upati, Nilagrîva, Sitikaṇṭha, Bhava, Sarbba, Mahâ Deva, etc. Especially in the Atharva Samhitâ, when we see the names Mahâ Deva (9-7-7), Bhava (6-9 3-1), Pas'upati (9-2-5), etc., we do not entertain any doubt. When we study the origin of Siva in the Sata patha Brâhmaṇa (6-1-3-7/19) and in the Samksyâyana Brâhmaṇa (6-1-3-7/19) we do not find any great difference between the above and what are mentioned in the Mârkaṇḍeya Purâṇa and in the Viṣṇu Purâṇa. So the worship of the Sun is also very ancient in the Vedas.

Now we come to the topic of Sakti in the Vedas. Those persons who on merely hearing the names of Šivâ, Durgâ, consider them as of a very recent period, ought to know that the worship of Durgâ or Sakti is not, really speaking, of a very late origin. When we read in the Vâjasaneyâ Samhitâ "Ambikâ" (3-57) and "Šivâ" (16-1), in the Talavakâra Upaniṣad (3-11,12; 4-1,2) Umâ Haimavatî as Brahma Vidyâ Incarnate, and in the Taittriya Âraṇyaka (10 Prajâ "Kanyâ Kumâri," "Katyâyanî," Durgâ, etc, we remember the same Durgâ, the consort of Siva. From those very olden times, the worship of the Adyâ Sakti, the Brahma incarnate, is extant. These can be very well seen if we study the Vedas.

What is indicated in the germ form, rather commenced in the Vedic treatises, that very thing is expanded and matured in the Purâṇas. Seeing this dilation as if of a story, we may take the Purâṇas, as if of a very late origin. The Pûrvapakṣins believe that what is reflected in the Vedas, that same thing is twisted and tortured fully and fabricated into a huge body in the Purâṇas. Take the Rik of the Rik Samhitâ "Idam Viṣṇur vichakrame tredhâ nidâdhé padaiñ, samu ḫhâmasya pâṁsure" (1-22-17) and Trîṇî padâ vichakrame Viṣṇur gopâ adâbh�ah, ato dharmaṇî dhârayan "(1-22-18)," Viṣṇu strode his three steps in this world. The whole universe is pervaded with the dust of His feet." "Viṣṇu, bold and dauntless, difficult to be overcome, and the Preserver of the whole world put his three steps on the earth, etc., for the preservation of the Dharma." But the Paurâṇikâs have rendered it as the Vâmana's act of overcoming Vali, and so on. What is stated very concisely in the Vedas with an object, distant in view, that same thing is expanded in the Purâṇas in the form of a big narrative. Therefore we see some distortions and differences in the Purâṇas, rendering the anecdotes

in the Purāṇas assume a somewhat separate and independent aspect. But for this reason merely, we cannot reject the Purāṇic descriptions as if of a very strange, fanciful character or as of a very recent and worthless production.

From the very earliest times there have sprung up different worshippers of the different Devas and Devis. Worshippers of the different Deities would consciously or unconsciously give rise to different religious sects. This will be seen, if we study the religious and moral histories of the people. Now it is quite natural for the Rishi who had got his desired end by worshipping a particular Deva, that he would pay his devotion to that Deva, love him with his heart and soul and expect earnestly that others, too, pay similar deep love and devotion to his Deity and thereby derive the highest bliss and get their desired ends. From this tendency of love and devotion and a desire that others may also taste of the sweetness thereof, the different Devas have come to be worshipped by the different Rishis and the different peoples. Again from the disciples of these Deva Bhakta Rishis, many different religious sects have cropped up in this world.

The Veda is not the general property of all. The Rītvigs, Hotis, Udgatās and various Yajñiks, claim the Veda as their own property. But the Itihāsas and the Purāṇas are not so; they are the general property of all men and women. To advise and give instructions on various religious, moral, social, industrial, technical, and other cognate subjects, the Purāṇas were composed. Therefore it is written in the Brahmānda Purāṇam that that Brāhmaṇa who has studied even the four Vedas with their Angas and the Upaniṣadas and yet has not studied the Purāṇas, cannot be clear-sighted, wise, and skilful. For it is the Vedas that are enlarged, expanded, and explained in the Itihāsas and in the Purāṇas. Hence the persons void of the knowledge of the Purāṇas, are afraid of the Vedas, for they are verily the persons that insult the Vedas. The Purāṇas are very ancient and they explain the Vedas; hence they are named the Purāṇas. Those who know these Purāṇas are freed of all their sins.

The Viṣṇu Bhāgavat was written after the Itihāsas and the other Purāṇas were composed, and written. And then Śrī Vyāsa Deva found his full satisfaction. Hence this treatise is known as the Pañchametaṇa Purāṇa. Some hold the opinion that this Śrī Mad Bhāgavat was written by Bopa Deva, the great grammarian

of Bengal. There are the ten characteristics of the Purāṇas:—(1) Sarga, (2) Visarga, (3) Samsthā, (4) Rakṣā, (5) Manvantara, (6) Vams'a kathana, (7) Vams'ānucharita, (8) Pralaya, (9) Hetu and, (10) Apās'raya. Whereas some others consider the five characteristics as the angas of the Purāṇas to be dwelt upon. Those that are characterised by the ten qualities are denominated as Mahā Purāṇas and those of five qualities are known as the Upa-Purāṇas or the Alpa Purāṇas.

The creations of Mahat, Ahamkāra, the Sthūla and Sūkṣma in dṛiyas and the gross creations are known as the Sarga. From the inherent tendencies and desires, the vījas, as it were, the creation of all these moveables and non-moveables is known as Visarga or the secondary creation. The ways and means of living of all the Chara Bhūtas and men are known as Samsthā or Stiti. The Avatāras of Nārāyaṇa for the preservation of the Devas, Tiryakas, men, and the Rishis are known as the Rakṣā. The periods of the Amsāvatāras are known as the Manvantaras. The descriptions of the histories or stories, past, present, and future of the several holy kings born of Brahmā are known as Vams'akathana; and the descriptions of the characters of their descendants are known as Vams'ānukathana. The four different Layas Naimittika, Prākritik, Nitya and Ātyantika are known as the Pralayas. Describing the Jīvas as the cause of the origin, creation, preservation, and destruction of this vis'va is known as Hetu. And Apās'raya is the Great Refuge of All, the Great Solace of all, the Great Witness of the three states Jāgrat, Svapna and Suṣupti. The five characteristics of the Upa Purāṇas are Sarga, Pratisarga, Vams'a, Manvantara and Vams'ānucharita. If we consider the five characteristics, this Devī Bhāgavata is reckoned as one of the Mahā Purāṇas. There are three hundred and eighteen Adhyāyas in the Devī Bhāgavatam whereas in the Bhāgavatam there are three hundred and thirty-two Adhyāyas. So some discrepancy arises here as far as the Adhyāyas are concerned. Śrī Viṣṇu Bhāgavat is mainly philosophical, following the Dars'anas. Whereas the Śrī Mad Devī Bhāgavatam follows the Tantras. Therefore in the treatises on Devī Yāmala, etc., the superiority of this Devī Bhāgavata is maintained. By no means, therefore, anyone is to consider this Devī Bhāgavatam as of a very recent date. It is now proved that in the first century A. D. the Tantras were widely current. The worship of Madhā is the effect of the Tāntrik influence. In the Viṣṇu Bhāgavat no mention is made of Rādhā. Owing to those various reasons,

though some portions of Sri Devî Bhâgavatam were more ancient than Viñû Bhâgavatam, yet the present treatise got its present bearing and form between the (9th) ninth and (11th) eleventh century A. D. And Nilakantha and Swâmi are the two commentators of this Devî Bhâgavatam.

From various considerations it may be seen that in very ancient times there was only one Bhâgavatam and that was respected by the Bhâgavatas. Then on account of the Bauddhik influence, when the Brâhmaṇya Dharma declined, that old Bhâgavatam was on the point of dying out. Next when the Brâhminism revived, the Vaiśnavas and various other sects became powerful, the Vaiśnavas composed their Sri Bhâgavat and the Śaktas composed their Devî Bhâgavatam. In conclusion, we assert also that on account of the anecdotes of Mangala Chandi, Saṣṭhi and Manasâ and other Devis occurring in the Devî Bhâgavatam, we hesitate much to accept the treatise in the ranks of the ancient Purâṇas and we are very much inclined to think that there had been many interpolations of a recent character and that, too, from Bengal.

OM TAT SAT.

ŚRÎ MAD DEVÎ BHÂGAVATAM. THE NINTH BOOK.

CHAPTER I.

1. Śrî Nârâyaṇa said :—This (Highest) Prakriti is recognised as five-fold. When She is engaged in the work of Creation, She appears as :—

(1) Durgâ, the Mother of Gaṇes'a (2) Râdhâ, (3) Lakṣmî, (4) Sarasvatî and (5) Sâvitrî.

2-3. Nârada replied :—O Thou, the Best of Jñânnins ! Who is this Prakriti ? (Whether She is of the nature of Intelligence or of matter?) Why did She manifest Herself and then again why did She reveal Herself in these five forms ? And what are Her characteristics ? Now Thou oughtest to describe the lives of all, the different modes of their worship, and the fruits that are accrued thereby. Please also inform me which Forms of them manifested themselves in which different places. Dost Thou please narrate to me all these.

4-18. Nârâyaṇa said :—“ O Child ! Who is there in this world that can describe fully the characteristics of Prakriti ! However I will describe to you that much which I heard from my own father, Dharma. Hear. The prefix “ Pra” in the word Prakriti means exalted, superior, excellent ; and the affix “ Kriti” denotes creation. So the God-less, the Devî Who is the most excellent in the work of creation is known as the Devî Prakriti. To come closer :—“ Pra” signifies the Sattva Guṇa, the most exalted quality, “ Kri” denotes the Rajo Guṇa and “ Ti” denotes the Tamo Guṇa. (The Sattva Guṇa is considered as the Highest as it is perfectly clear and free from any impurities whatsoever ; the Rajo Guṇa is considered intermediate as it has this defect :— that it spreads a veil over the reality of things, so as not to allow men to understand the True Reality, while the Tamo Guṇa is considered worst as it completely hides the Real Knowledge);

So when this Intelligence of the nature of Brahma, beyond the three attributes, gets tinged with the above three Guṇas and becomes omnipotent, then She is superior (Pradhânâ) in the work of creation. Hence She is styled as Prakriti.

O Child Nārada ! The state just preceding that of creation is denoted by "Pra"; and "Kri" signifies creation. So the Great Devī that exists before creation is called Prakṛiti after creation The Paramātmā by His Yoga (*i.e.*, Māyā Śakti, the Holy Ghost) divided Himself into two parts; the right side of which was male and the left side was the female Prakṛiti. (*Note* :—The Holy Ghost is the principle of Conception and Emanation, Creation). So the Prakṛiti is of the nature of Brahma. She is Eternal. As the fire and its burning power are not different, so there is no separate distinction between Ātman and His Śakti, between Puruṣa and Prakṛiti. Therefore those that are foremost and the highest of the Yogis do not recognise any difference between a male and a female. All is Brāhmaṇ. He is everywhere as male and female for ever. There is nothing in this world that can exist for a moment even without this Brāhmaṇ consisting of male and female. (*i.e.* they are Brāhmaṇ with Māyā manifested). Out of the Will of Śrī Kṛiṣṇa, to create the world Whose Will is all in all, came out at once the Mūlā Prakṛiti, the Great Devī Is'varī, (the Lady Controller of the Universe) Brāhmaṇ with Māyā in a state of equilibriums). By Her Command came out five Forms from Her, either for the purpose of creation or for bestowing Favour and Grace to the Bhaktas (devotees). Durgā the Mother of Ganes'a, comes, as the first, the most auspicious, loved by Śiva. She is Nārāyaṇī, Viṣṇu Māyā, and of the nature of Pūrṇa Brāhmaṇ (the Supreme Brāhmaṇ). This eternal, all auspicious Devī is the Presiding Deity of all the Devas and is, therefore, worshipped and praised by Brāhmaṇ and the other Devas, Munis, and Manus. This Bhagavatī Durgā Devī, (when She gets pleased) destroys all the sorrows, pains and troubles of the Bhaktas that have taken Her refuge, and gives them Dharma, everlasting name and fame, all auspicious things and bliss and all the happiness, nay, the Final Liberation ! She is the Greatest Refuge of these Bhaktas that come to Her wholly for protection and are in great distress, whom She saves from all their dangers and calamities. In fact, know this Durgā Devī as, verily, the Presiding Deity of the heart of Kṛiṣṇa and as His Highest Śakti, of the nature of the Holy Fire and the Holy Light. She is Omnipotent and resides always with Kṛiṣṇa, the Great God. She is worshipped by all the Siddha Puruṣas (those that have attained success); the (eighteen) Siddhis all go to Her and when pleased She gives whatever Siddhis (success) that Her Bhaktas want.

19-40. This Great Devī is the intelligence, sleep, hunger, thirst, shadow, drowsiness, fatigue, kindness, memory, caste, forbearance, errors, peace, beauty, and consciousness, contentment, nourishment, prosperity, and fortitude. She is sung in the Vedas and in other Sāstras

as the Mahā Māyā, of the nature of the Universe. In reality, She is the All-Śakti of the Universe and She is the Śakti of Kriṣṇa. All these qualities are also mentioned in the Vedas. What is mentioned here is a tithe merely, in comparison to that of the Vedas. She has infinite qualities. Now hear of other Śaktis. The second Śakti of the Paramātmā is named Padmā (Lakṣmī). She is of the nature of Śuddha Sattva (Higher than Sattva Guṇa) and is Kriṣṇa's Presiding Deity of all wealth and prosperity. This very beautiful Lakṣmī Devī is the complete master of the senses ; She is of a very peaceful temper, of good mood and all-auspicious. She is free from greed, delusion, lust, anger, vanity and egoism. She is devoted to Her husband and to Her Bhaktas ; Her words are very sweet and She is very dear to Her husband, indeed, the Life and Soul of Him. This Devī is residing in all the grains and vegetables and so She is the Source of Life of all the beings. She is residing in Vaikunṭha as Mahā Lakṣmī, chaste and always in the service of her husband. She is the Heavenly Lakṣmī, residing in the Heavens and the royal Lakṣmī in palaces and the Griha Lakṣmī in the several families of several householders. O Nārada ! All the lovely beauty that you see in all the living beings and all the things, it is She ; She is the glory and fame of those that have done good and pious works and it is She that is the prowess of the powerful Kings. She is the trade of merchants, the mercy of the saints, engaged in doing good to others and the seed of dissensions in those sinful and vicious persons as approved of in the Vedas. She is worshipped by all, reverenced by all. Now I will describe to you about the third Śakti of the Great God who is the Presiding Deity of knowledge speech, intelligence, and learning. This third Śakti is named Sarasyatī. She is all the learning of this endless Universe and She resides as medīā (intelligence) in the hearts of all the human beings ; She is the power in composing poetry ; She is the memory and She is the great wit, light, Splendour and inventive Genius. She gives the power to understand the real meaning of the various difficult Siddhānta works ; She explains and makes us understand the difficult passages and She is the remover of all doubts and difficulties. She acts when we write books, when we argue and judge, when we sing songs of music ; She is the time or measure in music ; She holds balance and union in vocal and instrumental music. She is the Goddess of speech ; She is Presiding Deity in the knowledge of various subjects ; in argumentations and disputations. In fact all the beings earn their livelihood by taking recourse to Her. She is peaceful and holds in her hands Viṇā (lute) and books. Her nature is purely Sāttvīc (Śuddha Sattva), modest and very loving to Śri Hari. Her colour is white like ice clad mountains, like that of the white sandal, like that of the Kunda flower, like that of the Moon, or white lotus. She always repeats

She burns her dead composed of jewels. Her nature is ascetic ; She is the bestower of the fruits of the asceticism of the ascetics ; She is the Siddhi and Vidyâ of all ; She grants always success to all. Were She not here, the whole host of Brâhmaṇis would always remain speechless like the dead cluster of persons. What is recited in the Vedas as the Third Devî is the Holy Word, the Third Śakti, Sârasvatî. Thus I have described Her. Now hear the glories of the other Devîs in accordance with the Vedas. She is the mother of the four colours (castes), the origin of the (six) Vedâṅgas (the limbs of the Vedas and all the Chhandas, the Seed of all the mantras of Sandhyâ vandanam and the Root, the Seed of the Tantras ; She Herself is versed in all the subjects. Herself an ascetic, She is the Tapas of the Brâhmaṇis ; She is the Tejas (Fire) and the caste of the Brâhmaṇi caste and embodies in Herself all sorts of Samskâras (tendencies; inclinations) ; She is the Japam. Pure, known by the names of Sâvitri and Gâyatrî, She resides always in the Brahma Loka (the Sphere of Brahmâ) and is such as all the sacred places of pilgrimages want Her touch for their purification.

41-47. Her colour is perfectly white like the pure crystal. She is purely Śuddha Sattva, of the nature of the Highest Bliss ; She is eternal and superior to all. She is of the nature of Para Brahma and is the bestower of Mokṣa. She is the Fiery Śakti and the Presiding Deity of the Brahma Teja (the fiery spirit of Brahma, and the Brâhmaṇas). The whole world is purified by the touch of Whose Feet, this Sâvitri Devî is the Fourth Śakti. O Child Nârada ! Now I will describe to you about the Fifth Śakti, the Devî Râdhikâ. Hear. She is the Presiding Deity of the five Prâṇas ; She Herself is the Life of all ; dearer than life even to Śrî Kriṣṇa ; and She is highly more beautiful and superior to all the other Prakṛiti Devîs. She dwells in everything ; She is very proud of Her good fortune (Saubhâgyam) ; Her glory is infinite ; and She is the wife, the left body, as it were, of Śrî Kriṣṇa and She is not in any way inferior to Him, either in quality or in the Tejas (fiery Spirit) or in any other thing. She is Higher than the Highest; the Essence of all, infinitely superior, the First of all, Eternal, of the nature of the Highest Bliss, fortunate, highly respected, and worshipped by all. She is, the Presiding Devî of the Râsa Lîlâ of Śrî Kriṣṇa. From Her has sprung the Râsa mandalam and She is the Grace and the Ornament of the Râsa mandalam (the dance in a circle in Râsa).

Note :—Extracts from a paper on Creation as explained by Hon'ble Justice Sir G. Woodroffe.

The Lecturer commenced by pointing out that an examination of any doctrine of creation reveals two fundamental concepts : Those of Being

(Kuṭastha) and Becoming (Bhava); Changelessness and Change; the one and Many. The Brahman or Spirit in its own nature (Svarupa) is and never becomes. It is the evolutes derived from the Principle of Becoming (Mūlā prakṛiti) which constitute what is called Nature. The latter principle is essentially Movement. The world is displayed by consciousness (chit) in association with Mūlā prakṛiti in cosmic vibration (spandana). Recent Western hypotheses have made scientific "matter" into Māyā in the sense that it is but the varied appearances produced in our mind by vibration of and in the single substance ether. The doctrine of vibration (Spandana) is however in India an ancient inheritance. The whole world is born from the varied forms of the initial movement in Mūlā Prakṛiti. The problem is how does such multiplicity exist without derogation to the essential unit of its efficient cause, the spirit? The lecturer then made a rapid survey of the Śāṅkhya philosophy on this point, which assumed two real and independent principles of Being and Becoming which it calls Puruṣa and Prakṛiti and passed from this the easiest dualistic answer to the pure monism of Sankara which asserted that there was but one Principle of Being, the Sadvastu and Māyā, whether considered as a Śakti of Is'vara or as the product of such Śakti was Avastu or nothing. He then pointed out that the Tāntrik doctrine with which he dealt occupied a middle position between these two points of view. Śiva in the Kulañnavā Tantra says "Some desire Monism (Advaitavāda), others Dualism (Dvaitavāda). Such, however, know not My Truth which is neither Monism nor Dualism (Dvaitādvaita vivarjita). Tantra is not Dvaitavāda for it does not recognise Prakṛiti as an independent unconscious principle (Achit). It differs from Śāṅkara's Advaitavāda in holding that Prakṛiti as a conscious principle of Becoming, that is as Śakti, is not Avastu, though its displayed picture, the world is Māyā. It effects a synthesis of the Śāṅkhya dualism by the conversion of the twin principles of Puruṣa and Prakṛiti into the unity which is the Ardhanārīśvara Śiva Śakti.

As regards other matters it adopts the notions of the Śāṅkhya such as the concepts of Mūlā prakṛiti with the three Guṇas, vibration (spandana), evolution (Parināma) of the Vikritis and the order of emanation of the Tattvas. Śakti which effects this exists and is Herself never unconscious (Achit) though It has the power to make the Jīva think It is such. If this were understood one would not hear such nonsense as that the Śaktas (whose religion is one of the oldest in the world) worship material force or gross matter (Jada).

The lecturer then shortly explained the nature of Śakti (*Sakti Tattva*), a term which derived from the root "Sak" meant the Divine Power whereby the world was created, manifested and destroyed. In Tantra the power and the Lord who wields it (*Saktimān*) are one and the same, Śiva and Śakti are one and the same, Śiva is Brahman, Śakti is Brahman. The first is the transcendent, the second the immanent aspect of the one Brahman, Who is both Śiva and Śakti. The Mother creates (*Kāryavibhāvinī*). The Father wills what She does (*Kārya-Vibhāvaka*). From their union creation comes. Śakti is not like the diminutive female figure which is seen on the lap of some Indian images, to which is assigned the subordinate position which some persons consider a Hindu wife should occupy. She is not a handmaid of the Lord but the Lord Himself in Her aspect as Mother of the worlds. This Śakti is both *Nirguna* and *Saguṇa* that is Chit Śakti and Māyā Śakti.

After this defining The nature of Śakti by which the world was created, the lecturer commenced an account of its manifestation as the universe, following in the main the Śraddhā Tilaka written in the eleventh century by Līkṣmaṇāchārya, the Guru of the celebrated Kashmirian Tāntrik, Abhinava Gupta. The following is a very abbreviated summary of this, the main portion of the paper. The lecturer first referred to the Aghanāvasthā state which was that Niṣkala Śiva and touching upon the question why Śiva became Sakala (associated with Kalā) and creative explained the term Kalā and the theory of Adṛiṣṭasṛiṣṭi taught by the Tantra as by other Śāstras. The former is according to Sāṅkhya, Mūlāprakriti; according to Vedānta, Avidyā and according to the Śiva Tantra, Śakti. The latter is the doctrine that the impulse to creation is proximately caused by the Karma of the Jīvas. It is the seed of Karma which contains the germ of Cosmic will to life. When Karma becomes ripe, there arises the state called Iksaṇa and other names indicative of creative desire and will. There then takes place a development which is peculiar to the Tantra called Sadris'a Pariṇāma, which is a kind of Vivartta. The development is only apparent for there is no real change in the Ānandamaya Koṣa. Śakti which exists in Sakala Śiva in a purely potential state is said to issue from Him. This is the first Kinetic aspect of Śakti in which Sattaguṇa is displayed. This is the Paramākṣāvasthā. Nāda (Sound, Word) then appears. Śakti becomes further Kinetic through the enlivening of the Rajo Guṇa. This the Akṣarāvasthā. Then under the influence of Tamas, Iṣvara becomes Ghanibhūta and what is called the Parāvindu. This is the Avyaktāvasthā. Thus the Supreme Vindu men call by different names, Mahā Viṣṇu, Brahma puruṣa, or Devī. It is compared to a grain of gram which under its sheath contains two seeds in undivided

union. These are Śiva Śakti and their encircling sheath is Mâyâ. This Vindu unfolds and displays itself, in the threefold aspect of Vindu, Vija, Nâda ; or Śiva, Śakti, and Śiva Śakti ; the three Śaktis of will, knowledge and action. This is the mysterious Kâma Kalâ which is the root of all Mantras. These seven :—Sakala Śiva, Śakti, Nâda, Parâvindu, Vindu, Vija, Nâda are all aspects of Śakti which are the seven divisions of the Mantra Om and constitute what is called the creation of Parâ sound in the Is'vara creation.

The lecturer having explained the nature of these Śaktis which formed part of the sound (Śabda), Sadriṣṭa Pariṇâma, referred to the form or meaning (Artha) creation in the same development by the appearance of the six Śivas from Sambhu to Brahmâ which were aggregate (Samaṣṭi) sound powers. It was he said, on the differentiation of the Parâvindu that there existed the completed causal Śabda which is the Hidden Word. The causal body or Parâ Śabda and Artha being complete, there then appeared the Displayed word or Śabdârtha. This is a composite like the Greek Logos. The Śabda Brahman or Brabman as cause of Śabda is the Chaitanya in all beings. The Śabdârtha in the Vedantin Nâmarûpa or world of name and form of this Śabdârtha the subtle and gross bodies are constituted, the Śaktis of which are the Hiranyagarbha sound, called Madhyamâ and the Virâṭ sound Vaikhârî. By Śabda is not meant merely physical sound which as a quality of atomic ether is evolved from Tâmasik Abhâmkâra.

The lecturer then pointed out that there had been Adriṣṭa Sriṣṭi up to the appearance of Śakti and Vivartta development up to the completion of the "Word" or causal sound. There then takes place real evolution (Pariṇâma) in which the Tattvas (or elements discovered as a result of psychological analysis of our worldly experience) are said to emanate according to the Sânkhya and not the Vedântic scheme, though there were some peculiarities in the Tântrik exposition which the lecturer noted. Finally Yogika Sriṣṭi was accepted in so far as it was the elements which in varied combinations made up the gross world.

In conclusion the lecturer pointed out that Indian Śâstra was a mutually connected whole. Such peculiarities as existed in any particular Śâstra were due to variety of standpoint or purpose in view. The main point in this connection to be remembered was that the Tantra was practical Śâdhanâ Śâstra. Whilst Sankara dealt with the subject from the standpoint of Jñânakânda, the Tantra treated it from the point of view of worship (Upâsanâkânda) the Tântrik doctrine is compounded of various elements some of which it shared with other Śâstras, some of which are its own, the whole being set forth according to a method and terminology which is peculiar to itself.

48-70. She is the Lady of the Rāsa Līlā, the Foremost of the Jovial, humourous (witty) persons and dwells always in Rāsa. Her abode is in Goloka and from Her have come out all the Gopikās. Rāsa—The circular dance of Kṛiṣṇa and the cow-herdesses of Vrindāvana. Her nature is the Highest Bliss, the Highest Contentment, and Excessive Joy ; She transcends the three Sattva, Rajo and Tamo Guṇas and is Nirākāra (without any particular form) ; but She dwells everywhere but unconnected with any. She is the soul of all. She is without any effort to do anything and void of Ahamkāra. She assumes forms only to show Her favour to Her Bhaktas. The intelligent learned men (Pundits) read Her Mahimā (glories) in meditating on Her according to the Vedas. The chief of the Devas and the Munis could never see Her ; Her clothings are fire proofs and She is decorated with many ornaments all over Her body. Her body looks as if the crores of moons have risen all at once ; She is the Giver of Bhakti (devotion) towards Kṛiṣṇa, service towards Kṛiṣṇa ; and She bestows all wealth and prosperity. In Varāha Kalpa i. e., when the Varāha incarnation took place, She incarnated Herself as the daughter of one Gopa (cow-herd), named Viśabhānu. And Earth was blessed by the touch of Her feet. She is such as Brahmā and the other Devas could never perceive Her by any of their senses, yet every one at Vrindāvan saw Her very easily. She is the Gem amongst women. And when She is seen on the breast of Kṛiṣṇa, it seems that lightnings flash in the blue mass of clouds in the sky. In days gone by, Brahmā practised several austerities for sixty thousand years to purify Himself by seeing the nails of Her toes ; but far from seeing that, He could not have that even in His dreams. At last He succeeded in seeing Her at Vrindāvana and became blessed. O child Nārada ! This is the fifth Prakriti and she is denominated as Rādhā. Every female in every Universe is sprung from a part of Śrī Rādhā or part of a part. O Nārada ! Thus I have described to you the five Highest Prakritis Durgā and others. Now I am going to describe those that are parts of these Prakritis. Hear. The Ganges, Gangā has sprung from the lotus feet of Viṣṇu ; Her form is fluidlike ; She is eternal. And She is the veritable burning Fire to burn away the sins of the sinners. She is sweet to touch in taking baths and in drinking ; She gives final liberation to the Jivas, and leads easily to the Goloka Abode. She is the holiest amongst the places of pilgrimages and is the first of the running rivers. She is the rows of pearls in the clotted hairs of Mahādeva's head and She is the Tapasyā (asceticism) incarnate of the Tapasvīs (ascetics) of the Bhārata Varga. This Ganges purifies the three worlds and is the part of Mūla Prakriti ; She shines like the Full Moon, is white like white lotus and like milk ; She is pure S'uddha Sattva, clear, free from any Ahamkāra, chaste and

beloved of Nārāyaṇa. The Tulasi Devī is the consort of Viṣṇu. She is the ornament of Nārāyaṇa, and dwells always at the lotus feet of Nārāyaṇa. By Her are performed all the acts of worship, all austerities, and all Sankalaps (resolves). She is the chief of all the flowers, holy and able to give merits (Punyam) to others. At Her sight and touch, Nirvāṇa can be obtained ; and, were it not for Her, there could be no other fire in this Kali Yuga to burn the sins. She Herself is of the nature of Fire and at the touch of Whose lotus-feet, the earth is purified ; all the Tirthas desire to have Her sight and touch for purification and without Her all acts in this world become fruitless. She bestows Mokṣa (liberation) to those who want final liberation, grants all sorts of desires to several people, Who Herself is like a Kalpa Vrikṣa, Who is the Presiding Deity of all the trees in Bhārata and Who has come here to grant satisfaction to the ladies of Bhārata Varsa and She is considered very superior throughout all parts of India. This 'Tulasi Devī is the chief factor of Mūlā Prakṛiti.

71-95. Then comes the Manasā Devī, the daughter of Kas'yapa. She is the dear disciple of Śankara and is therefore very learned in matters of Sāstras. She is the daughter of Ananta Deva, the Lord of Snakes and is respected very much by all the Nāgas. She Herself is very beautiful, the Lady of the Nāgas, the mother of the Nāgas and is carried by them. She is decorated with ornaments of the Snakes ; She is respected by the Nāgendas and She sleeps on the bed of Snakes. She is Siddha Yoginī, the devotee of Viṣṇu and always ready in the worship of Viṣṇu; She is the Tapas and the bestower of the fruits of Tapas. Herself an ascetic, She spent three lakh years (according to the Deva measure) and has become the foremost of the ascetics in Bhāratavarṣa. She is the Presiding Deity of all the mantras ; Her whole body shines with Brahmateja (the Holy Fire of Brahma). Herself of the nature of Brahma, She again meditates on Brahman. She is sprung from a part of Śrī Kṛiṣṇa and the chaste wife of Jarat Kāru Muni, the mother of Āstika, the great Muni ; She is the part of Mūlā Prakṛiti. O Child Nārada ! Now comes the Saṣṭhi Devī, the Mother of Devasenā. She is the most superior amongst the Gaurī and the other sixteen Mātṛikās. This chaste woman is the giver of sons and grandsons in the three worlds and the nurse, the foster mother of all. She is the sixth part of Mūlā Prakṛiti and is hence known by the name of Saṣṭhi. She lives near to every child as an aged Yoginī. Her worship is everywhere prevalent in the twelve months Vaisākha, etc. When the child gets born, on the sixth day Her worship is done in the lying-in-chamber and again on the 21st day (after twenty days have passed away) the most auspicious worshipful ceremony of Her is performed. The Munis bow down to Her with reverence and want to visit Her daily.

She protects all children always with a mother's affectionate heart. This Niṣṭhi Devī is again the part of Mūlā Prakṛiti. Then appears the Dert Mangala Chandikā. She goes from one house to another, on land or through water or in air, doing great good to them ; She has come out of the face of the Prakṛiti Devī and is doing always all sorts of good to this world. Her name is Mangala Chandī because She is all auspicious at the time of creation and assumes very furious angry appearance at the time of destruction. So the Pundits say. On every Tuesday in all the worlds Her worship is done ; and She, when pleased, gives to women sons, grandsons, wealth, prosperity, fame and good of all sorts and grants all desires. This Mangala Chandī is again the part of Mūlā Prakṛiti. Now come the lotus-eyed Māhesvari Kālī who when angry can destroy all this universe in a moment, who sprang from the forehead of the Mūlā Prakṛiti, Dūrgā to slay the two Demons Sumbha and Nis'umbha. She is the half-portion of Dūrgā and qualified like Her, fiery and energetic. The beauty and splendour of whose body make one think as if the millions of suns have arisen simultaneously. Who is the foremost of all the Śaktis and is more powerful than any of them, Who grants success to all the persons, Who is superior to all and is of Yogic nature, Who is exceedingly devoted to Kṛiṣṇa and like Him fiery, well-qualified, and valorous, Whose body has become black by the constant meditation of Śrī Kṛiṣṇa, Who can destroy in one breath this whole Brahmanḍa, Who was engaged in fighting with the Daityas simply for sport and instruction to the people and Who, when pleased in worship can grant the four fruits Dharmā, Artha, Kāma and Mokṣa. This Kālī is also the part of Prakṛiti. The Devī Basundharā (Earth) is again the part of Mūlā Prakṛiti. Brahmarā and the other Devas, all the Muni mandalams (the spheres of Munis), fourteen Manus and all men sing hymns to Her. She is the support of all and filled with all sorts of grains. She is the source of all gems and jewels, She bears in Her womb all the precious metals. All sorts of best things issue from Her. She is the Refuge of all. The subjects and kings worship Her always and chant hymns to Her. All the Jivas live through Her and She bestows all sorts of wealth and prosperity. Without Her, all this, moving or non moving, become void of any substratum. Where to rest on !

96-143. O Child Nārada ! Now hear about them who are issued again from the parts of Mūlā Prakṛiti as well as the names of their wives. I will now narrate duly. The Devī "Svāhā" is the wife of Agni (Fire) and the whole Universe worships Her. Without Her, the Devī can never take any oblations. Dakṣinā and Dikṣā are both the wives of Yajñā (Sacrifice). They are honoured every where. So much so that without Dakṣinā (the fees given at the end of the Sacrifice) no sacrificial ceremony

be complete and fructifying. The Devî "Svadhâ" is the wife of the Pitrîs. If we worship this Devî "Svadhâ" whether they are Muniis, Manus, or men this mantra "Svadhâ" be not uttered while making an offering to the Pitrîs, all turn out useless. The Devî "Svasti" is the wife of the Ayu Deva; She is honoured everywhere in the Universe. Without this "Svasti" Devî no giving nor taking nor any action can be fructifying and useful. "Puṣṭî" (nourishment) is the wife of Ganapati. All in this world worship this Puṣṭî Devî. Without this "Puṣṭî", women or men alike all become weaker and weaker. Tuṣṭî (satisfaction, contentment) is the wife of Ananta Deva. She is praised and worshipped everywhere in this world. Without Her no one anywhere in the world can be happy. "Sampatti" is the wife of Isâna Deva. The Suras, the men all alike worship Her. Were it not for Her, all in this world would be oppressed with dire poverty. The Devî "Dhritî" is the wife of Kapila Deva. She is honoured equally in all places. Were it not for Her, all the people in this world would have become impatient. The "Satî" Devî is the wife of Satya Deva. (Truth.) She is endearing to the whole world. The liberated ones worship Her always. Were it not for the truth loving Satî, the whole world would have lost the treasure in friendship. Dayâ "Mercy" endearing to the whole world is the chaste wife of "Mohâ Deva". She is liked by all. Were it not for Her, all the world would have become hopeless. The Devî "Pratîsthâ" (fame, celebrity) is the wife of Punya Deva (merit). She gives merits to persons according as they worship Her. Were it not for Her, all the persons would remain dead while living. The Devî "Kîrti" (fame) is the wife of Sukarma (good works). Herself a Siddha (one who has acquired the result of one's success), all the blessed people honour Her with great reverence. Were it not for Her, all the persons in this world would have been dead, devoid of any fame. Kriyâ (work-efforts, action, doing) is the wife of "Udyoga" (enthusiasm). All honour Her greatly. O Muni Nârâda! Were it not for Her, the whole people would be void of any rules and regulations. Falsehood is the wife of Adharma (unrighteousness) She is honoured greatly by all the cheats that are extant in this world. Were she not liked by them, then all the cheats would become extinct. She did not fall in the sight of any body in the Satya Yuga. Her subtle form became visible in the Treta Yuga. When the Dvâpara Yuga came, She became half developed. And at last when the Kali Yuga has come, She is fully developed and there is no second to Her whether in bold confidence and shamelessness or in talking much and pervading everywhere. With her brother Deceitfulness She roams from one house to another. Peace and modesty and (shame) are both the wives of good behaviour. Were they not existent, all in this

world would have turned out deluded and mad. Intelligence, genius and fortitude, these three are the wives of Jñâna (knowledge). Had they not lived, every one would become stupid and insane. Mûrti is the wife of Dharma Deva. She is of the nature of Beauty to all and very charming. Were it not for Her, Paramâtmân would not get any resting place; and the whole universe would have become Nirâlamba (without anything to rest). This Chaste Mûrti Devî is of the nature of splendour, loveliness and Lakshmi. She is everywhere respected, worshipped and reverenced. 'Sleep', the Siddha Yogiñ, is the wife of Rudra Deva, who is of the nature of Kâlgñi (the universal conflagration at the break-up of the world). All the Jîvas spend their nights with Her. The twilights, night and day are the wives of Kâla (Time.) If they were not, the Creator even would not be able to reckon time. Hunger and thirst are the wives of Lobha (covetousness). They are thanked, respected and worshipped by the whole world. Had they not lived, the whole world would have merged ever in an ocean of anxieties. Splendour and burning capacity are the wives of Tejas (fire). Without these, the Lord of the world could never have created and established order in this universe. Death and old age are the daughters of the Kâla, and the dear wives of Jvara (the disease). Without these, all the creation would come to an end. The Tandrâ (drowsiness,, lassitude) and Prîti (satisfaction) are the daughters of Nidrâ (sleep). And they are the dear wives of Sukha (pleasure). They are present everywhere in this world. O Best of Munis! Sraddhâ (faith) and Bhakti (devotion) are the wives of Vairigyan (dispassion). For then all the persons can become liberated while living (Jivanmuktas). Besides these there is Aditi, the Mother of the Gods, Surabhi, mother of cows ; Diti, the mother of the Daityas ; Kadru, the mother of the Nâgas (serpents) ; Vinatâ, the mother of Gañuda, the prince of birds ; and Danu, the mother of the Dânavas. All are very useful for the purpose of creation. But these all are parts of Mûla Prâkriti. Now I will mention some of the other parts of Prâkriti. Hear. Rohini, the wife of the Moon, Sanjñâ, the wife of the Sun ; Satarûpâ, the wife of Manu ; Sachî, the wife of Indra ; Târâ, the wife of Brihaspati ; Arundhatî, the wife of Vasîshtha ; Anasuya, the wife of Atri ; Devahûtî, the wife of Kardama ; Prasuti, the wife of Daksa ; Menaka, the mind born daughter of the Pitrîs and the mother of Ambikâ, Lopamudrâ, Kuntî, the wife of Kuvera, the wife of Varuna, Bindhyâvalî, the wife of the King Bali ; Damayanti, Yas'odâ, Devakî, Gândharî, Draupadi, Saïyyâ, Satyavati, the chaste and noble wife of Briçabhânu and the mother of Râdhâ ; Mandodari ; Kausalyâ, Kauravî ; Subhadra ; Revati, Satyabhâma, Kâlindi, Lakshmanî ; Jambavati ; Nagnajiti ; Mitrabindî.

Lakṣmī, Rukminī, Sītā, the Lakṣmī incarnate; Kālī, Yojana gandhā, the chaste mother of Vyāsa, Uṣā, the daughter of Vāṇa, her companion Chitrakūha; Prabhāvatī, Bhānumatī, the Satī Māyāvatī, Reṇukā, the mother of Parasurāma; Rohinī, the mother of Balarāma, Ekanandā and the sister of Śrī Kṛiṣṇa, Satī Durgā and many other ladies are the parts of Prakriti. The village Deities are also the parts of Prakriti and all the female sexes, everywhere in the Universe are all come from the parts of Prakriti. So to insult any woman is to insult the Prakriti. If one worships a chaste Brahmin woman, who has her husband and son living, with clothings, ornaments, and sandal paste, etc., one worships, as it were, Prakriti. If any Vipra worships a virgin girl, eight years old, with clothings, ornaments and sandalpaste, know that he has worshipped the Prakriti Devī. The best, middling, and worst are all sprung from Prakriti. Those women that are sprung from Sattva Guṇa are all very good natured and chaste; those that are sprung from Rajo Guṇa are middling and very much attached to worldly enjoyments and do their selfish ends and those that are sprung from Tamo Guṇas are recognised as worst and belonging to the unknown families. They are very scurrilous, cheats, ruining their families, fond of their own free ways, quarrelsome and no seconds are found equal to them. Such women become prostitutes in this world and Apsarās in the Heavens. The Hermaphrodites are parts of Prakriti but they are of the nature of Tamo Guṇas.

144-159. Thus I have described to you the nature of Prakriti. So in this Puṇyabhūmi Bhāratā Varṣa, to worship the Devī is by all means desirable. In days past by, the King Suratha worshipped the Mūlā Prakriti Durgā, the Destructrix of all evils. Then again Śrī Rāma Chandra worshipped Her when he wanted to kill Rāvaṇa. Since then Her worship is extant in the three worlds. She was first born as the honourable daughter of Dakṣa. She destroyed the whole hosts of Daityas and Dānavas. It was She who, hearing the abusive words uttered against Her husband at the Yajña by Dakṣa, Her father, gave up Her body and took up again Her birth. She took Her birth in the womb of Menakā and got again Pasupati as Her husband. And of the two sons, Kārtika and Ganes'a, born to Her, Kārtika was the Anṣa (part) of Nārāyaṇa and Ganapati was Śrī Kṛiṣṇa Himself, the Lord of Rādhā. O Devarṣi! After the two sons, Lakṣmī Devī came out of Durgā. Mangala Rāja, the King Marśa first worshipped Her. Since then, all in the three worlds began to worship Her, whether they are Devas or men. The King As'vapati first worshipped Sāvitri Devī; and since then the Devas, Munis, all began to worship Her. When the Devī Sarasvatī was born, the Bhagavān rāhū first worshipped Her; next the greatest Munis, Devas all began

to worship Her. On the full moon night of the month of Kārtik, it was Bhagavān Śrī Krīṣṇa, the Highest Spirit, that worshipped, first of all, the Devī Rādhā within the Rāsa Māṇḍalam, the enclosure, within which the Rāsa-līlā was performed (the circular dance) in the region Goloka. Then under the command of Śrī Krīṣṇa, all the Gopas (cow-herds), Gopīs, all the boys, girls, Surabhi, the queen of the race of the cows, and the other cows worshipped Her. So since Her worship by the inhabitants of Goloka, by Brahmā and the other Devas and the Munis, all began to worship ever Śrī Rādhā with devotion and incense, light and various other offerings. On earth She was first worshipped by Suyajñī, in the the sacred field of Bhāratvarṣī, under the direction of Bhagavān Mahādeva. Subsequently, under the command of the Bhagavān Śrī Krīṣṇa, the Highest Spirit, the inhabitants of the three worlds began to worship Her. The Munis with great devotion, with incense, flowers and various other offerings worship always the Devī Radhā. O Child Nārada! Besides these, all the other Devīs that have issued from Prakṛiti Devī are all worshipped. So much so that in the villages, the village Deities, in the forests, the forest Deities and in the cities, the city Deities are worshipped. Thus I have described to you all according to the Śāstras the glorious lives of the Devī Prakṛiti and Her parts. What more do you want to hear?

Here ends the First Chapter on the Description of Prakṛiti in the Ninth Book of the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER II.

1-4. Nārada said :—O Lord ! I have heard all that you said in brief about the Prakṛiti Devī. Now describe in detail. Why the Mūla Prakṛiti Ādyā Śakti (the Prime Force) was created at the very beginning before the creation of this world of five elements. How did She, being of the nature of the three Gaṇas, come to be divided into five parts ? I desire to hear all this in detail. Now kindly describe their auspicious births, methods of worship, their meditation, their stotras, (praises) Kavachas (the mystic syllables considered as a preservation like armour) glory and power in detail.

5-26. Nārāyaṇa spoke :—“ O Devarṣī ! The Mūla Prakṛiti, of the nature of Māyā of Para Brahman is an eternal entity (Nitya padārtha) just as the Ātman, the celestial space (the nabha māṇḍal) ; Time (Kāla), the ten quarters, the Universe Egg, the Goloka and, lower than this, the Vaikunṭha dhāma all are eternal things. Ātman and Prakṛiti are in inseparable union with each other as Fire and its burning capacity, the Moon and her beauty, the lotus and its splendour, the Sun and his rays are inseparably united with each other. As the goldsmith cannot prepare golden orn-

ments without gold and as the potter cannot make earthen pots without earth, so the Ātman cannot do any work without the help of this omnipotent Prakriti. The letter "S" indicates "Ais'varyam" prosperity, the divine powers; and "Kti", denotes might, strength; and in as much as She is the Bestower of the above two, the Mūlā Prakriti is named "Sakti". "Bhaga" is indicative of knowledge, prosperity, wealth, fame; and in as much as Mūlā Prakriti has all these powers, She is also called "Bhagavatī." And Ātman is always in union with this Bhagavatī Who is all powers, so He is called "Bhagavān." The Bhagavān is therefore sometimes with form; and sometimes He is without form. *Note* :—When Prakriti becomes latent, God is without form; with Prakriti manifest, God is with form.) The Yogis always think of the Luminous Form of the Formless Bhagavān and declare Him to be all blissful Para Brahma, the God. Though He is invisible, the Witness of all, Omniscient, the Cause of all, the Giver of everything and of every form, yet the Vaiṣṇavas do not say so. The Vaiṣṇavas declare how can fire, strength and energy come when there is no fiery, strong, energetic Person behind it? Therefore He who shines in the centre of this fiery sphere is the Para Brahma; He is the Fiery Person; He is Higher than the Highest. He is All Will; He is All-Form, the Cause of all causes and His Form is Very Beautiful. He is Young; He looks very peaceful and loved by all. He is the Highest; and His Blue Body shines like new rain-clouds. His two eyes defy the beauty of the autumn lotuses in the mid-day; His exquisitely nice rows of teeth put all the series of pearls in the dark back-ground. The peacock's feather is seen on His crown; the garland of Mālatī flowers is suspended from His neck; His nose is exceedingly beautiful; the sweet smile is always seen on His lips. There is no second like Him in showing favour to the Bhaktas. He wears yellow clothings, as if the burning fire is emanating all round; the flute is seen on both His hands, reaching to the knees. His body is decorated all over with jewels. He is the Sole Refuge of this Universe; the Lord of all, omnipotent and omnipresent. No trace of deficiency can be seen in Him; He is Himself a Siddha (perfect) Puruṣa; and the foremost of all Siddha Puruṣas; bestows Siddhis to all. The Vaiṣṇavas meditate always That Eternal Śrī Kṛiṣṇa, the Deva of the Devas. He takes away fully all the fears of birth, death, old age, and all ills and sorrows. The age of Brāhma is the twinkling of His eye. That Highest Self, the Para Brahma is denominated as Kṛiṣṇa. The word "Kriṣ" denotes Bhakti to Śrī Kṛiṣṇa and the letter "na" signifies devotion to His service. So He is the Bestower of Bhakti and devotion to His Service. Again "Kriṣ" denotes all; everything; and

"नृ" signifies the root. So He Who is the Root and Creator of all, is Śrī Kṛiṣṇa. When He desired, in the very beginning, to create this Universe, there was nothing then except Śrī Kṛiṣṇa; and at last, impelled by Kāla, (His Own Creation) He became ready, in His part, to do the work of creation.

27-61. The Lord, who is All Will, willed and divided Himself into two parts, His Left part becoming female and His Right part becoming male. Then that Eternal One, Who is greatly loving, looked at the female, His left part, the Sole Receptacle to hold all the contents of love, very lovely to the eyes, and looking like the beautiful lotus. The loins of this woman defy the Moon; Her thighs put the plantain trees quite in the background; Her breasts are mistaken for the beautiful Bel fruits; flowers are scattered as Her Hairs on the head; Her middle part is very slender, very beautiful to behold! Exceedingly lovely; appearance very calm; sweet smile reigning in Her lips; side long glances with Her; Her clothing is purified by fire; all over Her body decorated with gems. Her eyes, also, like the Chakora bird (Greek partridge) began to drink incessantly with joy the moon beams from the face of Śrī Kṛiṣṇa, defying, as it were, the ten millions of moons. On Her forehead there was the dot of vermillion (red-lead); over that the dot of white sandal paste and over that was placed the musk. The fillets or braids of hair on Her head are slightly curved; this was decorated with Mālatī garlands; on Her neck was suspended the necklace of gems and jewels and She is always very amorous toward Her husband. On looking at Her face, it seems that ten millions of moons have arisen at once; when She walks, her gait puts (humiliates) those of ganders and elephants in shade.. O Muni! Śrī Kṛiṣṇa, the Lord of the Rāsa Dance, and the Person of Taste in the Rāsa Sport, looks askance at Her for a while and then catching hold of Her by Her hand went to the Rāsamanḍalam and began to play the Rāsa sport (the amorous pastime). It seemed then the Lord of amorous pastime had become incarnate there and had been enjoying the various pleasure of amorous passions and desires. So much, that Brahma's one day passed away in that sport. The Father of the Universe, then becoming tired, impregnated in an auspicious moment in Her womb who was born of His left portion. The Prakṛiti Devī was also tired of the embraces of Śrī Kṛiṣṇa; so after the intercourse, she began to perspire and breathe frequently. Her perspiration turned into water and deluged the whole universe, with water; and Her breath turned into air and became the life of all the beings. The female that sprung from the left side Vāyu became his wife and out of their contact originated Prāṇa, Apā-

Samāna, Udāna and Vyāna, the five sons. These are the five vital Vāyus of all the beings. Besides these from the womb of the Vāyu's wife came out Nāga and the other four lower Vāyus. The water that came out from perspiration, Varuṇa Deva became the presiding Deity of that; and the female, sprung out of the left side of Varuṇa Deva, became the wife of Varuṇa, called Varuṇāṇī. On the other hand, the Sakti, of the nature of knowledge of S'rī Kriṣṇa, remained pregnant for one hundred Manvantaras. Her body became effulgent with Brahma-teja (the fire of Brahma). Kriṣṇa was her life and She again was dearer to Kriṣṇa than his life even. She remained always with S'rī Kriṣṇa; so much so that She constantly rested on His breast. When one hundred Manvantaras passed away, that Beautiful One gave birth to a Golden Egg. That egg was the repository of the whole universe. The Beloved of Kriṣṇa became very sorry to see the egg and out of anger, threw that within the water collected in the centre the Universe. Seeing this, S'rī Kriṣṇa raised a great cry and immediately cursed Her duly and said:— “O Angry One! O Cruel One! When you have forsaken out of anger this son just born of you, I say then that you become from to-day bereft of any issue. Besides, let all those godly women that will spring out of your parts, they also be deprived of having any issue or sons and they will remain ever constant in their youth. O Muni! While S'rī Kriṣṇa was thus cursing, suddenly came out from the tongue of the beloved of Kriṣṇa, a beautiful daughter, of a white colour. Her clothings were all white, in her hands there were flute and book and all Her body was decorated with ornaments made of gems and jewels. She was the presiding Deity of all the S'āstras. Some time later the Mūla Prakriti, the Beloved of Kriṣṇa divided into two parts. Out of Her left portion came Kamalā and out of her right portion came Rādhikā. In the meantime S'rī Kriṣṇa divided himself into two parts. From his right side appeared a form two-handed; and from left side appeared a form four-handed. The S'rī Kriṣṇa addressed the Goddess Speech, holding flute in her hand, “O Devi! You follow this four-handed Person as his wife” and then spoke to Rādhā:— “O Rādhe! You are a sensitive, proud lady; let you be My wife; so it will do you good.” S'rī Kriṣṇa also told Lakṣmī gladly to become the wife of the four-handed Nārāyaṇa. Then Nārāyaṇa, the Lord of the world, took both Lakṣmī and Sarasvatī to the abode Vaikunṭha. O Muni! Both Lakṣmī and Sarasvatī became issueless, being born of Rādhā. From the body of Nārāyaṇa arose his attendants, all four-handed. They were all equal to him in appearance, in qualifications; in spirit and in age. On the other hand, from the body of Kamalā arose millions and millions of female attendants all equal to Her in form and qualifications. Their

arose innumerable Gopas (cow-herds) from the pores of S'rī Kṛiṣṇa. They were all equal to the Lord of Goloka in form, Guṇas, power and age ; they were all dear to Him as if they were His life.

62.88. From the pores of Rādhikā came out the Gopa Kanyās (cow-herdesses). They were all equal to Rādhā and all were Her attendants and were sweet-speaking. Their bodies were all decorated with ornaments of jewels, and their youth was constant, they were all issueless as S'rī Kṛiṣṇa cursed them thus. O Best of Brāhmaṇas ! On the other hand, suddenly arose Durgā, the Māyā of Viṣṇu (The Highest Self) eternal and whose Deity was Kṛiṣṇa.

(N. B.) Durgā was the Avatāra of Mūla Prakṛiti not the Avatāra of Rādhā as Lakṣmī and Sarasvatī were.) She is Nārāyanī; She is Īśānī ; She is the Śakti of all and She is the Presiding Deity of the intelligence of S'rī Kṛiṣṇa. From Her have come out many other Devīs; She is Mūla Prakṛiti and she is īś'vari ; no failings or insufficiencies are seen in Her. She is the Tejas (of the nature of Fire) and She is of the nature of the three Guṇas. Her colour is bright like the molten gold ; Her lustre looks as if ten millions of Suns have simultaneously arisen. She looks gracious always with sweet smile on Her lips, Her hands are one thousand in number. Various weapons are in all Her hands. The clothings of the three-eyed one are bright and purified by Fire. She is decorated with ornaments all of jewels. All the women who are the jewels are sprung from Her parts and parts of parts and by the power of Her Māyā, all the people of the world are enchanted. She bestows all the wealth that a householder wants ; She bestows on Kṛiṣṇa's devotees, the devotion towards Kṛiṣṇa ; nay, She is the Vaiṣṇavi Śakti of the Vaiṣṇavas. She gives final liberation to those that want such and gives happiness to those that want happiness. She is the Lakṣmī of the Heavens ; as well She is the Lakṣmī of every household. She is the Tapas of the ascetics, the beauty of the kingdoms of the kings, the burning power of fire, the brilliancy of the Sun, the tender beauty of the Moon, the lovely beauty of the lotus and the Śakti of S'rī Kṛiṣṇa the Highest Self. The Self, the world all are powerful by Her Śakti; without Her everything would be a dreary dead mass. O Nārada! She is the seed of this Tree of World; She is eternal ; She is the Stay, She is Intelligence fruits, hunger, thirst, mercy, sleep, drowsiness, forgiveness, fortitude, peace, bashfulness, nourishment, contentment and lustre. The Mūla Prakṛiti praising S'rī Kṛiṣṇa stood before Him. The Lord of Rādhikā then gave Her a throne to sit. O Great Muni ! At this moment sprang from the navel lotus the four-faced Brahmā, with his wife Sāvitri, an exceedingly beautiful woman. No sooner the four-faced Brahmā,

the foremost of the Jñānins, fond of asceticism and holding¹ Kamandalu in His hand came into being than He began to praise Śrī Krisṇa by His four mouths. On the other hand the Devī Sāvitrī, with a beauty of one hundred moons, born with great ease, wearing apparel purified by fire and decorated with various ornaments praised Krisṇa, the One and Only Lord of the Universe and then took Her seat gladly with Her husband in the throne made of jewels. At that time Krisṇa divided Himself into two parts; His left side turned into the form of Mahādeva; and his right side turned into the Lord of Gopikās (cow-herdesses). The colour and splendour of the body of Mahādeva is pure white like white crystal; as if one hundred suns have arisen simultaneously. In His hands there are the trident (Tris'ūl) and sharp-edged spear (Pattiṣṭa); His wearing is a tiger skin; on His heads matted hair (Jaṭā) of a tawny hue like molten gold; His body was besmeared all over with ashes, smile reigning in His face and on His forehead, the semi-moon. He has no wearing on his loins; so He is called Digambara (the quarters of the Sky being His clothing); His neck is of a blue colour; the serpent being the ornaments on His body and on His right hand the nice bead of jewels well purified. Who is always repeating with His five faces the Eternal Light of Brahmā, and Who has conquerred Death by praising Śrī Krisṇa, Who is of the nature of Truth, the Highest Self, the God Incarnate, the material cause of all things and the All auspicious of all that is good and favourable, and the Destroyer of the fear of birth, death, old age and disease and Who has been named Mrityunjaya (the conqueror of Death). This Mahādeva took His seat on a throne made of jewels (diamonds, emeralds, etc.)

Here ends the Second chapter of the Ninth Book on the origin of Prakriti and Puruṣa in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER III.

1-34. Nārāyaṇa said :— “ O Devarṣi ! The egg (born of Mūla Prakriti) that was floating in the waters for a period equal to the life period of Brahmā, now in the fulness of time, separated into two parts. Within that egg there was a powerful Child, lustrous like one thousand millions of suns. This child could not suck mother's milk, as it was forsaken by Her. So being tired of hunger, the child for a moment cried repeatedly. The child that will become the Lord of countless Brahmandas (universes), now an orphan having no father nor mother began to look upwards from the waters. This boy came to be denominated afterwards by the name of Māhā Virāt, when he became gross and

grosser. As there is nothing finer than radium so there is nothing grosser than Mahā Virāt. The power of this Mahā Virāt one-sixteenth of that of Śrī Kṛiṣṇa, the Highest Self. But this boy, (born of the Prakṛiti Rādhā) is the Sole Stay of all this Universe and he is denominated by the name "Mahā-Viṣṇu". In his every pore countless universes are existing. So much so that even Śrī Kṛiṣṇa could not count them. If it were possible to count the number of the dust particles, it is impossible to count the number of the Universes. So there are endless Brahmās, Viṣṇus, and Maheśas. In every Brahmāṇḍa, there is Brahmā, Viṣṇu, and Maheśa. Each Brahmāṇḍa extends from Pātālī to the Brahmaloka. The abode of Vaikunṭha is higher than that (*i.e.* it is situated outside of Brahmāṇḍa), again the abode of Goloka is fifty koti yojanas ($50 \times 10 \times 4 \times 2$ million miles) higher than Vaikunṭha. This Goloka Dhāma is eternal and real as Śrī Kṛiṣṇa is eternal and real. This world composed of the seven islands is surrounded by the seven oceans. Forty-nine Upa Dvīpas (smaller islands adjacent to them) are existing here. Besides there are countless mountains, and forests. Higher than this earth is the Brahmaloka with seven heavens and below this are the seven Pātālas. This is the bounding limit of Brahmāṇḍa. Just above this earth there is the Bhūrloka; above is Bhuvarloka; then Svarloka, then Janarloka, then Taparloka, then Satyaloka, and above that is Brahmaloka. The splendour of Brahmaloka is like that of molten gold. But all the substances whether outside or inside this Brahmaloka, are transient. When this Brahmāṇḍa (cosmos) dissolves, everything dissolves and is destroyed. All are temporary like bubbles of water. Only Goloka and Vaikunṭha are eternal. In every pore of this Mahā Virāt is existing one Brahmāṇḍa (cosmos). What to speak of others even Kṛiṣṇa cannot count the number of these Brahmāṇḍas. In every Brahmāṇḍa there is Brahmā, Viṣṇu and Maheśa. O Child Nārada! In every Brahmāṇḍa, the number of the gods is three kotis or 30 millions. Some of them are the Dikpatis (the Regents of the quarters); some are the Dikpālas (the Rulers of the Quarters), some are asterisms, and some planets. In the Bhūrloka, there are four Varṇas (Brāhmaṇas, etc.,) and in the Pātālis there are Nāgas. Thus the Universe exists composed of moveable and non-moveable things (this is Brahmāṇḍa Vivriti). O Nārada! Now the Virāt Puruṣa began to look up to the skies again and again but He could not see anything within that egg except the void. Then distressed with hunger he cried out repeatedly and became merged in anxiety. Next moment getting back his consciousness, he began to think of Kṛiṣṇa, the Highest Person and saw there at once the eternal light of Brahma. He saw there His form as deep blue like new rain-cloud;

with two hands, garment of a yellow colour, sweet smile on His face, flute in His hand and He seemed to be very anxious to show His Grace to Devotees. Looking at the Lord, His Father, the boy became glad and smiled. The Lord, the Bestower of boon granted him boons appropriate for that moment "O Child ! Let you possess knowledge like Me ; let your hunger and thirst vanish ; let you be the holder of innumerable Brahmanas till the time of Pralaya (the universal dissolution). Be without any selfishness, be fearless and the bestower of boons to all. Let not old age, death, disease, sorrow nor any other ailings afflict thee. Thus saying He repeated thrice on his ear the six-lettered great Mantra "Om Kriṣṇāya Svāhā" worshipped by the Vedas with their Amgas, the Giver of desires and the destroyer of all troubles and calamities. O Brahmā's Son ! Thus giving the mantra, Śrī Kṛiṣṇa arranged for his feeding thus :— In every universe, whatever offerings will be given to Śrī Kṛiṣṇa, one sixteenth of that will go to Nārāyaṇa, the Lord of Vaikuṇṭha and fifteen-sixteenth is to go to this boy, the Virāṭ. Śrī Kṛiṣṇa did not allot any share for Himself. Himself transcending all the Guṇas, and Full, He is always satisfied with Himself. What necessity is there for any further offerings ? Whatever the people offer with devotion, the Lord of Lakṣmī, the Virāṭ eats all these. Bhagavān Śrī Kṛiṣṇa giving thus to the Virāṭ the boon and the Mantra said :— "O Child ! Say what more you desire ; I will give you that instantly. The Virāṭ boy, hearing thus the words of Śrī Kṛiṣṇa, spoke :— "O Thou Omnipresent ! I have got no desires whatsoever, save this that as long as I live, whether for a short time or for a long time, let me have pura Bhakti towards Thy lotus feet

35-41. In this world he is Jīvanmukta (liberated whilst living) who is your Bhakta ; and that bewildered fool is dead while living who is devoid of any Bhakti to Thee. What needs he to perform Japam, asceticism, sacrifice, worship, holding fasts and observances, going to sacred places of pilgrimages and other virtuous acts if he be without any bhakti to Śrī Kṛiṣṇa ? Vain is he life who is devoid of any devotion to Śrī Kṛiṣṇa, under Whose Grace he has obtained his life and Whom he does not now pay homage and worship. He is endowed with S'akti as long as Ātmā (Self) resides in his body ; no sooner the Ātmā departs from his body all the S'aktis accompany him. O Great One ! And thou art the Universal Ātman (soul) who transcends Prakṛiti, Who is All will, the Primeval Person and of the nature of the Highest Light. O Child ! Thus saying, the Virāṭ boy remained silent. Śrī Kṛiṣṇa then, spoke in sweet words :— "O Child ! Let you remain as fresh as ever like Me. You will not have any fall even if innumerable Brahmās pass away.

42-57. Let you divide yourself in parts and turn into smaller Virāṭs in every universe. Brahmā will spring from your navel and will create

the cosmos. From the forehead of that Brahmā will spring eleven Rudras for the destruction of the creation. But they will all be parts of Śiva. The Rudra named Kālāgni, of these eleven Rudras, will be the destroyer of all this Vis'vas (cosmos). Besides, from each of your sub-divisions, the Viṣṇu will originate and that Bhagavān Viṣṇu will be the Preserver of this Vis'vu world. I say that under my favour you will always be full of Bhakti towards Me and no sooner you meditate on Me, you will be able to see My lovely form. There is no doubt in this; and your Mother, Who resides in My breast, will not be difficult for you to see. Let you remain here in ease and comfort. I now go to Goloka. Saying thus Śrī Kṛiṣṇa, the Lord of world disappeared. Going to His own abode He spoke instantly to Brahmā and Śankara, skilled in the works of creation and destruction:— “O Child Brahmā! Go quickly and be born in parts from the navels of each of the smaller Virāṭs that will arise from the pores of the Great Virāṭ. O Child Mahādeva! Go and be born in parts from the forehead of each Brahmā in every universe for the destruction of the creation; (but be careful that you not forget) and perform austerities for a long, long time. O Son of the Creator Brahmā! Thus saying, the Lord of the Universe remained silent. Brahmā and Śiva, the auspicious, bowing to the Lord, went to their own duties. On the other hand, the Great Virāṭ that lay floating in the waters of the Brahmīḍa sphere, created from his every pore each smaller Virāṭ. That youth Janārdan of the form of the Great Cosmos, wearing yellow garment of the bluish-green colour of the Durba grass, lay sleeping pervading everywhere. Brahmā took his birth in His navel. He, then, after his birth, began to travel in that navel-lotus and in the stem of the lotus for one lakh yugas. But he could not find out the place whence the lotus or its stem had sprung up. O Nārada! Then your father became very anxious and came back to his former place and began to meditate the lotus feet of Śrī Kṛiṣṇa. Then, in meditation, with his introspective eye, he first saw the small Virāṭ, then the endless great Virāṭ lying on the watery bed, in whose pores the universes are existing and then he saw the God Śrī Kṛiṣṇa in Goloka with Gopas and Gopis. He then began to praise the Lord of Goloka when He granted boons to your father, and he began to do the work of creation.

53-62. From the mind of your father, were born first Sanaka and other brothers and then from his forehead eleven Rudras sprang. Then from the left side of that small Virāṭ lying on the bed of waters, the four-handed Viṣṇu Bhagavān, the Preserver of the Universe, came. He went to Śvetadvīpa, where he remained. Then your father became engaged in creating this Universe, moveable and non-moveable, composed

of three worlds, heaven, earth and Pātāla, in the navel of that small Virāṭ Puruṣa. O Nārada ! Thus from the pores of that great Virāṭ each universe has sprung and in every universe there is one small Virāṭ, one Brahmā, one Viṣṇu and one S'iva and S'ānaka and others. O Best of twice born ! Thus I have described the glories of Kṛiṣṇa, that give exceeding pleasure and Mokṣa. Now say what more you want to hear ?

Here ends the Third Chapter of the Ninth Book on the Origin of Brahmā, Viṣṇu and Mahes'a and others in the Mahā Purāṇam S'rī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER IV.

1-3. Nārada said :— By your Grace I have heard everything very sweet like nectar, of the origin of things. Now may I ask you which Devī of these five Prakritis has been worshipped by what Mantra ? and by whom ? How has each of them been praised ? and by whom ? How has the worship of their Mūrtis (form) become prevalent in this world ? What are the Stotram (hymn of praise), the Dhyān (meditation) glory and life of these ? Also what sort of boon do each of the Devīs grant ? and to whom ? Kindly describe all these in detail.

4-12. Nārāyaṇa said :— “O Child ! Durgā, the mother of Gaṇes'a, Rādhā, Lakṣmī, Sarasvatī and Sāvitri, these are the five Prakritis sprung directly from Mūla Prakriti. The methods of their worship, wonderful glorious acts, excellent stotrams, and their lives, inculcating good to all, and sweet like nectar are all widely written in the Vedas, Purāṇas, Tantras and other Sāstras. So there is no need to describe them here again. Now I am describing in detail the auspicious characters of these that are sprung from the parts and Kalas of the Prakriti. Hear attentively. Kālī, Vasundharā, Gangā, Saṅṭhī, Mangal Chāṇḍikā, Tulasī, Maṇasā, Nidrā, Svadhā, Svāhā, and Dakṣiṇā, these are the parts of Prakriti. By and by I will describe, briefly, the merit-giving characters, and pleasant to hear. Along with these I will describe the Karmas of the Jīvas, and the great exalted lives of Durgā and Rādhā. I am now describing Sarasvatī's character. Hear, O Muni ! S'rī Kṛiṣṇa introduced first in this Bhārata, the worship of the Devī Sarasvatī, the holder of Viṇā in Her hands, under whose influence, the hearts of illiterate stupid persons become illumined with knowledge. The amorous Devī Sarasvatī sprang from the end of the lips of Rādhā and so she desired to marry Kṛiṣṇa out of amorous feelings. S'rī Kṛiṣṇa, the controller of the hearts of all, knew it instantly and addressed the Mother of the people in true words proper to Her and beneficial to Her in the end. O Chaste One ! The four-armed Nārāyaṇa is born from My parts ; He is young, of good

features and endowed with all qualifications; so much so, he is like Me. He is a Knower of amorous sentiments of women and He fulfils those desires; what to speak of His beauty, ten millions of the God of love are playing in His body. O Beloved! And if you desire to marry and remain with Me, that will not be of any good to you. For Rādhā is near to Me; She is more powerful than you. If a man be stronger than another, he can rescue one who takes his shelter; but if he be weaker, how can he then, himself weak, protect his dependant from others. Though I am the Lord of all, and rule all, yet I cannot control Rādhā. For She is equal to me in power, in beauty, in qualifications, equal to Me in every respect. Again it is impossible for Me to quit Rādhā for She is the presiding Deity of My life. Who can relinquish life? Though a son is very dear to his father, still it may be questioned, is he dearer than his father's life? So, O Auspicious One! Go to the abode Vaikuntha; you will get your desires fulfilled there. You will get for your husband the Lord of Vaikuntha and you will live ever in peace and enjoy happiness. Though Lakṣmī is residing there yet like you she is not under the control of lust, anger, greed, delusion and vanity. She is also equal to you in beauty, qualities, and power. So you will live with her in great delight and Hari, the Lord of Vaikuntha, will treat both of you equally. Moreover, I say this in particular that in every universe, on the fifth day of the bright fortnight of the month of Māgha, every year, the day when the learning is commenced, a great festival will be held and men, Manus, Devas, and the Munis desirous of liberation, Vasus, Yogis, Nāgas, Siddhas, Gandharbas, Rākṣasas, all will perform your worship with devotion in every Kalpa till the time of Mithā Pralaya comes. All are required to be Jitendriya (having their senses under control) and Samyamī (concentrating his mind, and with a religious vow) and they will invoke Thee on a jar or on books and then meditate according to what is stated in the Kāṇva Śākhā of Yajurdeva and then worship and sing hymns to Thee. Thy Kavacha (an armour; a mystical syllable क्ष considered as a preservative like armour) is written on the bark of the Bhūrja tree and then with eight kinds of scents mingled with it is placed within a golden nut or ring named Māduli) and then held on the neck or on the right arm. The learned should recite Thy Stotras during worship. Thus saying, the Puraṇa Brahma S'rī Kṛiṣṇa Himself worshipped the Devī Sarasvatī. Since then, Brahmā, Viṣṇu, Maheś'a, Ananta Deva, Dharmā, Sanaka and other Muṇindras, all the Devas, Munis, all the kings and all the human beings are worshipping the Devī Sarasvatī. O Nārada! Thus the worship of the Eternal Devī is made extant in the three worlds.

30-31. Nārada said:— “O Chief of the Knowers of the Vedas! Now describe to me the methods of worship, Dhyān, Kavacham, hymns, the

appropriate offerings of the Pūjā flowers, sandalpaste and other good things necessary in these worships and which are so sweet to hear. I am ever very eager and anxious to hear these.

32-59. Nārāyaṇa said:—“O Nārada! I am now stating the method of worship of the Devī Sarasvatī, the Mother of the Worlds, according to Kaṇva S'ākhā of the Yajurveda. Hear. On the day previous to the fifth day of the bright fortnight of the month of Māgh or the day of commencement of education, the devotee should control his senses, concentrate his mind and take his bath. Then he is to perform his daily duties and instal the jar (Ghaṭa) with devotion and according to the Mantras of the Kaṇva Śākhā or the Tantra, as the case may be. He is to worship first on that Ghaṭa (jar) Gaṇapati (Ganes'a), then meditate the Devī Sarasvatī as described below, invoke Her and again read the Dhyān and then worship with Ṣodas'opachāra (sixteen good articles offered in the worship). O Good One! Now I am speaking, according to my knowledge, about the offerings as ordained in the Vedas or Tantras. Hear. Fresh butter, curd, thickened milk, rice freed from the husk by frying, sweetmeats (Til Laddu) prepared of Til, sugar cane, sugarcane juice, nice Guḍ (molasses), honey, svastik, sugar, rice (not broken) out of white Dhān, chipitak of table rice (Ālo chīl), white Modak, Harbisyāṇna prepared of boiled rice with clarified butter and salt, Piṣṭaka of jaoā or wheaten flour, Paramāṇna with ghee, nectar like sweetmeats, cocoanut, cocoanut water, Svastik Piṣṭaka, Svastik and ripe plantain Piṣṭaka, Kaseru (root), Mūlā, ginger, ripe plantains, excellent Bel fruit, the jujube fruit, and other appropriate white purified fruits of the season and peculiar to the place are to be offered in the Poojā. O Nārada! White flowers of good scent, white sandalpaste of good scent, new white clothes, nice conchshell, nice garlands of white flowers, nice white necklaces, and beautiful ornaments are to be given to the Devī. I say now the Dhyānam sweet to hear, of the Devī Sarasvatī according to the Vedas, capable to remove errors! Hear. I hereby bow down to the Devī Sarasvatī, of a white colour, of a smiling countenance and exceedingly beautiful, the lustre of whose body overpowers that of the ten millions of Moons, whose garment is purified by fire, in whose hands there are Vīṇā and books, who is decorated with new excellent ornaments of jewels and pearls and whom Brahmā, Viṣṇu, Mahes'vara and the other Devas Munis, Manus and men constantly worship. Thus meditating the Devī, the intelligent persons should offer all articles, after pronouncing the root Mantra. Then he is to hymn and hold Kavacha and make Saṅṭāṅga prāṇāms before the Devī. O Munil! Those whose Devī Sarasvatī is the presiding Deity, are not to be spoken of at all (*i. e.* they

will naturally do all these things and with a greater fervour). Besides all should worship the Devī Sarasvatī on the day of commencement of education and every year on the Śūkla Panchamī day of the month of Māgh. The eight-lettered Mantra, as mentioned in the Vedas is the root Mantra of Sarasvatī. (Aim Klim Sarasvatyai namah). Or the Mantra to which each worshipper is initiated is his Mūlmautra (not Mantra). Or uttering the Mantra "Śrīm Hrim Sarasvatyai Svāhā," one is to offer everything to the Devī Sarasvatī. This Mautra is the Kalpa Vrikṣa (*i. e.*, the tree which yields all desires). Nārāyaṇa, the ocean of mercy, gave in ancient times, this very Mantra to Vālmiki in the holy land Bhārata Varsa on the banks of the Ganges; next Bhrigu gave this Mantra on the occasion of solar eclipse to Maharsi Sukracharya on the Puṣkara Tīrtha; Māricha gave to Brihaspati on a lunar eclipse; Brahmā gave to Bhrigu in the Vadarika Āśrama; Jaratkāru gave to Astika on the shore of the Kṣiroda ocean; Bibhāndaka gave this to the intelligent Rishyasringa on the Sumeru mountain, Śiva gave this to Kaṇāda and Gotama, Sūrya gave to Yājnavalkya and Kātyāyana, Ananta Deva gave to Pāṇini, to the intelligent Bhāradvāja and to Śūkaṭāyana in Bali's assembly in the Pātāla. If this Mantra be repeated four lakhs of times, all men attain success. And when they become Siddhas with this Mantra, they become powerful like Brihaspati. In past times, the Creator Brahmā gave a Kavacha named Vis'vajaya to Bhrigu on the Gandhamādana Mountain. I now speak of that. Hear.

60-61. Once on a time Bhrigu asked Brahmā the Lord of all, and adored by all, thus:—"O Brahman ! Thou art the foremost of those that know the Vedas; there is none equal to thee in matters regarding the knowledge of the Vedas; (so much so that there is nothing that is not known to thee; for all these have sprung from thee). Now say about the Vis'vajaya Kavacha of the Devī Sarasvatī, that is excellent, without any faults and embodying in it all the properties of all the Mantras.

62-91. Brahmā said:—"O Child ! What you have asked about the Kavacha of Sarasvatī that is sweet to hear, ordained and worshipped by the Vedas, and the giver of all desired fruits, now hear of that. In the very beginning, the all-pervading Śrī Kṛiṣṇa, the Lord of the Rāsa circle, mentioned this Kavacha to me in the holy Brindāvana forest in the abode Goloka at the time of Rāsa in Rāsa Maṇḍala. This is very secret; it is full of holy unheard, wonderful Mantras. Reading this Kavacha and holding it (on one's arm) Brihaspati has become foremost in matters of intelligence; by the force of this Kavacha Śukrachārya

has got his ascendancy over the Daityas; the foremost Muni Vâlmiki has become eloquent and skilled in language and has become Kavîndra and Svâyambhuva Manu; holding this Kavacha he has become honoured everywhere. Kañâda, Gotama, Kanya, Panini, Śakatâyana, Dakṣa, and Kâtyâyana all have become great authors by virtue of this Kavacha; Kriṣṇa Dvaiapâyana Veda Vyâsa made the classification of the Vedas and composed the eighteen Pûrâgas. Śâtâtapa, Samvarta, Vasîṣṭha, Parâsara and Yâjnavalkya had become authors by holding and reading this Sarasvatî Kavacha. Rishyas'ringa, Bhâradvâja, Âstika, Devala, Jaigîṣavya, and Yâyâti all were honoured everywhere by virtue of this Kavacha. O Dvija! The Prajâpati Himself is the Rishi of this Kavacha; Brihatî is its Chhanda; and Śâradâ Ambikâ is its presiding Deity. Its application (Viniyoga) is in the acquisition of spiritual knowledge, in the fruition of any desires or necessities, in composing poems or anywhere wheresoever success is required. May Śrîm Hrîm Sarasvatyai Svâhâ protect fully my head; Śrîm Vâgdevatâyai Svâhâ, my forehead; Om Hrîm Sarasvatyai Svâhâ, my ears always Om Śrîm Hrîm Bhagîbatyai Sarasvatyai Svâhâ always my eyes; Aim Hrîm Vâgvâdinyai Svâhâ, always my nose; Om Hrîm Vidyâdhiṣṭhâtrî Devyai Svâhâ, my lips always; Om Śrîm Hrîm Brâhmaṇyai Svâhâ my rows of teeth; Aim, this single letter protect my neck; Om S'rîm Hrîm my throat; S'rîm, my shoulders, Om Hrîm Vidyâdhiṣṭhâtrî Devyai Svâhâ, always my chest; Om Hrîm Vidyâdhîsvarûpâyai Svâhâ my navel; Om Hrîm Klîm Vânyai Svâhâ my hands; Om Svarva vârnatmî Kâyai Svâhâ my feet; and let Om Vâgâlbhisthâtridevyai Svâhâ protect all my body. Let "Om Sarvakântâvâsinyai Svâhâ protect my east; Let Om Svarvajihbâgra vâsinyai Svâhâ, the South-east; Om Aim Hrîm S'rîm Klîm Sarasvatyai budhajananyai Svâhâ, my South; Aim Hrîm S'rîm, this three-lettered Mantra my South-west; Om Aim Jhibbâgravâsinyai Svâhâ, my West; Om Svarvâm bikâyai Svâhâ, my North-west; Om Aim S'rîn Klîm Gudiyavâsinyai Svâhâ my North; Aim Sarvas'âstra vâsinyai Svâhâ, my North-east; Om Hrîm Sarvapûjîtâyai Svâhâ, my top; Hrîm Pustakavâsinyai Svâhâ my below and let "Om Grauntha vîjasvarupâyai Svâhâ protect all my sides. O Nâraṇa! This Vis'vajaya Kavacha of the nature of Brahma and its embodied Mantra I have now spoken to you. I heard this before from the mouth of Dharma Deva in the Gandhâmâdana mountain. Now I speak this to you out of my great affection for you. But never divulge this to anybody. One is to worship one's spiritual Teacher (Guru Deva) according to due rites and ceremonies with clothings, ornaments, and sandalpaste and then fall down prostrate to him and then hold this Kavacha. Repeating this

five lakhs of times, one gets success and becomes a Siddha. The holder of this Kavacha becomes intelligent like Brihaspati, eloquent, Kavindras, and the conqueror of the three worlds, no sooner one becomes a Siddha in this. In fact, he can conquer everything by virtue of this Kavacha. O Muni ! Thus I have described to you this Kavacha according to Kanya Śâkhâ. Now I am speaking about the method of worship, Dhyâna and the praise of this Kavacha. Hear.

Here ends the Fourth Chapter of the Ninth Book on the hymn, worship and Kavacha of Sarasvatî Devî in Śrî Mad Devî Bhâgavatam of 18,000 verses by Mâharshi Veda Vyâsa.

CHAPTER V.

1.5 Nârâyana said :—“ O Nârada ! I now describe the Stotra (hymn) of Sarasvatî Devî, yielding all desires that Yâjñavalkya, the best of the Rishis recited in days of yore to Her. The Muni Yâjñavalkya forgot all the Vedas out of the curse of Guru and with a very sad heart went to the Sun, the great merit-giving place. There he practised austerities for a time when the Lalâkhyâ Sun became visible to him, when, being overpowered by great sorrow, he began to cry repeatedly ; and then he sang hymns to him. Then Bhagavân Sûrya Deva became pleased and taught him all the Vedas with their Amgas (limbs) and said:—“ O Child! Now sing hymns to Sarasvatî Devî that you get back your memory.” Thus saying, the Sun disappeared. The Muni Yâjñavalkya finished his bath and with his heart full of devotion began to sing hymns to the Vâg Devî, the Goddess of Speech.

6-32. Yâjñavalkya said:—“ Mother ! Have mercy on me. By Gurî's curse, my memory is lost ; I am now void of learning and have become powerless ; my sorrow knows no bounds. Give me knowledge, learning, memory, power to impart knowledge to disciples, power to compose books, and also good disciples endowed with genius and Pratibhâ (ready wit). So that in the council of good and learned men my intelligence and power of argument and judgment be fully known. Whatever I lost by my bad luck, let all that come back to my heart and be renewed as if the sprouts come again out of the heaps of ashes. O Mother ! Thou art of the nature of Brahma, superior to all ; Thou art of the nature of Light, Eternal ; Thou art the presiding Deity of all the branches of learning. So I bow down again and again to Thee. O Mother ! The letters Anusvâra, Viśarga : and Chandravindu that are affixed, Thou art those letters. So obeisance to Thee ! O Mother ! Thou art the exposition (Vyâkhyâ) of the Sâstras ; Thou art the

presiding Deity of all the expositions and annotations. Without Thee no mathematician can count anything. So Thou art the numbers to count time ; Thou art the Śakti by which Siddhāntas (definite conclusions) are arrived at ; Thus Thou dost remove the errors of men. So again and again obeisance to Thee. O Mother ! Thou art the Śakti, memory, knowledge, intelligence, Pratibhā, and imagination (Kalpanā). So I bow down again and again to Thee. Sanatkumāra fell into error and asked Brahmā for solution. He became unable to solve the difficulties and remained speechless like a dumb person. Then Śrī Kṛiṣṇa, the Highest Self arriving there, said :—“O Prajāpati ! Better praise and sing hymns to the Goddess of speech ; then your desires will be fulfilled. Then the four-faced Brahmā advised by the Lord, praised the Devī Sarasvatī ; and, by Her grace, arrived at a very nice Siddhānta (conclusion). One day the goddess Earth questioned one doubt of Her to Ananta Deva, when He being unable to answer, remained silent like a dumb person. At last He became afraid ; and advised by Kas'yapa, praised Thee when He resolved the doubt and came to a definite conclusion. Veda Vyāsa once went to Vālmīki and asked him about some Sūtras of the Purāṇas when the Muni Vālmīki got confounded and remembered Thee, the Mother of the world. When by Thy Grace, the Light flashed within him and his error vanished. Thereby he became able to solve the question. Then Vyāsadeva, born of the parts of Śrī Kṛiṣṇa, heard about the Purāṇa Sūtras from Vālmīki's mouth and came to know about Thy glory. He then went to Puṣkara Tīrtha and became engaged in worshipping Thee, the Giver of Peace, for one hundred years. Then Thou didst become pleased and grant him the boon when he ascended to the rank of the Kavīndra (Indra amongst the poets). He then made the classification of the Veśas and composed the eighteen Purāṇas. When Sadā Śiva was questioned on some spiritual knowledge, by Mahendra, He thought of Thee for a moment and then answered. Once Indra asked Brihaspati, the Guru of the Devas, about Śabda Śāstra (Scriptures on sound). He became unable to give any answer. So he went to Puṣkara Tīrtha and worshipped Thee for a thousand years according to the Deva Measure and he became afterwards able to give instructions on Śabda Śāstra for one thousand divine years to Mahendra. O Sures'varī ! Those Munis that give education to their disciples or those that commence their own studies remember Thee before they commence their works respectively. The Muṇīndras, Manus, men, Daityendras, and Immortals, Brahmā, Viṣṇu and Maheṣa all worship Thee and sing hymns to Thee. Viṣṇu ultimately becomes inert when He goes on praising Thee by His thousand mouths. So Māhā Deva becomes when

he praises by His five mouths; and so Brahmā by His four mouths. When great personages so desist, then what to speak of me, who is an ordinary mortal having one mouth only! Thus saying, the Maharsi Yājñavalkya, who had observed fasting, bowed down to the Devī Sarasvatī with great devotion and began to cry frequently. Then the Mahāmāyā Sarasvatī, of the nature of Light could not hide Herself away. She became visible to him and said "O Child! You be good Kavindra (Indra of the poets)." Granting him this boon, She went to Vaikunṭha. He becomes a good poet, eloquent, and intelligent like Brihaspati who reads this stotra of Sarasvatī by Yājñavalkya. Even if a great illiterate reads this Sarasvatī stotra for one year, he becomes easily a good Pundit, intelligent, and a good poet.

Here ends the Fifth Chapter of the Ninth Book on Sarasvatī stotra by Yājñavalkya in Sri Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER VI.

1-10 Nārāyaṇa said:—"O Nārada! Sarasvatī lives always in Vaikunṭha close to Nārada. One day a quarrel arose with Gangā, and by Her curse, Sarasvatī came in parts as a river here in this Bhārata. She is reckoned in Bhārata as a great sanctifying holy and merit-giving river. The good persons serve Her always, residing on Her banks. She is the Tapasyā and the fruit thereof of the ascetics. She is like the burning fire to the sins of the sinners. Those that die in Bhārata on the Sarasvatī waters with their full consciousness, live for ever in Vaikunṭha in the council of Hari. Those that bathe in the Sarasvatī waters, after committing sins, become easily freed of them and live for a long, long time in Viṣṇu-Loka. If one bathes even once in the Sarasvatī waters, during Chāturmāsyā (a vow that lasts four months), in full moon time, in Aksyayā or when the day ends, in Vyatipāta Yoga, in the time of eclipse or on any other holy day or through any other concomitant cause or even without any faith and out of sheer disregard, one is able to go to Vaikunṭha and get the nature of Śrī Hari. If one repeats the Sarasvatī Mantra, residing on the banks of the Sarasvatī, for one month, a great illiterate can become a great poet. There is no doubt in this. Once shaving one's head, if one resides on the banks of the Sarasvatī, daily bathes in it, one will have not to meet with the pain of being again born in the womb. O Nārada! Thus I have described a little of the unbounded glories of Bhārata that give happiness and the fruits of all desires..

11. Sūta said :—“ O Saunaka ! The Muni Nārada hearing thus, asked again at that very moment to solve his doubts. I am now speaking of that. Hear.

12-15. Nārada said :— “ O Lord ! How did the Devī Sarasvatī quarrel with the Devī Gangā and how did she by Her curse turn out in India, into a holy river in giving virtues. I am becoming more and more eager and impatient to hear about this critical incident. I do not find satiety in drinking your nectar-like words. Who finds satiety in getting his good weal ? Why did Gangā curse Sarasvatī, worshipped everywhere. Gangā is also full of Sattva Guṇas. She always bestows good and virtue to all. Both of them are fiery and it is pleasant to hear the cause of quarrels between these two. These are very rarely found in the Purāṇas. So you ought to describe that to me.

16-21. Nārāyaṇa said :— “ Hear, O Nārada ! I will now describe that incident, the hearing of which removes all the sins. Lakṣmī, Sarasvatī and Gangā, the three wives of Hari and all equally loved, remain always close to Hari. One day Gangā cast side-long glances frequently towards Nārāyaṇa and was eagerly looking at Him, with smile on Her lips. Seeing this, the Lord Nārāyaṇa, startled and looked at Gangā and smiled also. Lakṣmī saw that, but she did not take any offence. But Sarasvatī became very angry. Padmā (Lakṣmī) who was of Sattva Guṇa, began to console in various ways the wrathful Sarasvatī ; but she could not be appeased by any means. Rather Her face became red out of anger ; she began to tremble out of her feelings (passion) ; Her lips quivered ; and She began to speak to Her husband.

22-38. The husband that is good, religious, and well qualified looks on his all the wives equally ; but it is just the opposite with him who is a cheat. O Gadādhara ! You are partial to Gangā ; and so is the case with Lakṣmī. I am the only one that is deprived of your love. It is, therefore, that Gangā and Padmā are in love with each other ; for you love Padmā. So why shall not Padmā bear this contrary thing ! I am only unfortunate. What use is there in holding my life ? Her life is useless, who is deprived of her husband's love. Those that declare you, of Sattva Guṇas, ought not to be ever called Pundits. They are quite illiterate ; they have not the least knowledge of the Vedas. They are quite impotent to understand the nature of your mind. O Nārada ! Hearing Sarasvatī's words and knowing that she had become very angry, Nārāyaṇa thought for a moment and then went away from the Zenana outside. When Nārāyaṇa had thus gone away, Sarasvatī became fearless and began to abuse Gangā downright out of anger in an abusive language, hard to hear :—“ O Shameless One ! O Passionate One ! What

pride do you feel for your husband ? Do you like to show that your husband loves you much ? I will destroy your pride to-day. I will see to-day, it will be seen by others also, what your Hari can do for you ? Saying thus Sarasvatī rose up to catch hold of Gangā by Her hairs violently. Padmā intervened to stop this. Sarasvatī became very violent and cursed Lakṣmī :—“ No doubt you will be turned into a tree and into a river. In as much as seeing this undue behaviour of Gangā, you do not step forward to speak anything in this assembly, as if you are a tree or a river. Padmā did not become at all angry, even when she heard of the above curse. She became sorry and, holding the hands of Sarasvatī, remained silent. Then Gangā became very angry ; Her lips began to quiver frequently. Seeing the mad fiery nature of the red-eyed Sarasvatī, she told Lakṣmī :—“ O Padma ! Leave that wicked foul-mouthed woman. What will she do to me ? She presides over speech and therefore likes always to remain with quarrels. Let Her shew Her force how far can she quarrel with me. She wants to test the strength of us. So leave Her. Let all know to-day our strength and prowess.

39-44. Thus saying, Gangā became ready to curse Sarasvatī and addressing Lakṣmī, said :—“ O Dear Padma ! As that woman has cursed you to become a river,” so I too curse her, “ that she, too, be turned into a river and she would go to the abode of men, the sinners, to the world and take their heaps of sins. Hearing this curse of Gangā, Sarasvatī gave her curse, “ You, too, will have to descend into the Bhūlok (the world) as a river, taking all the sins of the sinners.” O Nārada ! While there was going on this quarrel, the four-armed omniscient Bhagavān Hari came up there accompanied by four attendants of His, all four-armed, and took Sarasvatī in His breast and began to speak all the previous mysteries. Then they came to know the cause of their quarrels and why they cursed one another and all became very sorry. At that time Bhagaván Hari told them one by one :—

45-67. O Lakṣmī ! Let you be born in parts, without being born in any womb, in the world as the daughter in the house of the King Dharmadhvaja. You will have to take the form of a tree there, out of this evil turn of fate. There Sankhachūḍa, the Indra of the Asuras, born of my parts will marry you. After that you will come back here and be my wife as now. There is no doubt in this. You will be named Tulasī, the purifier of the three worlds, in Bhārata. O Beautiful One ! Now go there quickly and be a river in your parts under the name Padmāvatī. O Gange ! You will also have to take incarnation in Bhārata as a river, purifying all the worlds, to destroy the sins of

the inhabitants of Bhārata. Bhagiratha will take you there after much entreating and worshipping you ; and you will be famous by the name Bhāgirathi, the most sanctifying river in the world. There, the Ocean born of my parts, and the King Śāntanu also born of my parts will be your husbands. O Bhāratī ! Let you go also and incarnate in part in Bhārata under the curse of Gangā. O Good-natured One ! Now go in full Amsas to Brahmā and become His wife. Let Gangā go also in Her fullness to Śiva. Let Padmā remain with Me. Padmā is of a peaceful nature, void of anger, devoted to Me and of a Sāttvika nature. Chaste, good-natured, fortunate and religious woman like Padmā are very rare. Those women that are born of the parts of Padmā are all very religious and devoted to their husbands. They are peaceful and good-natured and worshipped in every universe. It is forbidden, nay, opposed to the Vedas, to keep three wives, three servants, three friends of different natures, at one place. They never conduce to any welfare. They are the fruitful sources of all jealousies and quarrels. Where, in any family females are powerful like men and males are submissive to females, the birth of the male is useless. At his every step, he meets with difficulties and bitter experiences. He ought to retire to the forest whose wife is foul-mouthed, of bad birth and fond of quarrels. The great forest is better for him than his house. That man does not get in his house any water for washing his feet, or any seat to sit on, or any fruit to eat, nothing whatsoever ; but in the forest, all these are not unavailable. Rather to dwell amidst rapacious animals or to enter into fire than remain with a bad wife. O Fair One ! Rather the pains of the disease or venom are bearable, but the words of a bad wife are hard to bear. Death is far better than that. Those that are under the control of their wives, know that they never get their peace of mind until they are laid on their funeral pyres. They never see the fruits of what they daily do. They have no fame anywhere, neither in this world nor in the next. Ultimately the fruit is this :—that they have to go to hell and remain there. His life is verily a heavy burden who is without any name or fame. Never it is for the least good that many co-wives remain at one place. When, by taking one wife only, a man does not become happy, then imagine, how painful it becomes to have many wives. O Gange ! Go to Śiva. O Sarasvatī ! Go to Brahmā. Let the good-natured Kamalā, residing on the lotus remain with Me. He gets in this world happiness and Dharma and in the next Mukti whose wife is chaste and obedient. In fact he is Mukta, pure and happy whose wife is chaste ; and he whose wife is foul-natured, is rendered impure, unhappy and dead whilst he is living.

Here ends the Sixth Chapter of the Ninth Book on the coming in this world of Lakṣmī, Gangā and Sarasvatī in the Mahāpurāṇam Śrimad Devī Bhāgavatam of 18,000 verses by Mahāṛṣi Veda Vyāsa.

CHAPTER VII.

1.2. Nārāyaṇa said :— “O Nārada ! Thus saying, the Lord of the World stopped. And Lakṣmī, Gangā and Sarasvatī wept bitterly, embracing one another. All of them then looked to Śrī Kṛiṣṇa, and gave vent to their feelings one by one with tears in their eyes, and with their hearts throbbing with fears and sorrows.

‘3-4. Sarasvatī said :— “O Lord ! What is, now, the way out of this curse, so severe and paining since our births ? How long can helpless women live, separated from their husbands ? O Lord ! I certainly say that I will sacrifice my body when I go to Bhāratā, by taking recourse to yoga. The Mahātmās always protect all the persons without fail.

5-6. Gangā said :—“O Lord of the Universe ! Why have I been abandoned by You. What fault have I committed ? I will quit my body. And You will have to partake of the sin due to the killing of an innocent woman. He is surely to go to hell, even if he be the Lord of all, who forsakes in this world an innocent wife.”

7-15. Padmā said :—“O Lord ! Thou art of the nature of Sattva Guṇa in fullness ; what wonder, then, how Thou hast become angry ! ” However let Thou be pleased now with Sarasvatī and Gangā. Forgiveness is the best quality of a good husband. I am ready just now to go to Bhāratā when Sarasvatī has cursed me. But tell me, how long I will have to stay there ? After how many days I shall be able to see again Thy lotus-feet ? The sinners will wash away their dirts of sins in my waters by their constant baths and ablutions. By what means shall I be freed again and get back to Thy lotus-feet. How long shall I have to remain in my part, the daughter of Dharma Dhvaja, at the expiry of which I will be able to see Thee again ? How long shall I have to assume the form of Tulasī tree, the abode of Thine. O Thou, the Ocean of mercy ! Say, when wilt Thou deliver me ? And if Gangā have to go to Bhāratā, by the curse of Bhāratī, when shall She be freed of the curse and sin and when shall She see back Thy feet ? Again if Sarasvatī have to go to Bhāratā out of Gangā’s curse, when will that period of curse expire ? How many days after shall She be able to come back to Thy feet ? Now, be pleased to cancel Thy order for them to go to Brahmā and Śiva respectively. O Nārada ! Thus speaking to Jagannātha, the Devī Kaunala bowed down

at His feet and embracing them by Her own hairs of the head, cried frequently.

16-37. Now the lotus-navelled Hari, always eager to shew favour to the devotees, smiled and with a gracious heart took up Padmā on His breast and said :—“ O Sures’varī ! I will keep my own word, also I will act according as you like. O Lotus-eyed ! Hear. How the two ends can be made to meet. Let Sarasvatī go in her one part to have the form of a river and in her one-half part to Brahmā and remain with me in Vaikunṭha in Her full parts. Gangā will have to go in one part to Bhārata —to purify the three worlds, as she will be urged eagerly to do so by Bhagīratha. And She will remain in her one part in the matted hair of Chandra Śekhara (the Mahādeva with Moon on his forehead), obtained with a great difficulty, and so will remain there purer than her natural pure state. And let her remain with me in full parts. O Padmē! O Lovely-eye ! One ! You are most innocent ; so part of your part will go to Bhārata and be the Padmāvatī river and you will be the Tulasī tree. After the expiry of five thousand years of Kali Yuga, your curse will expire. Again you all will come to My abode. O Padmē ! Calamities are the causes of the happiness of the embodied beings. Without dangers no one can understand the true nature of happiness. The saint worshippers of My mantra who will perform their ablutions in your waters, will free you all of your curse by touch and sight. O Fair One ! By the sight and touch (Darsan, Spars'an) of My bhaktas (devotees), all the sacred places of pilgrimages in the world will be purified. For uplifting and sanctifying the holy earth, My mantropāsakas, i.e., Śaivas, Śaktas, Gāṇapatyas, etc., that are devoted to Brahma all are residing in Bhārata. Where My Bhaktas reside and wash their feet, that place is undoubtedly reckoned as the holy places of pilgrimages. So much so that by the sight and touch of My devotees, the murderer of a woman, of a cow, of a Brāhmaṇī, the treacherous and even the stealer of the wife of one’s Guru will be sanctified and liberated while living. Those who do not perform the vow of Ekādas’ī, who do not perform Sandhyās, who are Nāstikas (atheists), the murderers, all are freed of their sins by the sight and touch of My devotees. By the sight and touch of My devotees, those who live on their swords, pens, and the royal officials, the beggars in a village and the Brāhmaṇas who carry (deal in) bullocks are also freed of their sins. The traitors, the mischief makers of their friends, those who give false evidence, those that steal other’s trust properties, are also freed of their sins by the sight and touch of My devotees. Those who are foul-mouthed, bastards, the husbands and sons of unchaste women are all purified by the sight and touch of My Bhaktas. The Brāhmaṇins cooks of Śūdras, Brāhmaṇins of an inferior order (who subsist

upon the offerings made to the images which he attends), the village mendicants, those who are not initiated by their Gurus, these all are purified by the sight and touch of My devotees. O Fair One ! The sins of those persons who do not maintain their fathers, mothers, brothers, wives, sons, daughters, sisters, the blind, friends, the families of the Gurus, the fathers-in-law, the mothers in-law are also removed by the sight and touch of My devotees. Those that eat the As'vattha trees, that slander My devotees, and the Brâhmins that eat the food of Sûdras, are also freed of their sins. Those who steal the Deva's articles, the Brâhmaṇa's articles, those that sell lac, iron, and daughters, those who commit Mahâ Pâtakas (Brahmahatyâ, Surâpânam, Steyam, Gurbanganâghanah, Malânti pâtakânyâhuh, tatsamsargahseha Pañchamam) and those that burn the Sûdrâ's dead bodies, these also are freed of their respective sins by the sight and touch of My devotees.

38.42. Mahâ Lakshmi said :— “O Thou gracious to faithful attendants! What are the characteristics, the marks of those Bhaktas of Thine that Thou hast spoken of just now whose sight and touch destroy instantly the Mahâ pâtakas (five great sins), that are destroyed after a long time by the water of the Tirthas and the earthen and stone images of the Gods. The sins of the vilest of men, devoid of Hari bhakti, vain and egoistic, cheats, hypocrites, slanderers of saints, vicious souls are destroyed by your Bhaktas, whose touch and ablutions sanctify the sacred places of pilgrimages ; by the touch of the dust and water of whose feet, the earth is purified ; whom the Bhaktas of Bharata always pray to see; and there is nothing higher than the meeting of those Bhaktas.” Sûta said :— “O Great Rishi ! Thus hearing the words of Mahâ Lakshmi, the Lord smiled and began to speak about the secret things or the marks of the Bhaktas.”

44 54. O Lakshmi ! The marks of the Bhaktas are all mentioned very hiddenly in Srutis and Purânas. These are very sanctifying, destructive of sins, giving happiness, devotion, and liberation. These are never to be described to deceitful persons ; these are the essences and to be kept hidden. But you are very simple and like my life. I therefore speak to you. Hear. O Fair One ! All the Vedas declare him to be holy and the best of men, in whose ears are pronounced from the mouth of a Guru, the Viṣṇu mantra. At the very moment of his being born into this world, one hundred generations back of that person, whether they be at that time in heaven or hell, get instantaneous liberation and if any of them happen to be born then as Jîvas, they become liberated at once while living and finally get Viṣṇupadam (the place of Viṣṇu). That mortal is My Bhakta (devotee) who is full of devotion to Me, who always repeats My glories and acts according to My directions, who hears with all his heart My topics, and hearing which, whose mind dances with joy, whose voice gets choked and

tears incessantly flow out from whose eyes, who loses his outward consciousness. Such a man is indeed, My Bhakta. My Bhaktas do not long for happiness, or Mukti, or the four states Sâlokya, Sâyujya, Sâmîya and Sârshî, nor the Brahmahood, nor the Devahool (the state of immortality); they want only to do Sevâ (service) to Me and they are solely intent on doing this. Even in dreams they do not desire the Indraship, Manuship, the state of Brahmâ, so very difficult to be had ; nor do they want the enjoyment of kingdoms and heavens. My Bhaktas roam in Bhârata, eager to hear My glories, and always very glad to recite My sweet glorious deeds. The birth of such Bhaktas in Bhârata is very rare. They purify the world and go ultimately to My abode, the best of all Tirthas (sacred places). Thus I have spoken O Padme ! all that you wanted to hear. Now do as you like. Then Gangâ and others all went to obey the order of Śrî Hari, Who went to His own abode.

Here ends the Seventh Chapter of the Ninth Book on the curses of Gangâ, Sarasvatî, and Lakṣmî and the way to freedom thereof in the Mahâpurânam Śrîmad Devî Bhâgavatam of 18,000 verses by Maharishi Veda Vyâsa.

CHAPTER VIII.

I-110. Nârâyana said :—‘ A part of Sarasvatî descended in this Bhârata Pûnya Bhûmi (land of merits), owing to the curse of Gangâ ; and She remained in full in Viṣṇu’s region, the abode of Vaikuntha. She is named Bhâratî, on account of Her coming to Bhârata; she is called Brâhmî because she is dear to Brahmâ ; and She is called Vâñî as She presides over Speech. Hari is seen everywhere, in tanks, in wells, in running streams (i.e., in Saras). Because He resides in Saras, therefore He is called Sarasvân. Vâñî is the Sakti of that Sarasvân ; therefore She is denominated Sarasvatî. The river Sarasvatî is a very sacred Tîrtha. She is the burning fire to the fuel of sins, of sinners. O Nârada ! Through the curse of Sarasvatî, the Devî Gangâ also assumed the form of a river in part. She was brought down to this earth at the request of Bhagîratha. Hence she is called Bhagîrathî. While Gangâ was rushing down to the earth Śiva capable to bear the great rush of Her, held Her on His head at the request of the Mother Earth. Lakṣmî also, through the curse of Sarasvatî came in part of parts to Bhârata as the river Padmâvatî. But She remained in full with Hari. Lakṣmî appeared also in Her other part as the well-known daughter Tulasi of the king Dharmadhvaja in India.. Last of all, through Bhâratî’s curse and by the command of Śrî Hari, she turned into the Tulasi tree, purifying the whole world. Remaining for five thousand years of Kali, all of them will quit their river appearances and go back to Hari. By the

command of Śrī Hari, all the Tīrthas save Kāśī and Bindrāban will go along with them to Vaikuṇṭha. Next at the expiry of the ten thousand years of Kali, Śālagrāma Śilā (the stone piece worshipped as Nārāyaṇa) Śiva, and Śiva Śakti and Puruṣottama Jagannātha will leave the soil of Bhārata and go to their respective places, (*i.e.* the Māhātmyas of these will be extinct from Bhārata). There will then cease to be the saints (of Śiva Śākta, Gāṇapatiya and Vaiṣṇava sects, eighteen) Purāṇas, the blowing of conch shells (auspicious signs), Śraddhas, Tarpaṇas, and all the rites and ceremonies dictated by the Vedas. The worship and glorification of the Gods, the recitation of their praises, their names will be extinct. The Vedas with their Amgas will no longer be heard of. All these will disappear with them. The assembly of the Sādhus, the true Dharma, the four Vedas, the village Devas and Devīs, the Vratas (vows) the practising of the austerities, fasting, all will disappear. All will be addicted to the Vāmāchāra ritual (the left-hand ritual Tāntrik form of worship; sarcastically used in the sense of drinking wine and eating flesh, etc.) They will speak falsehood and be deceitful. If any body worships, his worship will be void of Tulasī leaves. Almost all will be deceitful, cruel, vain, egoistic, thievish and mischievous. Men will be at variance with one another; women will be at variance with one another; no fear will exist in marriage ties. Properties will be only of those that will make them (*i.e.* there will cease to be any inheritance from father to son and so forth). Husbands will be obedient to their wives; unchaste women will be in every house. Wives will rebuke their husbands by incessant noisings and chidings. Wives will be the sole mistresses of houses and husbands will stand before them as servants with folded palms. Fathers-in-law and mothers-in-law will be their servants. The brothers of wives, and their friends will be the managers of the household affairs. But there will be no friendship with one's own class fellows. The brothers and friends of the house owners (masters of the house) will appear quite strangers as if they are new-comers. Without the command of the housewives, the masters of the houses will be unable to do anything. The divisions of caste (Brāhmaṇa, Kṣattriya, Vaisya, and Śūdra) will entirely disappear. Far from practising Sandhyā Bandanam and other daily practices, the Brāhmaṇas will cease to hold the holy threads even on their bodies. The four colour-classes will practise the doings of the Mlechchas, read the Śāstras of the Mlechchas and forsake their own Śāstras. The Brāhmins, Kṣattriyas, and Vais'yas will become the slaves of Śūdras, will become their cooks, runners and carriers of buffaloes. Every one will be devoid of truth. Earth will not yield any grains;

trees will not yield any fruits and women will be issueless. The cows will not yield milk; even if there be a little, milk, ghee will not come out of it. The affection between husband and wife will die out and the families will be devoid of truth. The King will not wield any power; the subjects will be over burdened with taxes. The ever flowing big rivers, the petty streams, the caves of mountains all will gradually have very little water in them. The Four Varnas will be devoid of Dharma and Puṇya (merit, virtue). One in a lakh may be virtuous. Afterwards that too will cease. Men, women, boys, all will be ugly and deformed. They will utter bad words and vile sounds. Some villages and towns will be completely deserted by men and will look terrible; at some others few cottages with few inhabitants will be seen. Villages and towns will be jungles and jungles will become filled with men. The inhabitants of the forests will become heavily taxed and disconsolate. The beds of rivers and lakes will become dry owing to want of rains and will be cultivated. The Kulīnas of high families will become very low. The whole earth will be filled with liars, untruthful cheats and hypocrites. The lands, though cultivated well, will yield grains in name. Those who are well known as the millionaires, they will become poor and those who are devoted to the Devas will be atheists. The towns folk will have no trace of mercy; rather they will hate and envy their neighbours and turn out murderers of men. In the Kali age, males and females will be, everywhere, of a dwarfish stature, diseased, shortlived, and of very little youthful virility. The hairs will turn out grey no sooner the people reach their sixteenth year. And they will be very old when they become twenty years old. The girls of eight years will have menstruation and will become pregnant. They will deliver every year. Old age will attack them when they become sixteen years old. Some women will have their husbands and children living. Otherwise almost all will be barren, childless. The four Varnas will sell their daughters. The paramours of the mothers, wives, son's wives, daughters, and sisters will be the source of support to them all. No one will be able, without money, to collect the merits by repeating the name of Hari. Persons will make gifts for name and fame and ultimately will take back what they had made as gifts. If there be any gifts made by one's own self or by one's forefathers for a Deva purpose or for Brâhmaṇas or for the families of the Gurus, there will not be found wanting attempts to take back those gifts. Some will go to daughters, some to mothers-in-law, some to the wives of sons, some to sisters, some to mothers of co-wives, some will go to the brother's wives. In every house, those who are unfit to be mixed will be mixed with, excepting one's mother. In Kali Yuga

who is whose wife ? And who is whose husband ? There will be no certainty ; who is whose subject and what village is to whom ? There will be no surety that such a property belongs to such and such a man. All will turn out to be liars, licentious, thieves, envious of other's wives, and murderers of men. In the houses of the Brāhmaṇas, Kṣattriyas, and Vais'yas, the three higher castes, the current of sin will flow. They will live by selling lac, iron, and salts prohibited by the Śāstras. The Brāhmaṇas will drive buffaloes, burn the dead bodies of the Śūdras, eat the food of the Śūdras and go to unchaste women. There will be no more faith existing in the five Rishi Yajñas. Almost every Brāhmaṇa will not observe the vows of Amāvasyā Nispālana. The holy threads will be cast away and the Sandhyā Bandanam and cleanliness and good practices will cease altogether. The unchaste women who deal in giving loans, etc., and live on interests and the procresses during menstruation will cook in Brāhmaṇa families. There will be no distinction of food, no distinction of wombs, no distinction of Āśramas, and no distinction of persons. All will turn out Mlechchas. O Nārada ! Thus, when the Kali will have its full play, the whole world will be filled with Mlechchas, the trees will be one hand high and the men will be of the size of a thumb. Then the most powerful Bhagavān Nārāyaṇa will incarnate in His part in the house of a Brāhmaṇa named Viṣṇujāla as his son. Mounted on a long horse, holding a long sword He will make the world free of the Mlechchas in three nights. Then he will disappear from the face of the Earth and She will be without any sovereign and be filled with robbers. There will be incessant rain, for six nights and it will rain and rain and the whole earth will be deluged ; no traces of men, houses, and trees. After this the Twelve Suns will rise simultaneously and by their rays the whole water will be dried up and the earth will become level. Thus the dreadful Kali will pass away when the Satya Yuga will come back, Tapasyā and the true religion and Sattva Guṇa will prevail again. The Brāhmaṇas will practise Tapasyā, they will be devoted to Dharma and the Vedas. The women will be chaste and religious in every house. Again the wise and intelligent Kṣattriyas devoted to the Brāhmaṇas will occupy the royal thrones and their might, devotion to Dharma and love for good deeds will increase. The Vais'yas will again go on with their trades and their devotion to their trade and the Brāhmaṇas will be reestablished. The Śūdras, too, will be again virtuous, and serve the Brāhmaṇas. Again the Brāhmaṇas, Kṣattriyas, and Vais'yas and their families will have Bhakti towards the Devī, be initiated in Devī Mantras and all will meditate on the Devī. Again there will be spread the knowledge of the Vedas, the Smritis,

and the Purāṇas, all will go to their wives in menstruation periods. No Adharma (unrighteousness) will exist and the Dharma will reign in full, with all the parts (Kalās) complete. When the Tretā Yuga comes, the Dharma will be three footed ; when the Dvāpara Yuga will come, the Dharma will be two-footed and when Kali will begin, the Dharma will be one-footed, and when Kali will reign supreme, no Dharma will exist, even in name. (O Nārada, ! Now I will speak of time.) The seven days of the week, Sunday, &c., the sixteen tithis, Pratipada &c., the twelve months Vais'ākha &c., the six seasons Summer, &c., the two fortnights (dark and bright) and the two Ayanas (Northern and Southern) are rendered in vogue. One day consists of four Praharas, one night consists of four Praharas ; a day and a night constitute one so-called day. Thirty such days make one month. In the computation of time, five kinds of years (Varṣas) were already mentioned (in the 8th Skandha). As the Satya, Tretā, Dvāpara and Kali roll on turn by turn, so the days, months and years also roll on in turn. One day, according to the Devas, is equal to one year, according to men ; three hundred and sixty human Yugas equal to one Deva Yuga. Seventy-one Deva Yugas make one Manvantara. The life period of Indra, the Lord of Śachi, is one Manvantara. Twenty-eight Indras' lives equal to one day of Hiranyakarbhā (the golden wombed) Brahmā. One hundred and eight such years equal to the life of one Brahmā. When this Brahmā dies, there is the Prākrita Pralaya. The earth is not visible then. (The dissolution of Prakriti takes place.) The whole Brahmāṇḍa is deluged by water; Brahmā, Viṣṇu, Mahes'vara and the other wise Rishis get diluted in Para Brahma whose substance is all truth and consciousness. That time, the Prakriti Devī, too, gets merged in Para Brahma. The fall of Brahmā and the dissolution of Prakriti are called the Prākrita Pralaya. The duration of this Pralaya is one Niṣṭha of the Para Brahma Mūla Prakriti united with Māya. All the Brāhmaṇḍas (universes) are destroyed at this time. When this Niṣṭha expires, the creation begins again in due order. So one cannot count the endless numbers of times when this creation and dissolution works are going on. So who can tell how many kalpas had past away, or how many Kalpas will come, how many Brāhmaṇḍas were created or how many Brāhmaṇḍas will be created. Who will be able to count how many Brahmās, how many Viṣṇus or how many Mahes'varas there have been. But One and Only One Para Brahma Parames'vara (the Great God) is The Supreme Lord of these countless Brāhmaṇḍas. This Parames'vara of the nature of Existence, Consciousness and Bliss is the Highest Spirit of all. All others, Brahmā, Viṣṇu, Mahes'vara the

Great Virāṭ, the Smaller Virāṭ, all are His parts. This Brahma is Mūlā Prakriti and from That has appeared Śrī Kṛiṣṇa, the Lord of his left half which is woman (Ardha Nārīs'vara). It is She that divided Herself into two forms; in Her one form, She resides as the two armed Kṛiṣṇa in the region of Goloka ; and as the four-armed Nārāyaṇa in Vai-kunṭha. All the things from Brahmā, the Highest, to the mere grass the lowest, all are originated from Prakriti. And all the Prakriti-born things are transient. Thus the True, Eternal Para Brahma, beyond the three guṇas, the Source of all creation, Whose substance is All-Will is the Only Substance beyond the region of Prakriti. He is without Upādhis (conditions, as time, space, causation and attributes); He is without any form ; and the forms that He assumes, they are for shewing His Grace to the devotees only. The Lotus-born Brahmā is able by His Power of Knowledge to create the Brahmāṇḍa. It is by His Grace that Śiva, the Lord of the yogis is named Mrityumjaya (the Conqueror of Death), the Destroyer of all, and the Knower of all Tattvas. By His Tapas, Śiva has realised Para Brahma and therefore has become the Lord of all, All-knowing, endowed with great Vibhūtis (lordly powers), the seer of all, omnipresent, the protector of all, the bestower of all prosperities. The devotion and service towards Para Brahma have alone made Śrī Viṣṇu the Lord of all ; and it is through the power of Para Brahma, that Mahāmāyā Prakriti Devī has become omnipotent and the Goddess of all. Bhagavatī Durgā has got His Grace by Her devotion and service to Him and has become Mūlā Prakriti of the nature of Being, Consciousness and Bliss. And so has the Devī Sāvitrī, the Mother of the Vedas, become the presiding Deity of the Vedas and She is worshipped by the Brāhmaṇas and the Knowers of the Vedas. That She presides over all the branches of knowledge, is worshipped by all the learned assemblies and by the whole Universe is the result only of worshipping the Prakriti Devī. That Lakṣmī has become the bestower of all wealth and the presiding Deity of all the villages and the mistress of all, worshipped by all and the bestower of sons to all is also the result of worshipping Her. Thus it is through the worship of Prakriti that Durgā, the Destroyer of all calamities and troubles has appeared from the left side of Śrī Kṛiṣṇa; and Rādhikā has become the presiding Deity of His Prāṇa (vital airs), and She is worshipped by all and possessed of all knowledge. It is by the worship of Śakti that Rādhikā has so much excelled in love, has become the presiding Deity of the prāṇa of Kṛiṣṇa, has got His love and respect, has been placed on His breast and is exceedingly beautiful. With the object of getting Kṛiṣṇa for her husband, She

practised severe austerities for one thousand Deva years on the mountain Satasinga in Bhārata to get the Mūla Prakriti's Grace. And when the Śakti Mūla Prakriti became graciously pleased towards Her, Śrī Kṛiṣṇa seeing Rūdhikā increasing in beauty like the Crescent Moon took Her to His breast and out of tenderness wept and granted Her highest boons so very rare to others and said :—O Beautiful One ! You better remain always in My breast and devoted to Me amongst all my wives ; let you be superior to them all in good fortune, respect, love and glory. From to-day you are my greatest best wife. I will love you as the best amongst them all. O Dear ! Always I will be submissive to you and fulfil what you say. Thus saying, Śrī Kṛiṣṇa selected her as his wife without any co-wives and made Her dear to His Heart. The other Devīs, besides the five Prakritis, already mentioned, also derived superiorities by serving Mūla Prakriti. O Muni ! What shall I say, everyone reaps the fruits as he practises Tapasyā. Bhagavatī Durgā practised on the Himillyās tapasyā for one thousand Deva years and meditated on the lotus-feet of Mūla Prakriti and so has come to be worshipped by all. The Devī Sarasvatī practised tapasyā for one lakh Deva years and is come to be respected by all. The Devī Lakṣmī practised tapasyā at Puṣkara for one hundred Divine Yugas and, by the Grace of Mūla Prakriti, has become the bestower of wealth to all. The Devī Sāvitrī worshipped Śakti for sixty thousand divine years in the Malaya mountain and is respected and worshipped by all. O Bibhu ! Brahmā, Viṣṇu, and Maheśvara worshipped Śakti for one hundred Manvantaras and so have become the Preservers, etc., of this world. Śrī Kṛiṣṇa practised for ten Manvantaras terrible austerities and therefore obtained his position in the region of Goloka and is remaining there to-day in greatest bliss. Dharmadeva worshipped Śakti with devotion for ten Manvantaras and has become the lives of all, worshipped by all, and the receptacle of all. O Muni ! Thus all, whether the Devīs, Devas, Munis, Kings, Brāhmaṇas, all have got their respect in this world by the worship of Śakti. O Devarṣi ! I have thus described to you all that I heard from the mouth of my Guru, in accordance with the rules of the Vedas. What more do you want to hear ?

Here ends the Eighth Chapter of the Ninth Book on the Greatness of Kali in the Maha Purāṇam Śrīmad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER IX.

1-4. Śrī Nārada said:—In the twinkling of an eye of the Devī, the Pralaya takes place ; and in that very time also the Brahmāṇḍa (cosmos) is dissolved, which is called the Pralaya of Prakriti. During this Pralaya, the Devī Vasundharā (Earth) disappears; the whole world is deluged with water and all this appearance of five elements called Prapañcha vanishes in the body of Prakriti. Now where does Vasundharā (Earth), thus vanished, reside ? And how does She again appear at the beginning of the creation ! What is the cause of her being so much blessed, honoured and capable to hold all and victorious. So tell about Her birth, the source of all welfare.

5-23. Śrī Nārāyaṇa said :—“ O Nārada ! So it is heard that the Earth appears at the very outset of the creation. Her appearance and disappearance so occur in all the Pralayas (This earth) the manifestation of the great Śakti, sometimes becomes manifest in Her and sometimes remains latent in Her (the Śakti). It is all the will of that Great Śakti. Now hear the anecdote of appearance (birth) of the earth, the cause of all good, the source of destruction of all calamities, the destroyer of sin and the cause of furtherance of one's religious merits. Some say that this earth has come out of the marrow of the Daityas, Madhu and Kaitabha ; but that is not the fact. Hear now the real fact. Those two Daityas were greatly pleased with Viṣṇu's valour and prowess in the fight between them and Viṣṇu; and they said :—“ Kill us on that part of the earth which is not under water.” From their words it is evident that the earth was existent during their life-time but She was not visible. After their death, the marrow came out after their bones. Now hear how the name “ Medinī ” came to be applied to the earth. She was taken out of the water, and the marrow came to be mixed with the earth. It is on account of this mixing that she is called Medini. Now I will tell you what I heard before in Puṣkra, the sacred place of pilgrimage, from the mouth of Dharma Deva, about the origin of earth, approved by the Śrutis, consistent, and good. Hear. When the mind of Mahā Virāṭ, merged in water, expanded all over his body, it entered into every pore of his body. Next the Mahāprithvī or the Great Earth appeared at the time of Pañcī Karana (mixing of one-half of each of the elements with one-eighth of each of the other four elements). This Mahāprithvī was broken into pieces and placed in every pore. It is this differentiated earth that appears during creation and disappears during Pralaya. From this mind, concentrated in every pore of the body

of Maha Virāt, is born this earth, after a long interval. In every pore in the skin of this Virāt Puruṣa there is one earth. She gets manifested and she disappears. This occurs again and again. When she appears, she floats on the water ; and when she disappears, she gets merged in the water. There is this earth (world) in every universe ; and along with her, there are mountains, forests, seven oceans, seven islands, Sumeru mountain, the Moon, the Sun and other planets, Brahmaloka, Viṣṇuloka (the abode of Viṣṇu) Sivaloka and the regions of the other Devas, sacred places of pilgrimage, the holy land of Bhāratavarṣa, the Kīnchani Bhūmi, seven heavens, seven Pātālas or nether regions, on the above Brahmaloka, and Dhruvaloka. This law holds good in every world in every universe. So every universe is the work of Māyā and thus it is transient. At the dissolution of Prakriti, Brahmā falls. Again when creation takes place, the Maha Virāt appears from Śrī Kṛiṣṇa, the Supreme Spirit. Eternal is this flow of creation, preservation and destruction ; eternal is this flow of time, Kāṣṭhī ; eternal is this flow of Brahmā, Viṣṇu and Mahes'a, etc. And eternal is this flow of Vasundharā who is worshipped in the Vārāha Kalpa by the Suras, Munis, Vipras, Gandarbas, etc. The Śruti says that the Presiding Deity of this eternal earth is the wife of Viṣṇu in His boar-form. Mangala (Mars) is the son of that earth and Mangala's son is Ghaṭes'a.

24-26. Nārada said :—“ In what form was the Earth worshipped by the Devas in Vārāha Kalpa. The Vārāhi, the receptacle of all things, moving and non-moving, how did she appear, by what method of Pañcī Karāṇa, from the Mūlaprakriti ? What is the method of her worship in this Bhūrloka and in the Heavens (Svarloka). Also tell me, O Lord ! in detail, the auspicious birth of Mangala (Mars).

27-34. Nārāyaṇa spoke :—In ancient days, in the Vārāha Kalpa, Varāha Deva (the boar incarnation) when entreated and praised by Brahmā, killed the Daitya Hiranyākṣa and rescued the earth from the nether regions Rasātala. He then placed the earth on the waters where she floated as the lotus leaf floats on water. In the meantime Brahmā began to fashion the wonderful creation on the surface of the earth. Bhagavān Hari, in His boar form and brilliant like ten million suns saw the beautiful and lovely appearance of the presiding deity of the earth, possessed of amorous sentiments. He then assumed a very beautiful form, fit for amorous embraces. They then held their sexual intercourse and it lasted day and night for one Deva year. The beautiful Earth, in the pleasant amorous plays, fainted away ; for the intercourse of the lover with the beloved is exceedingly pleasant. And Viṣṇu, too, at the same time was very much exhausted by the pleasant touch of the

body of the Earth. He did not become conscious even how days and nights passed away. When full one year passed away, they got back their senses and the amorous man then left his hold of the loved. He assumed easily his former Boar form and worshipped Her as the incarnate of the Devil, with incense, lights, offerings of fool, with vermilion (Sindur, red-powder), sandal-paste, garments, flowers and various other offerings of fool, etc. He then said :—

35-37. O Auspicious One ! Let Thou beest the receptacle of all things. All the Munis, Manus, Devas, Siddhas, and Dānavas, etc., will worship Thee with pleasure and willingness. On the day the Ambuvachī cere-
many closes, on the day when the house construction, i. e., the foundation is laid, on the day when the first entry is made into the newly built houses, when the digging of the well or tank commences, and on the day when tilling the ground commences, all will worship Thee. Those stupid fools that will not observe this, will certainly go to hell.

38-41. The Earth spoke :—“ O Lord ! By Thy command I will assume the form of Vārāhi (female boar) and support easily on my back this whole world of moving and non-moving things, but the following things; pearl, small shells, Śālagrām, (a black stone, usually round, found in the river Gāndaki), and worshipped as a type of Viṣṇu), the phallus or emblem of Śiva, the images of the goddesses, conch-shells, lamps (lights), the Yantras, gems, diamonds, the sacred upanayana thread, flowers, books, the Tulasi leaves, the bead (Japa mālā), the garland of flowers, gold, camphor, Gorochanā (bright yellow pigment prepared from the urine or bile of a cow), Sandal, and the water after washing the Śālagrāma stone, I will not be able to bear. I will be very much pained in case I were to bear these on Me.

42-45. Śrī Bhagavān said :—“ O Fair One ! The fools that will place the above articles on Thy back will go to the Kālasutra hell for one hundred divine years. O Nārada ! Thus saying, the Bhagavān Nārāyaṇa remained silent. Now the Earth became pregnant and the powerful planet Mars was born. By the command of Śrī Hari, all began to meditate on Earth according to what is mentioned in Kāṇvaśākhā and began to praise Her. Offerings of food were given, uttering the root Mantra. Thus became extant all over the three worlds Her worship and praise.

46. Nārada said :—O Bhagavān ! Very sacred is the meditation, hymn and the root Mantra of the Earth. I am very anxious to hear them Kindly describe it in detail.

47-48. Nārāyaṇa said :—The Earth was first worshipped by Varāha Deva ; next She was worshipped by Brahmā. Next She was worshipped by all the Munis, Devas, Manus and men. O Nārada ! Now hear the Dhyan, praise and Mantra of the Devī Earth.

49-51. The Earth was first worshipped by Bhagavān Viṣṇu with this root Mantra (mūl mantra). " Om Hrīm Śrīm Klīm Vasundharāyai Svāhā. Next He said :—O Devī Earth ! O Thou Smiling One ! I worship Thee, who art worshipped by the three worlds, whose colour is white like white lotus, whose face is beautiful like the autumnal moon, who art the Store-house of all gems and jewels, and in whose womb all the precious stones and pearls are inbedded, and who has put on a raiment purified by fire. All then began to worship Her with this Mantra.

52-63. Śrī Nārāyaṇa said :—" Now hear the hymn sung before Her according to Kāṇva Śākhā :—O Thou, the Giver! of Victory! Holder of water! Endowed with water, full of victory; Consort of the Boar Incarnation, Carrier of victory ! Bestow victory on me. O Thou Auspicious One ! The Store-house of all good, O Thou incarnate of all auspiciousness ! Bestower of good, Thou, the Source of all good to bestow all sorts of welfare ! Bestow all things that are good and auspicious to me in this world.

O Thou ! The Receptacle of all, the Knower of all, all powerful, the Bestower of all desires, O Devī Earth ! Give me the fruits that I desire.

O Thou ! Who art all merits Thou, the Seed of all religious merits, O Thou, the Eternal, the receptacle of all religious merits, the home of all religious persons, Thou bestowest merits to all.

O Thou ! The Store-house of all grains, enriched with all sorts of corns, Thou bestowest harvests to all ; Thou takest away all the grains in this world and again Thou producest all corns of various kinds here. O Earth ! Thou art all-in-all to the landlords, the Best Source of refuge and happiness. O Bestower of lands ! Give me lands. The above hymn yields great religious merits. He becomes the sovereign of the whole earth for millions and millions of births who rising early in the morning reads this stotra. Men who read this acquire merits due to giving away lands as gifts. People become certainly freed of their sins, if they read this stotra, who take back the lands after making them as gifts, who dig earth on the day of Ambuvāchī, who dig wells without permission on another's well, who steal other's lands, who throw their semen on earth, who place lamps on the earth. Religious merits, equivalent to one hundred horse sacrifices accrue from reading this stotra. There is no doubt in this. This stotra of the great Devī is the source of all sorts of welfare and auspiciousness.

Here ends the Ninth Chapter of the Ninth Book on the origin of the Śakti of the earth in Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER X.

1-3. Nārada said :—I am now desirous to hear about the merit acquired by making gifts of land, the demerits in stealing away lands, digging wells in other's wells, in digging earth on the day of Ambuvāchi, in casting semen on earth, and in placing lamps and lights on the surface of the earth as well the sins when one acts wrongly in various other ways on the surface of the earth and the remedies thereof.

4-30. Śrī-Nārāyaṇa said :—If one makes a gift of land in this Bhārata of the measure of a Vitasti (a long span measured by the extended thumb and little finger) to a Brāhmaṇa who performs Sandhyā three times a day and is thus purified, one goes and remains in Śiva Loka (the abode of Śiva). If one gives away in charity a land full of corn to a Brāhmaṇi, the giver goes and lives in Viṣṇu Loka in the end for a period measured by the number of dust particles in the land. If one presents a village, a plot of land, or grains to a Brāhmaṇi, both the giver and the receiver, become freed of their sins and go to the Devī Loka (the abode of the Devī). Even if one be present when a proposal for a gift of land is being made and says "This act is good," one goes to Vaikuṇṭha with one's friends and relatives. He remains in the Kālasutra hell as long as the Sun and Moon exist, who takes back or steals away the gift to a Brāhmaṇi, offered by himself or by any other body. Even his sons, grandsons, etc., become destitute of lands, prosperity, sons, and wealth and remain in a dreadful hell named Raurava. If one cultivates the grazing land for the cows and reaps therefrom a harvest of grains, one remains for one hundred divine years in the Kumbhipāka hell. If one cultivates any enclosure for cows or tanks and grows grains on them, one remains in the Asipatra hell for a period equivalent to fourteen Indra's falls. One who bathes in another's tank without taking off five handfuls of earth from it, goes to hell and one's bath is quite ineffectual. If anybody, out of his amorous passion casts his semen privately on the surface of the ground, he will have to suffer the torments of hell for as many years as are the numbers of dust particles on that area. If anyone digs ground on the day of Ambuvāchi, one remains in hell for four Yugas. If, without the permission of the owner of a well or tank, a stupid man clears the old well or tank and digs

ie plushy earth from the bottom, his labour goes in vain. The merit goes to the real owner. And the man who laboured so much goes to 'apta Kundā Naraka for fourteen Indra's life-periods. If any one takes out five handfuls of earth from another's tank, when he goes to bathe in it, he dwells in Brahma-Loka for a period of years amounting to the number of particles in those handfuls of earth. During one's father's or grandfather's Srādha ceremony, if one offers pindā without offering any food (pindā) to the owner of the soil, the Srādha-performer goes certainly to hell. If one places a light (Pradīpa) directly on the earth without any holding piece at the bottom, one becomes blind for seven births; and so if one places a conch-shell on the ground (Sankha), one becomes attacked with leprosy in one's next birth. If any body places pearls, gems, diamonds, gold and jewels, the five precious things on the ground he becomes blind. If one places the phallic emblem of Śiva, the image of Sivāṇi, the Śilagrāma stone on the ground, he remains for one hundred Manvantaras to be eaten by worms. Conchshells, Yantras (diagrams for Śakti worshippers), the water after washing Silas (stones) i. e. Charanāmrīta, flowers, Tulasi leaves, if placed on the ground, lead him who places these, verily to hells. The beads, garlands of flowers, Gorocbana, (a bright yellow pigment prepared from the urine or bile of a cow), and camphor, when placed on the ground, lead him who places so to suffer the torments of hell. The sandal wood, Rudrākṣa mālā, and the roots of Kus'a grass also, if placed on the ground, lead the doer to stay for one manvantara in the hell. Books, the sacred Upanayana threads, when placed on the ground make the doers unfit for Brāhmaṇī birth; rather he is involved in a sin equivalent to the murder of a Brāhmaṇī. The sacred Upanayana thread when knotted and rendered fit for holding, is worth being worshipped by all the castes. One ought to sprinkle the earth with curd, milk, etc., after one has completed one's sacrifices. If one fails to do this, one will have to remain for seven births in a hot ground with great torment. If one digs the earth when there is an earthquake or when there is an eclipse, that sinner becomes also devoid of some of his limbs in his next birth. O Muni! This earth is named Bhūmi since She is the abode of all; she is named Kāṣ'yapī since she is the daughter of Kāṣ'yapa; is named Viśvambharā, since she supports the Universe; She is named Ananta, since she is endlessly wide; and She is named Prithivi since she is the daughter of the King Pṛithu, or she is extensively wide.

Here ends the Tenth Chapter of the Ninth Book on the offences caused towards the surface of the earth and punishments thereof.

in hell—in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XI.

1-3. The Devarṣi Nārada said:—“ O Thou, the foremost of the knowers of the Vedas ! I have heard the excellent narration of Earth. Now I want to hear the anecdote of Gangā. I heard, ere long, that Gangā, of the nature of Viṣṇu and appearing from the feet of Viṣṇu, the Is’varî of the Devas, appeared, due to the curse of Bhāratî, on Bhārata ; why has she come to Bharata ; in which Yuga and asked by whom did she come to Bhārata ? O Lord ! Now describe to me this auspicious anecdote capable to destroy sins and yield religious merits.

4-33. Nārāyaṇa said:—“ O Child ! In ancient days there was born a prosperous Emperor King of Kings, in the Solar dynasty. He had two beautiful wives ; one was named Vaidarbhi, and the other was named Saivyā. Saivyā delivered a very lovely son ; his name was Asamanjā. On the other hand, the queen Vailarbhi desirous of getting a son, worshipped Śankara, the Lord of Bhūtas who became pleased and granted her request ; and Vaidarbhi became pregnant. After one hundred years of pregnancy she gave birth to one mass of flesh. Seeing this, the queen became very afflicted and taking refuge of Mahādeva, began to cry loudly and very often. Bhagavān Śāṅkara, then, appeared there in a Brāhmaṇī form and cut that mass of flesh into thousand pieces. Those thousand pieces turned out into thousand very powerful sons. Their bodies looked more brilliant than the mid-day sun. But they were all burnt to ashes by the curse of Kapila Muni. And the King began to lament bitterly and he entered into the forest. Asamajā practised tapasyā to bring the Gangā for one lakh years when he quitted his body in course of time. His son Amśumān practised tapasyā for one lakh years to bring Gangā unto Bhārata and he, too, died. Then the son of Amśumān, the intelligent Bhagīratha, a great devotee of Viṣṇu, free of old age and death and the store of many qualifications, practised tapasyā for one lakh years to bring Gangā on earth. At last he saw Śrī Kriṣṇa brilliant like ten millions of summer suns. He had two hands ; there was a flute in his hand ; he was full of youth in the dress of a cow-herd. A sight of His Gopāla Sundarī form, wearing a Sakhi’s dress, makes one think that He is ever ready to show grace on His devotees. He is Para Brahma, whose Substance is Will ; he has no deficiencies. Brahmā, Viṣṇu and Mahes’vara and the other Devas and Munis, etc., all praise Him, who pervades everywhere. He is ~~not~~ concerned with anything ; yet He is the Witness of all. He is beyond

the three gunas, higher than Prakriti. A sweet smile is always in his face, which makes it the more lovely. There is none equal to him in showing Grace to the Bhaktas. His raiment is purified (uninflammable) by fire and he is decorated with gems, jewels and ornaments. The King Bhagiratha saw that unforeseen appearance, bowed down and began to praise over and over again. His whole body was filled with ecstasy. Then he clearly told what he wanted for the deliverance of his family. Bhagavān Śrī Kṛṣṇa then, addressed Gangā and said:—“ O Sures'vari ! Go quickly and appear in Bhārata, under the curse of Bhārati. By My command go quickly and purify the sons of Sagara. They will all be purified by the touch of the air in contact with the Ganges and rise up in divine aerial cars, assuming forms like Mine and they will come to My abode. They will there remain always as My attendants and they will not be involved in the sins that they committed in their previous births. O Nārada ! It is stated thus in the Vedas, that if the human souls, taking their births in Bhārata, commit sins for millions and millions of births, the sins will be completely destroyed if they touch once the air in contact with and carrying the particles of the Ganges. The sight of the Ganges and the touch of the Ganges water give religious merits ten times more than the touch with the air in contact with the Ganges water. People become freed of their sins then and there especially if they bathe in the Ganges. It is heard in the Śruti that the bathing in the Ganges, if done according to rules, destroys all the sins e.g. the murder of a Brāhmaṇa, etc., acquired in one thousand millions of births done consciously or unconsciously. The merits that are acquired by the bathing in the Ganges on a day of religious merit, cannot be described even by the Vedas. Whatever is mentioned in the Āgamas is but a mere trifle. Even Brahmā, Viṣṇu and Mahes'a cannot describe fully the merits of the bathing in the Ganges. O Brāhmaṇa ! Such is the glory of ordinary bathing. Now I will describe the effect of the Ganges bath done with a Sankalpa (resolve); hear. Ten times more the result is obtained when the Ganges bathing is done with a resolve (Sankalpa) than ordinary bath and if one bathes on the day when the sun passes from one sign to another (in the Zodiac), thirty times more religious merits accrue. On the new Moon (Amāvyaśa) day, the Ganges bath gives the merits as above mentioned; but when the Sun is in his Southern course (Dakṣiṇāyana) double the merits are obtained and when the sun is in his Northern course, ten times more religious merits are obtained. The Ganges bathing in the time of Chāturmāsya, full Moon day, Akṣayā Navamī or Akṣaya tritiyā yields merits that cannot be measured. And if on the above Parva (particular periods of the year on which certain ceremonies are conducted) days both bathing, and making

over gifts are done, there is no limit to the religious merits acquired ; hundred times more than ordinary bath, religious merits are obtained. Great religious merits accrue from the Ganges bath on Manvantara tithi, Yugādyā, S'ukla seventh day of the month of Māgha, Bhīṣmāśṭami day, As'okaśṭami day, and Śrī Rāma Navamī day. Again double the merits than those of the above arise from bathing in the Ganges during the Nanda ceremony. The Ganges bath in the Das'aharā tenth tithi gives merits equivalent to Yugādyā Snānam (bath). And if the bathing be done on Mahānandā or in Mahāvāruṇī day, four times more religious merits accrue. Ten million times more religious merits accrue from the Ganges bathing on Mahā Mahā Vāruṇī day than ordinary bath. The Ganges bath in the Solar eclipse yields ten times more religious merits than in the Lunar eclipse. Again the Snānam in Ardhodaya Yoga yields hundred times more religious merits than that of the (solar) eclipse. Thus saying to Gangā before Bhagiratha, the Lord of the Devas remained silent. The Devī Gangā with her head bowed down with devotion, said :—

39—42. Gangā said :—If I am after all, to go to Bhārata as Thou commandest and under the curse given previously by Bhāratī, then tell me how I would be freed of the sins that the sinners will cast on me. How long will I have to remain there ? When, O Lord ! Shall I be able to return to the Highest place of Viṣṇu ? O Thou, the Inner Self of all ! O All Knwoing ! O Lord ! Whatever else I desire, Thou knowest them all. So be pleased to instruct me on all these points.

43—69. Bhagavān Śrī Hari said :—“ O Sures'varī ! I know all that you desire ; when you will assume the liquid form, the Salt Ocean will be your husband. He is My part and you are of the nature of Lakṣmi ; so the union of the lover with the love stricken in the world will turn out a happy and qualified one. Of all the rivers Sarasvatī and others in Bhārata, that go to mix with the ocean, you will be the best and highly fortunate of them all. From today you will have to remain in Bhārata for a period of five thousand years, under the curse of Bhāratī. You will be able to enjoy daily and always the pleasures with the Ocean. O Devī ! As you are a clever lady, so He is also apt and expert. The inhabitants of Bhārata will praise Thee and worship Thee with great devotion by the stotra which Bhagiratha has composed. He will derive the fruit of one horse-sacrifice who will meditate on Thee as per Kāpva-s'ākhā and worship, praise and bow down to Thee daily. Even if one utter “ Gangā,” “ Gangā,” though one is one hundred Yojanas away from the Ganges, one will be freed of all sins and go to Viṣṇu-loka. Whatever sins will be cast in Thee by thousand sinners bathing in Thee will be destroyed by the touch of the devotees of Prakriti Devī. Even if

thousands and thousands of sinners touch the dead bodies and bathe in Thee, all those will be destroyed when the Devî Bhaktas, the worshippers of Bhuvanes'varî and Mâya Vîja, will come and touch Thee. O Auspicious One ! Thou wilt wash away the sins of the sinners, by Thy stay in Bhârata with other best rivers Sarasvatî and others. That will be at once a sacred place of pilgrimage where Thy glories will be chanted. By the touch of the dust of Thine, the sinner will be at once purified and he will dwell in the Devî-loka (Mañî Dvîpî) for as many years as will be the dust there. All Hail to the Devî Bhuvenes'varî ! He who will leave his body on Thy lap with full consciousness and rememo bering My name, will certainly go to My abode and will remain, as My chief attendant for an infinite period. He will see countless Prâkritik Layas (dissolutions of the Universe). Unless a man has collected hordes of religious merits, he cannot die in the Ganges ; and if he dies on the Ganges he goes to Vaikuntha as long as the Sun rises in this world. I get many bodies for him where he can enjoy the fruits of his Karma and I then give him My Svârûpya (Form resembling Mine) and make him My attendant. If any ignorant man, void of any Jñânam, quits his body by touching merely Thy water, I give him Sâlokya (place in My region) and make him My attendant. Even if one quits one's body in a far off place, uttering Thy Name, I give him place in My region for one life time of Brahmâ. And if he remembers Thee with devotion, and quits his mortal coil at another place, I give him Sârûpya (Form resembling Mine) for a period of endless Prâkritik Layas. He instantly gets on an aerial car made of jewels and goes with My attendants to the region of Goloka and gets form like Me. Those that worship daily My Mantra, that pass their days, eating the remnant of the food offered to Me, they need not have any distinction whether they die in Tîrath or not. They themselves can easily purify the three worlds. Getting on the excellent and best aerial car built of jewels, they go to the region of Go-loka. O Chaste One ! Even if the friends of My devotees, be born in animal births, they also will be purified by the devotion shewn towards Me and getting on a jewelled aerial car will be able to go to Goloka, so difficult of access. Wherever the Bhaktas may be, if they simply remember Me with devotion, they will become liberated while living by the power of My Bhakti. Thus saying to Gangâ, Bhagavan Sri Hari addressed Bhagiratha :—O Child ! Now worship Gangâ Devî with devotion and chant hymns to Her. The pure Bhagiratha meditated with devotion as per Kauthuma Sâkhâ and worshipped the Devî and praised Her repeatedly. Then Gangâ and Bhagiratha bowed down to Sri Kriṣṇa and He disappeared at once from their sight.

70. The Devarsi Nârada said :—“O Thou the foremost of the Knowers of the Vedas ! How, by what Kuthuma Sâkhâ, the noble King Bhagi-

ratha meditated on the Devi Gangâ; what stotra did he recite and what was the method with which he worshipped the Ganges.

71-75. Nârâyaña said:—“O Nârada! One should first take one's bath, and putting on a clean washed clothing should perform one's daily duties. Then one should control oneself and with devotion worship the six Devatâs Ganeśa, Sun, Fire, Viṣṇu, Śiva and Śivâ. Thus one becomes entitled to worship. First worship is to be given to Ganes'a for the destruction of obstacles; the Sun is to be next worshipped for health; Fire, for purification; Viṣṇu is then worshipped for getting wealth and power; Śiva is worshipped for knowledge and Śivânî is worshipped for Mukti. When these Devatâs are worshipped, one is entitled to worship the Deity. Otherwise contrary become the effects. Now I am saying what Dhyânam (meditation) did Bhagîratha practise towards the Devi Gangâ.

Here ends the Eleventh Chapter of the Ninth Book on the origin of the Ganges in the Mahâpurânam Srî Mad Devî Bhâgavatam of 18,000 verses by Maharsi Veda Vyâsa.

CHAPTER XII.

1-5. Nârâyaña said:—“O Nârada! Now about the meditation (Dhyâna) of the Devi Gangâ as per Kânya Sâkhâ, which destroys all the sins. “ O Gange ! Of white colour like white lotuses ! Thou destroyest all the sins of men. Thou hast appeared from the body of Srî Krîṣṇa. Thou art powerful like Him. Thou art very chaste and pure. Thou hast worn the raiment, uninflammable and decorated all over with ornaments made of jewels. Thou art more brilliant than one hundred autumnal Moons. Thou art also well pleased with a smile on Thy lips. And Thou art always of steady youthful beauty (that never wanes). Thou art dear to Nârâyaña, calm and of peaceful temper, and proud of being His with His fortune. Thou bearest the braid of hair, decked with garlands of Mâlatî flowers; Thy cheeks are anointed with sandal dots, with Sindûra bindu (dots of red powder, vermillion) and well adorned with various artistic lines made of musk. Thy garment and Thy beautiful lips are more red than the ripe Bimba fruit (the red fruit of a cucurbitaceous plant); Thy teeth vie as it were, with the rows of pearls. How lovely are Thy eyes ! How delightsome is Thy side-long glance ! How close are Thy breasts like Bel fruits ! Thy loins are thicker and more solid than the plantain trees. How do Thy feet look beautiful, defying the beauty of the Sthalapadma (ground Lotus)!

How do the red sandals look lovely with Kuskuṇa and alaktak (red powder)! What a red tinge Thy feet have shewn with the honey of

Pārijāta flower that is seen on the head of Indra). The Devas, the Siddhas, the Munis, offer always Arghyas (offerings of rice with Durba grass) at Thy feet; the ascetics bow down at Thy feet, and it seems as though so many lines of bees are on Thy lotus feet. O Mother! Thy lotus feet give liberation to those that want Mukti and enjoyment to those that want Bhukti (enjoyments). O Mother! Thou art the boon; Thou art the chief excellent; Thou grantest boons and Thou shovest Thy favour to Thy devotees; Thou bestowest the Viṣṇupadam (the place of Viṣṇu); but Thou hast come from the feet of Viṣṇu. Thus meditating on the Devī Gangā flowing by three routes (in Heaven, earth and infernal regions), the bestower of good things one should offer to the Devī sixteen things:—Ā-sana, Pādya, Arghya, water for batbng, ointment (anūlepana), Dhūpa (scents), Dipa (lights), Naivedya (offerings of food), betel, cool water, clothings, ornaments, garlands, sandal-paste, Āchamaniya (water for sipping), and beautiful beddings and worship Her with these. Then, with folded hands, one should perform stotra to Her and bow down to Her with devotion. Thus the worshipper gets the fruits of A'svamedha sacrifice.

16. Nārada said:—"O Lord of the Devas! At present I am desirous to hear the sin-destroying and virtue—bestowing stotra (hymn) of Gangā Devī, the Purifier of all those that are fallen from virtue, originated from the feet of Viṣṇu, the Lord of world and the husband of Laxmī. Kindly narrate all these in detail.

17-41. Nārāyaṇa said:—"O Nārada! Now I am narrating the stotra of Gangā Devī, that destroys all sins and bestows all religious merits. Hear. I bow down to the Ganges who appeared from the body of Śrī Kṛiṣṇa, enchanted by the music of Śiva, and, who was bathed with the respiration (water coming out of the body) of Śrī Rādhā. I bow down to Gangā Devī who first appeared in the circular dance (Rāsa Maṇḍalam) in the region of Goloka and who always remains with Śankara. My obeisance to the Devī Gangā who remains in the auspicious grand utsab of Rādhā (Rāsa Maṇḍalam), crowded with Gopas and Gopīs, in the Full Moon night of the month of Kārtik. She is one koṭi yojanas wide and one lakh times one koṭi yojanas long in the region of Goloka. My Obeisance to Her! In Vaikuṇṭha, Gangā is sixty lakh yojanas in width and four times that in length. My Obeisance to Her! In Brahma-loka, Gangā is thirty lakh yojanas wide and five times as long. I bow down to Her. In Śiva-loka, She is thirty lakh yojanas wide and four times that in length. I bow down to Her. In Dhruva-loka, She is one lakh yojanas wide and seven times as long. I bow down to Her. In Chandra-

loka She is one lakh yojanas wide and five times as long. My obeisance to Śrī Gangā Devī. I bow down to the Ganges who is sixty thousand yojanas wide in the Sūrya loka and ten times that in length. I bow down to Gangā in Tapo-loka who is one lakh yojanas wide and five times that in length. My obeisance to Gangā Devī in Janar-loka, who is one thousand yojanas wide and ten times that as long. I bow down to Gangā in Mahar-loka who is ten lakh yojanas wide and five times that in length. My obeisance to Gangā Devi in Kailās'a who is one thousand yojanas wide and one hundred times as long. I bow down to Gangā Devī who is known as Mandākinī in Indra-loka, and who is one hundred yojanas wide and ten times than that in length. My obeisance to Gangā Devi, known as Bhogavatī in Pātāla who is ten yojanas wide and five times as long. I bow down to Gangā Devī, known as Alakanandā in this earth, who is two miles wide, in some places more wide and in some places less wide. I bow down to Gangā Devī who was of the colour of milk in Satya yuga, of the colour of Moon in Tretā Yuga of the colour of white sandal-paste in Dvāpara yuga. I bow down to Śrī Gangā Devī who is as water in Kali yuga in this earth and as milk in Kali yuga in Heaven. O Child! By the touch of one molecule of the water of the Ganges, all the horrible sins incurred in ten million births, the murder of a Brāhmaṇī and so forth, are burnt to ashes. Thus I have described in twenty-one verses the great stotra (human) of the sin-destroying and the virtue-increasing merits of Gangā. He reaps the fruit of the A'svamedha sacrifice (Horse sacrifice), who daily sings this praise of Gangā after worshipping Her with devotion. There is no doubt in this. The persons that are without any sons get sons hereby and those who have no wives get wives. The diseased get themselves free from their diseases, and the man who is under bondage, is liberated from that bondage. He who getting up early in the morning reads this stotra of Gangā, becomes widely known even if he be not known at all and he becomes illumined with wisdom even if he be quite ignorant. Even if he sees a bad dream, he acquires the merit of bathing in the Ganges and of seeing good dreams.

42.44. Śrī Nārāyaṇa spoke :—“ O Nārada ! With this stotra (hymn) did Bhagiratha praise the Gangā Devī. Who then went with him to the spot where the Sagara's sons were burnt to ashes by the curse of Kapila. By the contact of the wind in touch with the particles of water of the Ganges, those sons of Sagara were instantly freed of their curses and they all repaired to Vaikunṭha. She is named Bhagirathi, because Bhagiratha brought Her to this earth. Thus I have described to you the story of the Ganges.

42.44. This anecdote is highly meritorious and the great step to liberation. What more do you now want to hear ? Say.

45-46. Nârada said :— “ O Lord ! How did Gaugâ come to flow through the three worlds by three routes, and thus purify them ? How was she carried and to which places ? How did the people of those localities accord respect to Her ? Kindly describe all these in detail.

47-79. Nârâyâna said :— “ O Nârada ! On the Full Moon night of the month of Kârtik in the Râsa mandalam, at the great festivity in honour of Râdhâ, Sri Krisnâ worshipped Râdhâ and remained there. Next Râdhâ, worshipped by Sri Krisnâ, was worshipped by Brahmâ and the other Devas, by Saunaka and the other Riśis, who also stopped there with much gladness. At this moment the Devî Sarasvatî, the Presiding Deity of the Science of Music began to sing lovely songs regarding Krisnâ, in tune with vocal and instrumental music. Brahmâ became glad and presented to Sarasvatî a necklace of jewels ; Mahâ Deva gave her gems and jewels rare in this universe ; Krisnâ presented the best Kaustubha jewel ; Râdhikâ offered excellent invaluable necklace of jewels ; Nârâyâna presented to her the best and most excellent garland of jewels ; Lakshmî gave her invaluable golden earrings decked with gems ; Vignu-Mâya Mûla Prakriti, Bhagvatî Durgâ, who is Nârâyâni, Is'vari, Is'ânî, presented Her devotion to Brahma, so very rare ; Dharma gave her devotion to Dharma and high fame ; Agni (fire) gave her excellent raiments purified by fire and Vâyu gave Her Nûpura (toe ornaments) made of gems and jewels. At this time, Mahes'vara, the Lord of Bhûtas (elements) began to sing, at the suggestion of Brahmâ, songs relating to Sri Krisnâ's grand Râsa festival. Hearing this, the Devas became very much enchanted and remained motionless like statues. With great difficulty, they regained their consciousness. Then they saw that there was no Râdhâ nor Krisnâ in the Râsa mandala ; everything was deluged with water. The Gopas, Gopîs, Devas and Brâhmaṇas began to cry loudly. Brahmâ in his meditation then came to know that Râdhâ and Krisnâ both have assumed this liquid appearance for the deliverance of the people of the world. Brahmâ and others, all began to praise Sri Krisnâ and said :—“ O All pervading One ! Now be pleased to show us Thy form and grant us our desired boons. At that instant a sweet incorporeal voice was clearly heard by all, as coming from air above, that, “ I am the Self of all, pervading all ; and this my Sakti, Râdhâ, is also the Self of all, pervades all ; so there is no separation of us from you all even for a moment. It is only to show our favour to the devotees that we assume special forms. For this reason only there is separation of us from you as regards this body ! There is nothing else. Besides you have no necessity with our bodies. O Devas ! Now, if my Manus, men, Munis, Vaishnavas and you all, purified by Mantras, desire very much to see My Form, clearly, then I tell you to request Mahes'vara to carry out My word. O Brahmâ ! O Creator ! Better ask

Mahādeva, the World-Teacher, that He would better compose the beautiful Tantra S'āstra, in accordance with the limbs of the Vedas. And that the above S'āstra be full of Mantras, capable to yield desired fruits, Stotras (hymns) and Kavachas (protection mantras) and rules of due worship in proper order. And that also My Mantra, My Stotra, and My Kavacha be also given there in a hidden form. So that those people that are sinners might not understand their real meanings and thus turn out against Me. It may be that one in a thousand or in a hundred may worship My Mantra. And My Mantra worshippers, the saints, become purified and come to My Abode. If My Śāstra be not well made (*i. e.*, if every one be able to understand its meaning) and if every one be able to go from Bhūrloka to Goloka, then Thy labour in this creation of the world will all be in vain. Therefore dost Thou better create different worlds according to the differences of Sāttvik, Rājasik, and Tamo Guṇas; then some will be the inhabitants of this Bhūrloka, some will be the inhabitants of Dyuloka according to their Karmas. O Brahman! If Mahā Deva promises earnestly in this assembly of the Devas, I will then exhibit My True Form. O Nārada! Thus speaking, the Eternal Puruṣa Śrī Kṛiṣṇa remained silent. (*i. e.*, the aerial incorporeal voice stopped). Hearing this, Brahmā, the Creator of the world, gladly informed Śiva of this. When the Lord of Knowledge, the Foremost of the Jñānins, Bhūtanātha heard the words of the Creator, He took the Ganges water in His hands and swore that "I will complete the Tantra S'āstra, full of Rādhā mantras and not opposed to the Vedas." If one touches the Ganges water and speaks lies, one remains in the terrible Kālasutra hell for a period of one Brahmā's life time. O Dvija! When Bhagavān Śankara said this before the assembly of the Devas in the region of Goloka, Śrī Kṛiṣṇa appeared there with Rādhā. The Devas became exceedingly glad to see Him. They praised Him, the Best Puruṣa and they were all filled with rapture and again engaged themselves in the grand Rāsa Festival. Some time after, Māhā Deva lighted the Torch of Mukti *i. e.* the Tantra S'āstra was published by Him, as promised. O Child! Thus I have disclosed to you this anecdote, so very secret, and hard to be attained. Thus Śrī Kṛiṣṇa Himself, is verily the liquid Gangā sprung in the region of Goloka. This holy Gangā, born of the bodies of Kṛiṣṇa and Rādhā inseparable from each other, grants enjoyment, lordship and liberation. Śrī Kṛiṣṇa, the Highest Self, has placed Her in various places; so Gangā is of the nature of Śrī Kṛiṣṇa and is everywhere, equally honoured everywhere in the Brahmanḍa (universe).

Here ends the Twelfth Chapter in the Ninth Book on the origin of Gangā in the Mahāpurāṇam Śrimad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XIII.

1. Nârada said :—“ O Lord of the Devas ! Kindly say in what Loka did Gangâ go after 5000 (five thousand) years of the Kali Yuga ?

2-4. Nârâyana said :—The Bhâgirathî Gangâ came down to Bhâratâ under the curse of Bhâratî ; and when, the term expired, She went back, by the Will of God, to the region of Vaikuntha. Also at the end of the period of their curses, Bhâratî and, Lakshmi, too, left Bhâratâ and repaired to Nârâyana. Gangâ, Lakshmi, and Saravati, these three and Tulasi all these four are so very dear to S'ri Hari.

5-6. Nârada said :—How did Gangâ appear from the lotus feet of îpu ? Why did Brahmâ put Her in His Kamandalu ? I have heard that angâ is the wife of S'iva ; how then, came She to be the wife of ârâyana ? Kindly describe all these in detail to me.

7-8. Nârâyana said :—“ O Mani ! In ancient times, in the region of Goloka, Gangâ assumed the liquid appearance. She was born of the odies of Râdhâ and Krisna. So She is of the nature of both of them and their parts. Gangâ is the presiding deity of water. She is unqualled in Her beauty in this world. She is full of youth and adorned with all ornaments.

9-13. Her face was like the autumnal mid-day lotus and sweet smile was always reigning on Her lips ; Her form was very beautiful ; Her colour was as bright as melted gold and She looked brilliant like the Autumnal moon. Eyes and mind get cool and become pleasant at Her beauty and radiance; She was of purely Suddha Sattva ; Her loins were bulky and hard and She was covered with excellent clothings all over Her body. Her breasts were plump and prominent ; they were raised, hard, and nicely round. Her eyes very fascinating, always casting side-long glances. Her braids of hair situated a little oblique and the garland of Mâlatî flowers over it made Her look extremely handsome. The sandal-paste dot and the vermillion dot were seen on Her fore-head. On Her cheeks the leaves of musk were drawn and Her lips were red like Bandhûka flowers and they looked enchanting. Her rows of teeth looked like rows of ripe pomegranates ; the ends of Her cloth not inflammable by fire, worn in front in a knot round the waist. She sat by the side of Krisna, full of amorous desires, and abashed. She covered Her face with the end of Her cloth and was seeing, with a steadfast gage the face of the Lord and She was drinking the nectar

of His face with great gladness. Her lotus face bloomed and became gladdened at the expectation of a first amorous embrace. She fainted on seeing the Form of Her Lord and a thrill of joy passed all over Her body. In the meanwhile Rādhikā came up there. Rādhā was attended by thirty kotis of Gopīs. She looked brilliant like tens of millions of Moons. Seeing Gangā by the side of Śrī Kṛiṣṇa, Her face and eyes became reddened with anger like a red lotus. Her colour was yellow like champaka and Her gait was like a maddened elephant. She was adorned with various invaluable ornaments made of jewels. Her pair of cloths were tied round Her waist. They were decked with invaluable jewels and not inflammable by fire (fire-proof). The Arghya offered by Śrī Kṛiṣṇa was on Her lotus-feet of the colour of a flowering shrub—Hibiscus mutabilis and She was going slowly step by step. The Rishis began to fan Her with white Chāmaras no sooner She, descending from the excellent aeroplane decked with jewels, began to walk. Below the point where the parting of the hairs on the head is done, there was the dot of Sindura on Her fore-head. It looked brilliant like a bright lamp flame. On both sides of this Sindurabindu, the dot of musk and the dot of Sandal-paste were seen. When She began to quiver with anger, Her braid, with Parijata garland round it began to tremble also. Her lips adorned with beautiful colours, began to quiver also. She took Her seat angrily on a jewel throne by the side of Śrī Kṛiṣṇa. Her attendants took their seats in their allotted positions. Seeing Rādhā, Śrī Kṛiṣṇa got up at once from His seat with reverence and addressed Her, smiling and began to converse with Her in sweet words. The Gopīs, very much afraid and with their heads bent low, began to chant hymns to Her with devotion. Śrī Kṛiṣṇa also began to praise Her with stotras. At this moment Gangā Devī got up and praised Her with various hymns and asked Her welfare with fear and with humble words. Out of fear, Her throat, lips and palate were parched up. She took refuge humbly at Śrī Kṛiṣṇa's feet. Śrī Kṛiṣṇa then took Gangā Devī on His breast when She became calm and quiet. At this interval Suresvarī Gangā looked at Rādhā, seated on a throne, lovely and sweet, as if She was burning with Brahma Fire. Since the beginning of creation, She is the Sole Lady of innumerable Brahmās and She is Eternal. At the first sight, She looked young as if of twelve years old. Nowhere in any Universe can be seen a lady so beautiful and so qualified. She was peaceful, calm and quiet, lovely, infinite and having no beginning nor end. She was auspicious, well endowed with all auspicious signs, prosperous, and having the good fortune of having a best

husband. She was the foremost jewel amongst the ladies and appeared as if all the beauties were concentrated in Her. Rādhā is the (left) half of Śrī Kṛiṣṇa's body ; whether in age or in strength or in beauty she was in every way perfectly equal to Śrī Kṛiṣṇa. Lakṣmī and the Lord of Lakṣmī both worship Rādhā. The excellent brilliance of Śrī Kṛiṣṇa was overpowered by the beauty of Rādhā. Taking Her seat on the throne She began to chew betels offered by Her attendants (Sakhīs). She is the Mother of all the worlds ; but no one is Her mother. She is fortunate, respected and proud. She is the Ruling Lady of Śrī Kṛiṣṇa's Life and Soul and ever dearer to Him than His Prāṇa (vital breath). O Devarṣi! Gangā, the Governess of the Devas, looked at Her over and over again with a steadfast gaze ; but Her eyes and mind were not at all sated. At this moment, Rādhā addressed smilingly to Śrī Kṛiṣṇa, the Lord of the world, humbly and in sweet words. O My Lord ! Who is that Lady sitting by Thy side, looking askance, eager and with a smiling countenance. She is enchanted with Thy beauteous form and fainting away. Her whole body is excited with rapturous joy. Hiding Her face with cloth She is frequently looking at Thee. Thou also dost look on Her smilingly and with desires. What are all these ? Even during My presence in this Golaka, all these bad practices are being rampant.

44-51. It is Thou that art doing all these bad things often and often ! We are female sex ; what shall we do ? We are naturally, of a very pleasing temper, simple. I bore and forgave all these out of our love. O Licentious One ! Take Thy Beloved and go away quickly from this Goloka. Otherwise these things will not bid fair to Thee. Firstly, One day I saw Thee, united with Virajā Gopī, in Chandana (Sandal wood) forest. What to do ? At the request of the Sakhīs, I did forgive Thee. Then, hearing My footsteps, Thou didst fly away. Virajā, out of shame, quitted Her body and assumed the form of a river. That is million Yojanas wide and four times as long. Even to this day that Virajā is existing, testifying to Thy Glory (near Puri, Jagannātha) ! When I went back to My home Thou didst go to Virajā again and cried aloud " O Viraje ! O Viraje !" Hearing Your cry, Virajā, the Siddha Yoginī arose from the waters, out of Her Yogic power, and when She showed Thee Her divine appearance, decked with ornaments, Thou didst draw Her to Thy side and cast Thy seed in Her. It is owing to the casting of that seed in the womb of Virajā that the seven oceans have come into existence !

52-107. Secondly—One day I saw Thee in actual intercourse with the Gopī named Sobhā ! Hearing My footsteps, Thou fled'st away that day also.

Out of shame Śobhā quitted Her body and departed to the sphere of Moon (Chandra Mandala). The cooling effect of the Moon is due to this Śobhā. When Śobhā was thus distressed, Thou didst divide Her and put some parts to gems and jewels, part to gold, partly to excellent pearls and gems, partly on the face of women, partly to the bodies of Kings, partly to the leaves of trees, partly to flowers, partly to ripe fruits, partly to corns, partly to palaces and temples, partly to purified materials, partly to young and tender shoots and foliage, and partly to milk. Thirdly—I saw Thee united with Prabhā Gopī in Bindrāban. Thou fled'st away, hearing My footsteps. Out of shame, Prabhā quitted Her body and departed to the Solar atmosphere. This Prabhā (lustre) is fierce luminosity of the Solar atmosphere. Out of the pangs of separation Thou criedst and didst divide Prabhā and didst put some parts in Fire, partly amidst the Yakṣas, partly into lions, among men, partly amongst the Devas, partly in Vaiśṇavas, partly in serpents, partly in Brāhmaṇas, partly in Munis, partly in ascetics, and partly in fortunate and prosperous ladies. Thou hadst to weep then after Thou hadst thus divided Prabhā, for Her separation and and fourthly I saw Thee in love union with the Gopi Śānti in Rāsa Mandalam. On the coming of the spring season, one day Thou with garlands of flowers on Thy neck and with Thy body besmeared with sandal paste and decked with ornaments, wast sleeping on a bed of flowers with Śānti Gopī, decked with gems, in a temple made of gems and pearls and illumined by a lamp of jewels and Thou wast chewing the betel, given by Thy beloved. Hearing My sound Thou fled'st away. Śānti Gopī, too, out of fear and shame quitted Her body and disappeared in Thee. Therefore Śānti is reckoned as one of the noblest qualities. Out of the pain of separation. Thou didst divide the body of Śānti and distributed partly to forests, partly to Brahmā, partly to Me, partly to Śuddha Sattvā Lakṣmī, partly to Thy Mantra worshippers, partly to My Mantra worshippers, partly to the ascetics, partly to Dharma, and partly to the religious persons. Fifthly-Dost Thou remember that one day anointing all over Thy body fully with the sandal paste and good scent and with garlands on Thy neck, well dressed, decked with jewels, Thou wast sleeping with Kṣamā (forgiveness) Gopī in ease and happiness, on a nice bedding interspersed with flowers and well scented. Thou wert so much over-powered by sleep after fresh intercourse that when I went and disturbed, then Thou two didst get up from the sweet sleep. I took away Thy yellow robes, the beautiful Muralī (flute), garlands made of forest flowers, Kaustubha gems, and invaluable earrings of pearls and gems. I gave it back to Thee at the earnest request of the Śakhis. Thy body turned black with sin and dire shame. Kṣamā then quitted Her body out of shame and went down to the

earth. Therefore Kṣamā turned out to be the repository of best qualities. Out of affection to Her, Thou didst divide Her body and distributed them partly to Viṣṇu, partly to the Vaiṣṇavas, partly to Dharma, partly to the religious persons, partly to weak persons, partly to ascetics, partly to the Devas, and partly to the Pundits (literary persons). O Lord ! Thus I have described Thy qualities as far as I know. What more dost thou want to hear ? Thou hast many more qualities ! But I am not aware of them. Having thus spoken, the red-lotus eyed Rādhā began to rebuke Gangā sitting by the side of Śrī Kṛiṣṇa with Her head bent low out of shame. At this time Gangā, who was a Siddha Yognī came to know all the mysteries, and instantly disappeared from the assembly in Her own water form.

The Siddha Yoignī Rādhā came to know also, by Her Yogic power, the secrets of Gangā and became ready to drink the whole water in one sip. Gangā, knowing this intention of Rādhā, by Her Yogic power, took refuge of Kṛiṣṇa and entered into His feet. Then Rādhā began to look out for Gangā everywhere :—First She searched in Goloka, then Vaikunṭha, then Brahma-loka ; then She searched all the Lokas one by one but nowhere did She find Gangā. All the places in Goloka became void of water ; all turned out dried mud and all the aquatic animals died and fell to the ground. And Brahmā, Viṣṇu, Śiva, Ananta, Dharma, Indra, Moon, Sun, Manus, Munis, Siddhas, ascetics all became very thirsty and their throats became parched. They then went to Goloka, and bowed down with devotion to Śrī Kṛiṣṇa, Who was the Lord of all, beyond Prakriti, the Supreme, worthy to be worshipped, the Bestower of boons, the Best, and the Cause of boons ; Who is the Lord of Gopas and Gopis ; Who is formless, without any desire, unattached, without refuge, attributeless, without any enthusiasm, changeless, and unstained ; Who is All Will and who assumes forms to show favour to His devotees ; Who is Sattva, the Lord of truth, the Witness and eternal Puruṣa, and Who is the Highest, the Supreme Lord, the Best and Excellent, the Highest Self and the Supreme God. They began to hymn Him. All were filled with intense feelings with devotion ; tears of love were flowing from their eyes and the bodies of all were filled with ecstasy, the hairs standing in ends. He was Para Brahma ; His Substance was made of Transcendental Light, Who is the Cause of all Causes, who was seated in a wonderful throne, built of invaluable gems and jewels, who was being fanned by the Gopas with white chowries, who was seeing and hearing with great delight, and smiling countenance, the dancing and singing of the Gopis, who was chewing the scented betel offered by Rādhā and who

was residing in the heart of His dearest Śrī Rādhā, who was the Perfect, all pervading, and the Lord of the Rāsa Circle. The Manus, Munis, and the ascetics all bowed down to Śrī Kṛiṣṇa, no sooner they beheld Him. Joy and wonder at once caught hold of their hearts. They then looked at one another and gave over to Brahmā the task of communicating their feelings. The four faced Brahmā, with Viṣṇu on His right and Vāma Deva on His left, gradually came in front of Śrī Kṛiṣṇa. Wherever He cast His glance in the Rāsa Mandalam, He saw Śrī Kṛiṣṇa, full of the Highest Bliss, of the nature of the Highest Bliss, sitting. All have turned out Kṛiṣṇas; their seats were all uniform; all were two armed; and with flutes in their hands; on every one's neck is the forest garland; peacock's tail was on the top of everyone's crest and Kaustubha jewels were on all their breasts. The Forms of all of them were very beautiful; very lovely and very peaceful. No difference at all between them whether in form, or in qualities, or in ornaments, or in radiance, in age, in lustre, in no respect no one was inferior to another. No one was imperfect; no one was deficient in lordliness. It was indeed very difficult to make out who was the master and who was the servant. Sometimes He is seen in His Teja form as the Great Light, and there is nothing else; sometimes there is that Clear Divine Form; sometimes He comes Formless; sometimes with form; and again sometimes both with and without form. Sometimes there is no Rādhā; there is only Kṛiṣṇa; And sometimes again in every seat there is the Yugal Murti Rādhā and Kṛiṣṇa combined. Sometimes Rādhā assumes the form of Kṛiṣṇa. So the Creator Brahmā could not make out whether Śrī Kṛiṣṇa was a female or a male. At last He meditated on Śrī Kṛiṣṇa in his heart-lotus and began to chant hymns to Him with devotion and prayed for forgiveness for his misdoings. When Śrī Kṛiṣṇa got pleased, the Creator, opening His eyes, saw Śrī Kṛiṣṇa on the breast of Śrī Rādhā. There were His attendants on all the sides and the Gopis all around. Seeing this, Brahmā, Viṣṇu, and Mahesvara bowed down to Him and sang His praises.

108-113. Śrī Kṛiṣṇa, the Lord of Lākṣmī, the Omnipresent, Cause of all, the Lord of all, and the Internal Ruler of all, knew their intentions and, addressing them, separately said:—“O Brahma! Is it all well with you? O Lord of Kamala! Come here. O Mahadeva! Come here; let all be well to you. “ You all have come to me for Ganga. Ganga has taken refuge under My feet out of fear for Rādhā.” Seeing Ganga by My side, Rādhā wanted to drink Her up. However 1

will give over Gangâ to the hands of you all; but you will have to pray to Râdhâ, so that Gangâ becomes fearless of Her." The lotus born Brahmâ smiled at S'rî Kriśna's words and began to sing hymns to Râdhâ, Who is fit to be worshipped by all. The Creator Brahmâ, the Compiler of the Four Vedas, the Four-faced One praised Râdhâ with His Four heads, bent low and addressed Her thus:—

114-125. Brahmâ said:—"O Râdhâ! Gangâ, appeared from Thee and the Lord S'rî Kriśna. Both of you were transformed before into the liquid forms in the Râshâ Mandalam, on hearing the music of S'ankara. And That Liquid Form is Gangâ. So She is born of Thee and S'rî Kriśna. Hence She is like Thy daughter and to be loved as such. She will be initiated in Thy Mantra and She will worship Thee. The four armed Lord of Vaikuntha will be Her husband. And when She will appear in parts on earth, the Salt Ocean will be Her husband. O Mother! The Gangâ that dwells in Goloka, is dwelling everywhere. O Governess of the Devas! Thou art Her mother; and She is always Thy Self born daughter. Hearing, thus, the words of Brahmâ, Râdhâ gave Her assent towards the protection of Gangâ. And then Gangâ appeared from the toe-tip of S'rî Kriśna. The liquid Gangâ, then, assumed Her own form and, getting up from water, was received with great honour by the Devas. Bhagavân Brahmâ took a little of that Ganges water in His Kamandalu and Bhagavân Mahâdeva kept some of it in His own head.

The lotus born Brahmâ, then, initiated Gangâ into the Râdhâ Mantra and gave Her instructions, Râdhâ Stotra (hymn of Râdhâ) according to the Sâma Veda, Râdhâ Kavacha (protection mantras), Râdhâ Dhyâna (meditation on Râdhâ), method of worship of Râdhâ, and Râdhâ's puraścharana. Gangâ worshipped Râdhâ according to these instructions and went to Vaikuntha. O Muni! Lakṣmî, Sarasvati, Gangâ, and the world purifying Tulasî, these four became the wives of Nârâyana. Kriśna, then, smiled and explained to Brahmâ the history of Time, hardly to be comprehended by others. He then spoke:—"O Brahmâ! O Viṣṇu! O Mahes'vara! Now you better take Gangâ and I will now tell you what a change has been effected by this time. Hear.

126-136. You, the three Devas, the other Devas, Munis, Manus, Siddhas, and other Mahâtmâs that are present here, are living now. For this region of Goloka is not affected by Kâla (Time). Now the Kalpa is going to expire. So in the other regions than Goloka and Vaikuntha, the Brahmâs, etc, that were existing in all other Universes, have all now dissolved in My Body. O Lotus-born! Save Goloka and Vaikuntha, all are now under water, the pre-state of earth. Better go and create your own

Brahmāndas and Gangâ will go to that newly created Brahmanâda. I will also create other worlds and the Brahmâs thereof. Now you all better go with the Devas and do your own works respectively. You have waited here for a long interval. As many Brahmâs that have fallen all appear again. Thus saying Srî Kriṣṇa, the Lord of Râdhâ went to His Inner Chamber. The Devas also instantly retired from that spot and engaged themselves earnestly in the creation work. Gangâ remained as before till then in the region of Goloka, Vaikuntha, Śivaloka, Brahma-loka, and in other places, by the command of S'rî Kriṣṇa. She is named Viṣṇupadî, because She appeared from the feet of Viṣṇu. Thus I have described to you this pleasant, essential story of Gangâ, leading to liberation. What more do you now want to hear ? Say.

Here ends the Thirteenth Chapter the anecdote of Gangâ in the Ninth Book in the Mahapurânam Srî Mad Devî Bhâgavatam of 18,000 verses by Maharsi Veda Vyâsa.

CHAPTER XIV.

1. Nârada said :—“ O Lord ! Gangâ, Lakṣmî, Sarasvatî, and the world purifying Tulasi, these four, are dearest to Nârâyana. Out of these, Gangâ went did the region of Goloka to Vaikuntha. So I have heard. But how did She come to be the wife of Nârâyana, I have not heard. Kindly describe this.

3. Nârâyana said :—Brahmâ came from Goloka to the region of Vaikuntha accompanied by Gangâ.

4-23. Brahmâ said to Nârâyana :—“ O Lord ! Gangâ, born of the bodies of Râdhâ and Kriṣṇa, full of youth, modest, extraordinarily beautiful, of pure Suddha Sattva, and void of anger and egoism, does not like to marry anyone save Thee as She is born of Thee. But Râdhâ is of a very proud nature and very wrathful. She was even ready to drink up Gangâ. But Gangâ at once and intelligently took refuge into the feet of S'rî Kriṣṇa. So the whole Goloka became void of water. Seing this, I have come here to know in particular the whole history of the case. Then S'rî Kriṣṇa, the Knower and the Ruler of the hearts of all, came to know my heart and instantly caused Gangâ to issue from His toe and handed Her over to me. I bowed down to S'rî Kriṣṇa and now I have come with Gangâ to Thee. Now Thou dost marry the Suresvarî Gangâ according to the Gândharva rule of marriage. As Thou art a Deva of taste and humorous in the assembly of the Devas, so Gangâ is. As Thou art a gem amongst the males, so She is the gem amongst the females. And the union of a humorous man with a humorous woman is exceedingly pleasant. Now marry this Lady who has come of Her own

accord to Thee. Śrī Mahā Lakṣmī becomes annoyed with one who does not marry a woman who has come spontaneously. There is no doubt in this. The wise men do never insult the Prakṛiti. All the Puruṣas (males) are born of Prakṛiti and all - the females are parts of Prakṛiti. So Prakṛiti and Puruṣa are both inseparable and verily one and the same. So these two should never insult each other. (If Thou sayest that Gangā is attached to Kriṣṇa; how canst Thou marry Her. The reply is) As Śrī Kriṣṇa is beyond th: attributes and beyond Prakṛiti, so Thou art also above Prakṛiti. The one-half of Śrī Kriṣṇa is two-armed ; the other half of Śrī Kriṣṇa is four-armed. Rādhā has appeared from the left side of Śrī Kriṣṇa. He Himself is the right half and Padmā is His left-half. (As there is no difference between Rādhā and Kamalā so there is no difference between Śrī Kriṣṇa and Thee. Therefore as Gangā is born of Thy body, she wants to marry Thee. As Prakṛiti and Puruṣa are really one and the same without any difference, so the males and females are one. Thus speaking to Nārāyaṇa, Brahmā handed Gangā over to Nārāyaṇa and went away. Nārāyaṇa, then, married Gangā smeared with sandal paste and flowers, according to the rules of the Gandarba marriage. The Lord of Lakṣmī then spent his time happily in enjoyment with Gangā. Gangā had to go to the earth (under the Bhāratī's curse) and afterwards returned to Vaikuṇṭha. As Gangā appeared from the feet of Viṣṇu, She is denominated Viṣṇupadī. Gangā Devī was very much overpowered with enjoyment in Her first intercourse with Nārāyaṇa ; so much so that She remained, motionless. Thus Gangā spent the days happily with Nārāyaṇa. Sarasvatī's jealousy towards Gangā did not disappear, though She was advised by Lakṣmī Devī not to do so. Sarasvatī cherished incessantly the feeling of jealousy towards Gangā. But Gangā had not the least feeling of jealousy towards Sarasvatī.

At last, one day, when vexed too much, Gangā became angry and cursed Sarasvatī to take Her birth in Bhāratā. So Lakṣmī, Sarasvatī and Gangā were the wives of Nārāyaṇa. Lastly Tulasī became the wife of Nārāyaṇa. So the number of wives of Nārāyaṇa amounted to four.

Here ends the Fourteenth Chapter in the Ninth Book on the story of Gangā becoming the wife of Nārāyaṇa in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XV.

1-6. Nārada said :—“ O Bhagavan ! How came the pure chaste Tulasī to be the wife of Nārāyaṇa ? Where was Her birth place ? And what was She in Her previous birth ? What family did She belong to ? Whose daughter was She ? And what austerities did She practise, that She got

Nârâyaña for Her husband, Who is above Prakriti, not liable to change without any effort, the Universal Self, Para Brahma and the Highest God; Who is the Lord of all, omniscient, the Cause of all, the Receptacle of all, Omnipresent, and the Preserver of all. And how did Tulasî, the chief Devî of Nârâyaña, turn out into a tree? Herself quite innocent, how She was attacked by the fierce Asura? "O Remover of all doubts! My mind, plain and simple, has become restless. I am eager to hear all this. So kindly cut asunder all my doubts."

7-40. Nârâyaña said:—"O Nârada! The Manu Dakṣa Sâvarṇi was very religious, devoted to Viṣṇu, of wide renown, of a great name, and born with Viṣṇu's parts. Dakṣa Sâvarṇi's son Brahma Sâvarṇi was also very religious, devoted to Viṣṇu and of a pure Suddha Sattva Guṇa. Brahma Sâvarṇi's son, Dharma Sâvarṇi was devoted to Viṣṇu and He was the master of his senses. Dharma Sâvarṇi's sons Rudra Sâvarṇi was also a man of restraint and very devoted. Rudra Sâvarṇi's son was Deva Sâvarṇi, devoted to Viṣṇu. Deva Sâvarṇi's son was Indra Sâvarṇi. He was a great Bhakta of Viṣṇu. His son was Vriṣadhvaja. But He was a fanatic Śaiva (devoted to Śiva). At his house Śiva Himself remained for three Yugas according to the Deva measure. So much so that Bhagavân Bhûtanâtha loved him more than His own son. Vriṣadhvaja did not recognise Nârâyaña, nor Lakṣmî nor Sarasvatî nor another body. He discarded the worship of all the Devas. He worshipped Śankara only. The greatly exciting Lakṣmî Pûjâ (worship of Mahâ Lakṣmî in the month of Bhâdra and Śrî Pañchamî Pûjâ in the month of Mâgha, which are approved of by the Vedas, Vriṣadhvaja put an entire stop to these and the Sarasvatî Pûjâ. At this the Sun became angry with the King Vriṣadhvaja, the discarer of the holy thread, the hater of Viṣṇu, and cursed Him thus:—"O King! As you are purely devoted to Śiva and Śiva alone, and as you do not recognise any other Devas, I say within no time, you will be deprived of all your wealth and prosperity." Śankara, hearing this curse, became very angry and taking His trident, ran after the Sun. The Sun, becoming afraid, accompanied His father Kas'yapa and took refuge of Brahmâ. Bhagavân Śankara went to the Brahma Loka, with trident in His hands. Brahmâ became afraid of Mahâdeva and took Sun to the region of Vaikunṭha. Out of terror, the throats of Brahmâ, Kas'yapa, and Sun became parched and dry and they all went afraid for refuge to Nârâyaña, the Lord of all. They all bowed down to Him and praised Him frequently and finally informed Him of the cause of their coming and why they were so much afraid. Nârâyaña showed them mercy, and granted them "Abhaya" (no fear). O You! Who are afraid, take rest. What cause of fear there can be to you, when I am here!"

Whoever remembers Me, wherever he may be, involved in danger or fear, I go there with the Sudarśan disc in My hand and save him. O Devas! I am always the Creator, Preserver and Destroyer of this universe. In the form of Viṣṇu, I am the Preserver; in the form of Brāhma, I am the Creator; and in the form of Maheś'a, I am the Destroyer. I am Śiva; I am you; and I am the Sūrya, composed of the three qualities. It is I who assumes many forms and preserves the universe. Better go to your respective places. What fear can ye suspect? I say, all your fears due to S'ankara, are verily removed from this day. Bhagavān S'ankara, the Lord of all, is the Lord of the Sādhus. He always hears the words of His Bhaktas; and He is kind to them. He is their Self. Both the Sun and Śiva are dearer to Me than My life. No one is more energetic than S'ankara and the Sun. Mahādeva can easily create ten million Suns and ten million Brāhmaṇas. There is nothing impossible with Śūlapāṇi. Having no consciousness of any outer thing, immersed, day and night, in meditating on Me, with His whole heart concentrated, He is repeating with devotion My Mantra from His five faces and He always sings My glories. I am also thinking, day and night, of His welfare. Whoever worships Me in whichever way, I also favour him similarly. Bhagavān Mahā Deva is of the nature of Śiva, all auspiciousness; He is the presiding deity of Śiva, that is, liberation. It is because liberation is obtained from Him, He is called Śiva. O dear Nārada! While Nārāyaṇa was thus speaking, the trident holder Mahādeva, with his eyes red like reddened lotuses, mounting on His bull, came up there and getting down from His Bull, humbly bowed down with devotion to the Lord of Lakṣmī, peaceful and higher than the highest. Nārāyaṇa was then seated on His throne, decked with jewel ornaments. There was a crown on His crest; two earrings were hanging from His ears; the disc was in His hand, forest flower's garlands on His neck; of the colour of fresh blue rain cloud; His form exceedingly beautiful. The four-armed attendants were fanning Him with their four hands; His body smeared all over with sandal-paste and He is wearing the yellow garment. That Bhagavān, distressed with the thought of welfare for His Bhaktas, the Highest Self was sitting on a jewel throne and chewing the betel offered by Padmā and with smiling countenance, seeing and hearing the dancing and singing of the Vidyādhariś. When Mahādeva bowed down to Nārāyaṇa, Brahmā also bowed down to Mahādeva. The Sun, too, surprised, bowed down to Mahādeva with devotion. Kasi-yapa, too, bowed and with great bhakti, began to praise Mahādeva. On the other hand, Sankara praised Nārāyaṇa and took His seat on

the throne. The attendants of Nārāyaṇa began to fan Mahādeva with white chowries. Then Viṣṇu addressed Him with sweet nectar like voice, and said :—“O Mahes’vara! What brings Thee here? Hast Thou been angry?”

41-45. Mahādeva said :—“O Viṣṇu! The King Vṛiṣadhvaja is My great devotee; he is dearer to Me than My life. The Sun has cursed him and so I am angry.” Out of the affection for a son I am ready to kill Sūrya. Sūrya took Brahmā’s refuge and now he and Brahmā have taken Thy refuge. And Those who being distressed take Thy refuge, either in mind or in word, become entirely safe and free from danger. They conquer death and old age. What to speak of them, then, of those who come personally to Thee and take Thy refuge. The remembrance of Hari takes away all dangers. All good comes to them. O Lord of the world! Now tell me what becomes of My stupid Bhakta who has become devoid of fortune and prosperity by the curse of Sūrya.

46-51. Viṣṇu said :—“O Śāṅkara! Twenty-one yugas elapsed within this one-half Ghaṭīkā, by the coincidence of Fate (Daiva). Now go quickly to Thy abode. Through the unavoidable coincidence of the cruel Fate, Vṛiṣadhvaja die! His son Rathadhvaja, too, died. Rathadhvaja had two noble sons Dharmadhvaja and Kus’adhwaja. Both of them are great Vaiṣṇavas; but, through Sūrya’s curse, they have become luckless. Their kingdoms are lost; they have become destitute of all property, prosperity and they are now engaged in worshipping Mahā Lakṣmī. Mahā Lakṣmī will be born in parts of their two wives. Then again, by the grace of Lakṣmī, Dharmadhvaja and Kus’adhwaja will be prosperous and become great Kings. O Sambhu! Your worshipper Vris’adhwaja is dead. Therefore Thou dost go back to Thy place. O Brahmā, O Sun! O Kas’yapa! You all also better go to your places respectively. O Nārada! Thus saying, Bhagavān Viṣṇu went with His wife to the inner rooms. The Devas also went gladly to their own places respectively. And Mahādeva, too, Who is always full within Himself, departed quickly to perform His Tapas.

Here ends the Fifteenth Chapter on the question of anecdote of Tulasī in the Ninth Book in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XVI.

1-30. Śrī Nārāyaṇa said :—O Muni! Dharmadhvaja and Kus’adhwaja practised severe tapasyās and worshipped Lakṣmī. They then got separately their desired boons. By the boon of Mahā Lakṣmī, they

became again the rulers of the earth. They acquired great religious merits and they also had their children. The wife of Kus'adhyaja was named Mālavati. After a long time, the chaste wife delivered one daughter, born of the parts of Kamala. The daughter, on being born, became full of wisdom. On being born, the baby began to sing clearly the Vedic mantras from the lying-in-chamber. Therefore She was named Vedavatī by the Pundits. She bathed after her birth and became ready to go to the forest to practise severe tapas. Everyone, then, tried earnestly to dissuade her, devoted to Nārāyaṇa, from this enterprise. But she did not listen to anybody. She went to Puṣkara and practised hard tapasyā for one Manvantara. Yet her body did not get lean a bit; rather she grew more plump and fatter. By degrees her youth began to shew signs in her body; one day she heard an incorporeal voice from the air above, "O Fair One! In your next birth Śrī Hari, adored by Brahmā and other gods, will be your husband." Hearing this, her joy knew no bounds. She went to the solitary caves in the Gandhamādān mountain to practise tapas again. When a long time passed away in this tapasyā, one day the irresistible Rāvaṇa came there as guest. No sooner Vedavatī saw the guest, than she gave him, out of devotion to the guest, water to wash his feet, delicious fruits, and cool water for his drink. The villain accepted the hospitality and sitting there, began to ask:—"O Auspicious One! Who are you? Seeing the fair smiling lady, with beautiful teeth, her face blooming like the autumnal lotus, of heavy loins, and of full breast, that villain became passionate. He lost entirely all consciousness and became ready to make violence on Her. Seeing this, the chaste Vedavatī, became angry and out of her tapas influence, astounded him and made him insensible to move. He remained motionless like an inanimate body. He could not move his hands nor feet nor could he speak. That wicked fellow, then mentally recited praises to her. And the praise of the Higher Sakti can never go futile. She became pleased and granted him religious merits in the next world. But she also pronounced this curse:—"That when you have touched my body out of passion, then you will be ruined with your whole family for my sake." Now see my power, O Nārada! Thus saying to Rāvaṇa, Vedavatī left her body by her yogic power. Then Rāvaṇa took her body and delivered it to the Ganges and he then returned to his own home. But Rāvaṇa thought over the matter repeatedly and exclaimed. "What wonder have I seen! Oh! What a miracle this lady has wrought! Rāvaṇa thus lamented. This Vedavatī, of pure character, took her birth afterwards as Sītā, the daughter of

Janaka. For the sake of this Sītā, Rāvana was ruined with his whole family. By the religious merits of her previous birth, the ascetic lady got Bhagavān Hari Śrī Rāma Chandra, the Fullest of the Full, for her husband and remained for a long time in great enjoyment with the Lord of the world; a thing very difficult to be attained! Though she was a Jātismarā (one who knows all about her past lives), she did not feel any pain due to her practising severe austerities in her previous birth; for when the pains end in success, the pains are not then felt at all. Sītā, in Her fresh youth enjoyed various pleasures in the company of her husband, handsome, peaceful, humorous and witty, the chief of the Devas, loved by the female sex, well-qualified, and just what she desired. But the all-powerful Time is irresistible; the truthful Rāmachandra, the scion of the Raghu's family, had to keep up the promise made by his father and so he had to go to the forest, ordained by Time. He remained with Sītā and Lakṣmana near the sea. Once the God Fire appeared to Him in the form of a Brāhmaṇa. Fire, in a Brāhmaṇa-form, saw Rāma Chandra morose and became himself mortified. Then the Truthful Fire addressed the truthful Rāmachandra:—“O Bhagavān Rāmachandra! I now speak to you how time is now coming to you. Now has come the time when your Sītā will be stolen.”

31.48. The course of Destiny is irresistible; none else is more powerful than Time, Fate. So give over your Sītā, the World Mother to me and keep with you this Chhāyā Sītā (the shadow Sītā; the false Sītā). When the time of Sītā's ordeal by fire will take place I will give Her back to you. The Devas united have sent me to you. I am not really a Brāhmaṇi; but I am Agni Deva (eater of oblations). Rāmachandra heard Fire and gave his assent. But his heart shattered. He did not speak of this to Lakṣmana. By the yogic power Agni (Fire) created a Māyā Sītā. This Māyā Sītā, O Nārada, was perfectly equal to the real Sītā. Fire, then, handed this Māyā Sītā to the hands of Rāmachandra. Hūtāsana (fire) took the real Sītā and said “Never divulge this to any other body” and went away. What to speak of divulging the secret to any other body, Lakṣmana even could not know it. By this time Rāma saw one deer, made of all gold. To bring that deer carefully to her, Sītā sent Rāmachandra with great eagerness. Putting Sītā under Lakṣmana's care, in that forest, Rāma went himself immediately and pierced the deer by one arrow. That Māyā mṛiga (the deer created by magic powers); on being pierced, cried out “Hā Lakṣmana! and seeing Hari before him and remembering the name of Hari, quitted

his life. The deer body then vanished ; and a divine body made its appearance in its stead. This new body mounting on an aerial car made of jewels, ascended to Vaikuntha. That Māyik (magic) deer was in its previous birth, a servant of the two gate-keepers of Vaikuntha; but, for the sake of some emergency, he had to take up this Rākṣesa birth. He again became the servant of two door-keepers of Vaikuntha. On the other hand Sītā Devī, hearing the cry " Ha Lakṣmāna ! " became very distressed and sent Lakṣmāna in search of Rāma. No sooner did Lakṣmāna get out of the hermitage, :the irresistible Rāvanya took away Sītā gladly to the city of Lankā (Ceylon). Now Rāmachandra, seeing Lakṣmāna on the way in the forest, became merged in the ocean of sorrows and without losing any time came hurriedly to the hermitage where he could not find Sītā. Instantly he fell unconscious on the ground ; and, after a long time, when he regained his consciousness, he lamented and wandered here and there in search of Her. After some days on the banks of the river Godāvarī, getting the information of Sītā, he built a bridge across the ocean with the help of His monkey armies. Then he entered with his army into Lankā and slew Rāvanya with arrows with all his friends. When Sītā's ordeal by fire came, Agni (Fire) handed over the real Sītā to Rāmachandra. The Shadow Sītā then humbly addressed Agni and Rāma Chandra " O Lord ! What am I to do now ? Settle my case.

49-53. Agni and Rāmachandra both of them then said to Chhāyā Sītā :— " O Devī ! Go to Puṣkara and practise tapasyā there ; that place is the giver of religious merits and then you will be the Svarga Lakṣmī (Lakṣmī of Heaven). Hearing this, the Chhāyā Sītā went and practised tapasyā for the three divine lakh years and became Mahā Lakṣmī. This Svarga Lakṣmī appeared at one time from the sacrificial Kundā (pit). She was known as the daughter of Drupada and became the wife of the five Pāṇḍavas. She was Veda Vati, the daughter of Kus'adhvaja in the Satya Yuga ; Sītā, the wife of Rāma and the daughter of Janaka in Tretā Yuga ; and Draupadi, the daughter of Drupada, in the Dvāpara Yuga. As she existed in the Satya, Tretā, and Dvāpara Yugas, the Three Yugas, hence She is Trihāyanī.

54. Nārada said :— " O Chief of Munis ! O Remover of doubts ! Why had Draupadi five husbands ? A great doubt has arisen in my mind on this point. Remove my doubt.

55-63. Nārāyaṇa said :— " O Devarṣi ! When, in the city of Lankā, a real Sītā came before Rāma, then Chhāyā Sītā, full of youth and beauty, became very anxious. Agni Deva and Rāmachandra both told

Her to go to Puṣkara and worship Samkara. While this Chhāyā Sītā was practising austerities in Puṣkara, She became very anxious to get a good husband and asked from Mahā Deva the boon "Grant me a husband" and repeated it five times. Śīva, the chief among the humorous, witty persons, hearing this, said "O Dear! You will get five husbands," and thus granted her the boon. Therefore She became the dearest wife of the five Pāṇḍavas. Now hear other facts. When the war at Lankā was over, Śrī Rāmachandra got his own dear wife Sītā, and installing Vibhīṣaṇa on the throne of Lankā, returned to Ayodhyā. He ruled for eleven thousand years in Bhāratā and finally went to Vaikunṭha with his all his subjects. Vedavatī, the incarnation in part of Lakṣmī dissolved in the body of Kamalā. Thus I have described to you the pure anecdote of Vedavatī. Hearing this destroys sins and increases virtue. The four Vedas reigned incarnate, in their true forms, on the lips of Vedavatī; hence She was named Vedavatī. Thus I have told you the anecdote of the daughter of Kus'adhvaja. Now hear the story of Tulaśī, the daughter of Dharmadhvaja.

Here ends the Sixteenth Chapter in the Ninth Book on the incarnation of Mahā Lakṣmī in the house of Kus'adhvaja in Śrī Mad Devī Bhāgvatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XVII.

1.19. Śrī Nārāyaṇa said :— " O Nārada ! The wife of Dharmadhvaja was Mādhavī. Going to the Gandhamādan mountain, She began to enjoy with great gladness, the pleasures with the king Dharmadhvaja. The bed was prepared, strewn with flowers and scented with sandal-paste. She was smeared all over her body with sandal-paste. The flowers and cool breeze in contact with the sweet scent of sandal-paste began to cool the bodies. Mādhavī was the jewel amongst women. Her whole body was very elegant. Besides it was adorned all over with jewel ornaments. As she was humorous, so the king was very expert in that respect. It seemed as if the Creator created especially for Dharmadhvaja, the humorous lady Mādhavī expert in amorous affairs. Both of them were skilled in amorous sports. So no one did like to desist from amorous enjoyments. One hundred divine years passed in this way, day and night passed unnoticed. The king then got back his consciousness and desisted from his amorous embraces. But the lustful woman did not find herself satisfied. However, by the Deva's influence, she became pregnant and conceived for one hundred years. In the womb there was the incarnation of Lakṣmī; and the body's lustre increased day by day. Then, on an auspicious day, on an auspicious moment, auspicious Yoga, auspicious Lagna, auspicious Amṣa, and on an auspicious combination of planetary

ilers and their houses, she delivered on the full moon night of the month of Kārtik one beautiful daughter, the incarnation in part of Lakṣmī. The face of the baby looked like the autumnal moon ; Her two eyes resembled autumnal lotuses and her upper and lower lips looked beautiful like ripe Bimba fruits. The daughter began, no sooner it was born, to look on all sides of the lying-in-room. The palm and lower part of feet were red. The navel was deep and below that there were three wrinkles. Her veins were circular. Her body was hot in the winter and cold in the summer and pleasant to touch. Her hairs on the head were hanging like the roots of the fig tree. Her colour was bright like Champaka ; She was a jewel amongst women. Men and women cannot compare her beauty. The holy wise men named Her Tulasi. As soon as she was born, she looked of the female sex, full in every way. Though prevented repeatedly by all, She went to the forest of Badarî for practising Tapasyā. There she practised hard Tapasyā for one lakh divine years. Her main object was to get Nārāyaṇa for her husband. In summer she practised Panchatapā (surrounded by fire on four sides and on the top) ; in the winter she remained in water and in the rainy season she remained in the open air and endured the showers of the rain, twenty thousand years. She passed away thus in eating fruits and water. For thirty thousand years she subsisted only on the leaves of trees. When the forty thousandth year came, she subsisted only on air and her body became thinner and thinner day by day. Then for ten thousand years afterwards she left eating anything whatsoever and without any aim, stood on only one leg. At this time the lotus-born Brahmā, seeing this, appeared here to grant her boons. On seeing Him, Tulasi immediately bowed down to Brahmā, the Four-faced One riding on His vehicle, the Swan. (Note.—The vehicle theory of the Devas came from Egypt. The Devas were without vehicles at first and were faced half-beasts. Then they were rendered men and their vehicles were fancied as beasts. The face of the Dūrgā Devī was thought of as that of a tiger.)

20. He then addressed her and said :— “O Tulasi ! Ask any boon that you like. Whether it be devotion to Hari, servantship to Hari, freedom from old age or freedom from death, I will grant that to you.

21-27. Tulasi said :— “ Father ! I now say you my mind. Hear. What is the use of hiding away my views out of fear or shame to One who knows everything reigning in One’s Heart.”

I am Tulasi Gopi (cowherdess) ; I used to dwell before in the Goloka. I was a dear she-servant of Radhikā, the beloved of Kṛiṣṇa. I was also born of her in part. Her Sakhis (female attendants) used to love me. Once in Rāsa Mandalam I was enjoyed by Govinda ; but I was not satiated and while

I was lying down in an unconscious state, Ràdhà, the Governess-in-chief of the Ràsa circle, came there and saw me in that state. She rebuked Govinda and, out of anger, cursed me :—“ Go at once and be born as a human being.” At this Govinda spoke to me :—“ If you go and practise Tapas in Bhàrata, Brahmà will get pleased and He will grant you boon. When you will get Nàrâyana, the Four-armed, both of Me in part as your husband. “ O Father ! Thus speaking, Sri Kriṣṇa disappeared out of sight. Out of Ràdhà’s fear, I quitted my body and am now born in this world. Now grant me this boon that I get the peaceful, lovely, beautiful Nàrâyana for my husband.”

28-37. Brahmà said :—“ O Child Tulasi ! The Gopa (cowherd) Sudāmà was born of Sri Kriṣṇa’s body. At the present time he is very energetic, He too, under the curse of Ràdhà, has come and taken his birth amongst the Dànavas. He is named Sankha Chùḍa. No one is equal to him in strength.” In Goloka, when he saw you before, he was overpowered with passion for you. Only out of Ràdhà’s influence, he could not embrace you. That Sudāmà is Jätismara (knows all about his previous births); and you, too, are Jāti Smarā. There is nothing unknown to you. O Beautiful One ! You will now be his wife. Afterwards you will get Nàrâyana, the Beautiful and Lovely for your husband. Thus under the curse of Nàrâyana, you will be transformed into the world purifying Tulasi tree. You will be the foremost amongst the flowers and will be dearer to Nàrâyana than His life. No one’s worship will be complete without Thee as leaf. You will remain as a tree in Biindrāban and you will be widely known as Vrindâbâni. The Gopas and Gopis will worship Mâdbava with Your leaves. Being the Presiding Deity of the Tulasi tree, you will always enjoy the company of Kriṣṇa the best of the Gopas. O Nàrada ! Thus hearing Brahmà’s words the Devî Tulasi became very glad. Smile appeared in her face. She then bowed down to the Creator and said :—

38-40. “ O Father ! I speak now truly to Thee that I am no less devoted to the four-armed Nàrâyana as I am devoted to Syâmsundara, the two-armed. For my intercourse with Govinda, Sri Kriṣṇa was suddenly interrupted and my desire was not gratified. It is because of Sri Govinda’s words that I prayed for the four-armed. Now it appears certain that by Thy grace I will get again my Govinda, very hard to be attained. But, O Father ! Do this that I be not afraid of Ràdhà.

41-43. Brahmà said :—“ O Child ! I now give you the sixteen-lettered Ràdhà mantra to you. By Her Grace you will be dear to Ràdhà as Her life. Râdhikâ will not be able to know anything of your secret

dealings. O Fortunate ! You will be dear to Govinda like Rādhā. Thus saying, Brahmā, the Creator of the world, gave her the sixteen lettered Rādhā mantra, stotra, Kavacha and mode of worship and purascharana and He blessed her. Tulasi, then, engaged herself in worshiping Rādhā, as directed. By the boon of Brahmā, Tulasi attained Siddhi (success) like Lakṣmī. Out of the power of the Siddha mantra, She got her desired boon. She became fortunate in getting various pleasures, hard to be attained in this world. Her mind became quiet. All the toils of Tapasyā disappeared. When one gets the fruit of one's labour, all the troubles then transform to happiness. She then finished her food and drink and slept on a beautiful bed strewn with flowers and scented with sandal paste.

Here ends the Seventeenth Chapter of the Ninth Book on the anecdote of Tulasi in Śri Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XVIII.

1-26. Nārāyaṇa said:—"Thus highly pleased, Tulasi went to sleep with a gladdened-heart. She, the daughter of Vriṣadvaja, was then in her blooming youth and while asleep, the Cupid, the God of five arrows, shot at her five arrows (by which one gets enchanted and swooned). Though the Devī was smeared with sandal paste and She slept on a bed strewn with flowers, her body was felt as if being burnt. Out of joy, the hairs stood on their ends all over her body ; her eyes were reddened and her body began to quiver. Sometimes She felt uneasiness, sometimes dryness ; sometimes She got faint ; sometimes drowsiness and sometimes again pleasantness ; sometimes she became conscious, sometimes sorrowful. Sometimes she got up from her bed ; sometimes she sat ; and sometimes she fell again to sleep. The flower-bed, strewn with sandal-paste, appeared to her full of thorns ; nice delicious fruits and cold water appeared to her like poison. Her house appeared to her like a hole in a ground and her fine garments seemed to her like fire. The mark of Sindūra on her forehead appeared, as it were, a boil, a sore. She began to see in her dreams that one beautiful, well clothed, humorous, young man with smile in his lips, appeared to her. His body was besmeared with sandal-paste and decked with excellent jewels ; garlands of forest flowers were suspending from his neck. Coming there, he was drinking the honey of her lotus face. He was speaking on love themes and on various other sweet topics. As if he was embracing amorous and enjoying the pleasures of intercourse. After the intercourse, he was going away; again he was coming near.

The lady was addressing him " O Darling ! O Lord of my heart ! Where do you go. Come close." Again when she became conscious, she began to lament bitterly. Thus on entering in her youth, the Devi Tulasi began to live in the hermitage of Badari (Plum fruit, It may signify womb. Those who visit Badari are not to enter again in any womb). On the other hand the great Yogi Śankhachūḍa obtained the Kṛiṣṇa Mantra from Maharsi Jaigīśavya and got siddhi (success) in Puṣkara Tīrtha (sacred place of pilgrimage where one crosses the world). Holding on his neck the Kavacha named Sarvamangalamaya and obtaining the boon from Brahmā as he desired, he arrived at Badari, by Brahmā's command. The signs of the blooming youth had just begun to be visible in the body of Śankhachūḍa as if the God of Love incarnated in his body ; his colour resembled that of white Champakas and all his body was decked with jewelled ornaments. His face resembled the autumnal full moon ; his eyes were extended like the lotus leaves. The beautiful form was seen to sit in an excellent aerial car, made of pearls and jewels. Two jewel earrings, nice and elegant, suspended upto his cheek ; his neck was adorned with Pārijāta flower garlands ; and his body was smeared with Kunkum and scented sandal-paste.. O Nārada ! Seeing Śankhachūḍa coming near to her, Tulasi covered her face by her clothings and she, with a smiling countenance, cast repeatedly sidelong glances on him and bent her head low abashed in the expectation of a flesh intercourse. How beautiful was that clear face of her ! It put down the autumnal moon in the background. The invaluable jewelled ornaments were on her toes. Her braid of hair was surrounded by sweet scented Mālatī garlands. The invaluable jewelled wonderful earrings like the shape of a shark were hanging up to her cheek. Extraordinarily beautiful necklaces were seen being suspended to the middle of her breasts and added to the beauty thereof ; on her arms and hands were jewelled bangles and conch ornaments ; jewelled armlets and on fingers excellent jewelled rings were seen. O Muni ! Seeing that lovely beautiful chaste woman of good nature, Śankhachūḍa came to her and taking his seat addressed her as follows :—

27. " O Proud One ! O Auspicious One ! Who are you ? Whose daughter are you ? You look fortunate and blessed among women. I am your silent slave. Talk with me.

28-30. That beautiful eyed Tulasi, full of love, replied to Śankhachūḍa with smiling countenance and face bent low :—" I am the daughter of the great king Vṛiṣadhvaja. I have come to this forest for tapasyā and am engaged in this. Who are you ? What business have you to talk with me ? You can go away wherever you like. I have heard

in the Sāstras that persons born of a noble family never speak with ladies of a respectable family in privacy.

31-703. Only those that are lewd, void of any knowledge in the Dharmasāstras, void of the Vedic knowledge and who are not Kulinas, like to speak with women in privacy. And those women, too, that look externally beautiful but very passionate and the Death of males, who are sweet tongued but filled with venom in their hearts, those who are sweet externally but like a sword internally, those that are always bent in achieving their own selfish ends and those that become obedient to their husbands for their own selfish ends otherwise behaving as they like, those that are filled inside with dirty things and outside looking pleasant in their faces and eyes, whose characters are pronounced as defiled, what intelligent, learned and noble-minded man can trust them? Those women do not discriminate who are their friends or who are their enemies; they want always new persons. Whenever they see a man well dressed, they want to satisfy their own passions. And they pretend with great care that they are very chaste. They are the vessels of passion; they always attract the minds of others and they are very enthusiastic in satisfying their own lust. They verbally shew that they want other men to go away but at hearts, feelings for intercourse remain preponderant; whenever they see their paramours in private, they laugh and become very glad but externally their shame knows no bounds. When they do not have their intercourses with their paramours, they become self-conceited; their bodies burn with anger and they begin to quarrel. When their passions are satisfied fully, they become glad and when there is a deficiency in that, they become sorrowful. For the sake of good and sweet food and cold drinks, they want beautiful young persons, qualified and humorous. They consider witty young persons clever in holding intercourses, more dearly than their sons. And if that beloved one becomes incapable or aged, then he is considered as an enemy. Quarrels and anger then ensue. They devour these men as serpents eat rats. They are boldness personified and they are the source of all evils and vices. Even Brahmā, Visu and Mahes'a remain deluded before them. They cannot find out any clue of their minds. They are the greatest obstacle in the path of tapasyā and the closed doors for liberation. Devotion to Hari cannot reach those women. They are the repositories of Māya and they hold men fast by iron chains in this world. They are like magicians and false like dreams. They enchant others by external beauty; their lower parts are very ugly and filled with excrements, faeces, of foul scent and very unholy and smeared with blood. The Creator Bhagavān has created them as such, the Māya to

the Māyāvis and the venom to those who want liberation, and as invisible to those that want to have them. Thus saying Tulasī stopped. O Nārada ! Sankhachuda, then smilingly addressed her as follows :—“ O Devī ! What you have spoken is not wholly false ; partly it is true and partly it is false. Now hear.” The Creator has created this all-enchanting female form into two parts. One is praiseworthy and the other is not. He has created Lakṣmī, Sarasvatī, Durgā, Sāvitrī, and Rādhā and others as the primary causes of creation ; so there are the prime creations. Those women that are born of their parts, are auspicious, glorious, and much praiseworthy. Śatarūpā, Devahūtī, Svadhā, Svāhā, Dakṣiṇā Chhāyāvatī, Rohinī, Varunānī, Sachī, the wife of Kuvera, Diti, Aditi, Lopāmudrā, Anasūyā, Kauṭabhbī (Koṭari), Tulasī, Ahalyā, Arundhatī, Menā, Tārā, Mandodarī, Damayantī, Vedavatī, Gangā, Maṇasā, Puṣṭi, Tuṣṭi, Smṛiti, Medhā, Kālikā, Vasundharā, Saṣṭhī, Maṅgalachandī, Mūrti, wife of Dharma. Svasti, Śraddhā ; Śānti, Kānti, Kṣānti, Nidrā, Tandrā, Kṣudhā, Pipāsā, Sandhyā, Rātri, Divā, Sampatti, Dhriti, Kīrti, Kriyā, Śobhā, Prabhā, Śivā, and other women born of the Prime Prakritis, all are excellent in every Yuga. The prostitutes of the heavens are also born of the above women in their parts and parts of parts. They are not praiseworthy in the universe ; they are all regarded as unchaste women. Those women that are of Sattva Guṇas are all excellent and endowed with influence. In the universe they are good, chaste and praiseworthy. This is not false. The Pandits declare them excellent. Those that are of Rajo Guṇas, and Tamo Guṇas are not so praiseworthy. Those women that are of Rajo Guṇas are known as middling. They are always fond of enjoyments, yield to them, and always ready to achieve their own ends. These women are generally insincere, delusive, and outside the pale of religious duties. Therefore they are generally unchaste. The Pandits consider them as middling. Those women that are of Tamo Guṇas are considered as worst. Those born of noble families can never speak with other wives in a private place or when they are alone. By Brahma’s command I have come to you. O Fair One ! I will marry you now according to the Gandharba method. My name is Sankhachūda. The Devas fly away from me out of terror. Before I was the intimate Śakhā (friend) of Sri Hari, by the name of Sudāmā. Now, by Rādhikā’s curse I am born in the family of the Dānavas. I was a Pārisad (attendant) of Sri Kṛiṣṇa and the chief of the eight Gopas. Now, by Rādhikā’s curse I am born as Sankhachūda, the Indra of the Dānavas. By Sri Kṛiṣṇa’s grace and by His mantra, I am Jātiśmarā (know of my past births). You, too, are Jātiśmarā Tulasī. Sri Kṛiṣṇa enjoyed you before. By

Rādhikā's anger, you are now born in Bhārata. I was very eager to enjoy you then ; out of Rādhikā's fear I could not.

72-87. Thus saying, Śāṅkachūḍa stopped. Then Tulasī gladly and smilingly replied :—“ Such persons (like you) are famous in this world ; good women desire such husbands. Really, I am now defeated by you in argument. The man who is conquered by woman is very impure and blamed by the community. The Pitri Lokas, the Dava Lokas, and the Gandharbha Lokas, too, look upon men, overpowered by women, as mean, despicable. Even father, mother, brother, etc., hate them mentally. It is said in the Vedas, that the impurities during birth and death are expiated by a ten days observances for the Brāhmaṇas, by twelve days observances for the Kṣattriyas, by fifteen days observances for the Vais'yas and by one month's observances for the Sādhus and other low castes. But the impurity of the man who is conquered by women cannot be expiated by any other means except (his dead body) being burned in the funeral pyre. The Pitrīs never accept willingly the piṇḍas and offering, of water (Pārpaṇas) offered by the women—conquered-men. So much so that the Devas even hesitate to accept flowers, water, etc., offered by them on their names. Those whose hearts are entirely subdued by men, do not acquire any fruits from their knowledge, Tapasyā, Japam, five sacrifices, worship, learning and fame. I tested you to ascertain your strength in learning. It is highly advisable to choose one's husband by examining his merits and defects. Sin equivalent to the murder of a Brāhmaṇī is committed if one gives in marriage one's daughter to one void of all qualifications, to an old man, to one who is ignorant, to a poor, illiterate, diseased, ugly, very angry, very harsh, lame, devoid of limbs, deaf, dumb, inanimate like, and who is impotent. If one gives in marriage a daughter to a young man of good character, learned, well qualified and of a peaceful temper, one acquires the fruits of performing ten horse sacrifices. If one nourishes a daughter and sells her out of greed for money, one falls to the Kum�hipāka hell. That sinner drinks the urine and eats the excrements of that daughter, remaining in that hell. For a period equal to the fourteen Indra's life-periods they are bitten by worms and crows. At the expiry of this period, they will have to be born in this world of men as diseased persons. In their human births they will have to earn their livelihood by selling flesh and carrying flesh.

88-100. Thus saying, when Tulasī stopped, Brahmā appeared on the scene and addressed Śāṅkachūḍa :—“ O Śāṅkachūḍa ! Why are you spending uselessly your time in vain talks with Tulasī ? Marry her soon by the Gāndharba method. As you are a gem amongst

males, so She is a gem amongst females. It is a very happy union between a humorus lover and a humorous beloved. O King! Who despises the great happiness when it is at one's hand! He who forsakes the pleasure is worse than a beast in this world. O Tulaśī! And what for are you testing the nobly qualified person who is the tormentor of the Devas, Asuras and Dānavas. O Child! As Lakṣmī Devī is of Nārāyaṇa, as Rādhikā is of Kriṣṇa; as is My Sāvitri, as Bhava's is Bhavānī, as Boar's is Earth, as Yajna's is Dakṣinā, Atri's Anasūyā, Gautama's Ahalyā, Moon's Rohini, Brihaspati's Tārā, Manu's Śatarūpā, Kandarpa's Rati, Kas'yapa's Aditi, Vasuśītha's Arundhatī, Karddama's Devahūti, Fire's Svāhā, Indra's Śachi, Ganes'a's Puṣṭi, Skanda's Dēvasenā, and Dharma's Mūrti, so let you be the dear wife of Śankhachūḍa. Let you remain with Śankhachūḍa, beautiful as he is, for a long time, and enjoy with him in various places as you like. When Śankhachūḍa will quit his mortal frame, you would go to Goloka and enjoy easily with the two-armed Śrī Kriṣṇa, and in Vaikuṇṭha with the four-armed Kriṣṇa and with great gladness.

Here ends the Eighteenth Chapter of the Ninth Book on the union of Śankhachūḍa with Tulaśī in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XIX.

1. Nārada said :—“O Bhagavan! Wonderful is the story that has been now recited by you. My ears are not satisfied. So tell me what happened afterwards.”

294 Nārāyaṇa said:—“O Nārada! The Creator Brahmā, blessing them, departed to His own abode. The Dānava married Tulaśī under the Gandharba method. The celestial drums sounded and the flowers were showered. In the beautiful lovely house the Dānavaendra, remained in perfect enjoyment. Tulaśī, too, being busy with fresh intercourses, became almost mad after them. The chaste Tulaśī and Śankhachūḍa both became deeply immersed in the ocean of bliss in their sexual union and began to enjoy sixty-four sorts of amorous sports. In the Śāstriṇis on love affairs, all the connections of limbs with limbs that are described, as the lover and the loved desire, they both enjoyed these with perfect freedom and pleasure. The place was solitary; to add to it, the scenery was grand and lovely; so nothing remained untasted of the several tastes of amorous pleasures. On the banks of the river, in flower-gardens, they slept on the flower-beds smeared with sandal-paste, and enjoyed the amorous pleasures. Both were adorned with

jewel ornaments ; both were skilled in amorous practices ; so no one desisted. The chaste Tulasi out of her nimbleness due to young age, easily stole into the heart of her husband. Saṅkhachūḍa, too, a great expert in knowing other's amorous sentiments, attracted the heart of Tulasi. Tulasi obliterated the sandal marks from the breast of the King and the sign of tilak from his nose. The King also wiped away the dot of Sindur and Alakā (vermillion) marks from Tulasi's forehead and put marks of nails on her round plump breasts. Tulasi also hurt the King's left side by her bracelets. Then the King bit the lips of Tulasi. Thus each one embraced the other, kissed each other and each one began to shampoo the thighs, legs, etc. When both of them thus spent their time in amorous sports, they got up and began to dress themselves as they desired. Tulasi smeared Saṅkhachūḍa's nose with red sandal-paste mixed with kunkum (saffron), smeared his body with sweet-scented sandal-paste, offered sweet-scented betels in his mouth, made him put on celestial garments (fireproof; brought from Fire), put unto his neck the wonderful garland of Pārijāta flowers, destructive of disease and old age, invaluable jewel rings on his hand, and offering him excellent gems, rare in the three worlds, said :—“O Lord ! I am your maid-servant ” and uttering this repeatedly bowed down to the feet of her husband with devotion. She then got up and with smiling countenance began to look on his face with a steadfast gaze. The king Saṅkhachūḍa then attracted his dear Tulasi to his breast and took off the veil fully from her face and began to look on that, next moment he kissed on her cheek and lips and gave her a pair of garments brought from the Varuna's house, a necklace of jewels, hard to get in the three worlds, the tinklets of Svāhā, the wife of Agni, the Keyura (armlets) of the Sun's wife Chhāyā, the two earrings of Rohinī, the wife of the Moon, the finger rings of Rati, the wife of Kāmadeva, and the wonderfully beautiful couch, given by Vis'va Karmā, excellent bedding studded with pearls and jewels and various ornaments ; and when he gave her all these things, he smiled. The king then put garlands on Tulasi's braid of hair, nicely variegated Alakās on her cheek, three crescent lines of sweet-scented sandal paste within the Alakās, dots of saffron all around that, the brilliant Sindura mark looking like a flame, and red Āltā in the feet and toes ; he then placed those feet on his breast and uttered repeatedly :—“ I am your servant ” and then held her on his breast. They then left the hermitage, in that state and began to travel in various places. In the Malaya mountain, in mountains after mountains, in solitary flower gardens, in the mountain caves, in beautiful sea-beaches, on the banks of the Puṣpabhadra river, cool with

watery breeze, in various rivers and riversides, in Vispandana forest echoed with sweet songs of the birds of the vernal season. They then went from Vispandana forest to the Surasana forest, from the Surasana forest to the Nandana forest, from the Nandana forest to the nice Chandana forests, from Chandana forest to Champa, Ketaki, Madhavi Kunda, Malati, and Kumuda and lotus forests; thence they went to the forest of desire gratifying trees (Kalpavriksha forest,) and Parijata trees. They then went to the solitary place Kanchan, thence to the Kanchi (forest) they then went to the Kishjalaka forest, thence to the Kanchanakar (the gold mine), thence to Kanchuka and various other forests echoed with the sweet sounds of cuckoos. There, on beds strewn with flowers and scented with sandal-paste they both enjoyed each other to their hearts' content and with great pleasure. But none of them, whether Sankhachuda or Tulasî, got quenched with their thirst. Rather their passions were inflamed like the fire on which clarified butter is poured (in sacrifices). The King of the Danavas, then, brought Tulasî to his own kingdom and, there, in his own beautiful garden house, he incessantly enjoyed her. Thus the powerful king of the Danavas passed away one Manvantara in the enjoyment of his kingdom. He spread his sway over the Devas, Asuras, Danavas, Gandharbas, Kinnaras, and Rakshasas. The Devas, dispossessed of their realms, wandered everywhere like beggars. At last they united in a body and went to the Brahma's assembly and there they began to cry, and then related the whole history how the Danava Sankhachuda oppressed them. Hearing all this, Brahma took them to Sankara and informed Him of the whole history of the case. When Mahadeva heard all this, He took them all to the highest place, Vaikuntha devoid of old age and death. Going towards the first entrance of Narayana, above, they saw the gate-keepers watching the gate, taking their seats on jewel thrones. They all looked brilliant, clothed with the yellow garments, adorned with jewel ornaments, garlanded with forest flowers, all of Syama Sunlra (dark blue, very beautiful) bodies. They were four-armed, holding on their hands conch, mace, discus and lotus; sweet smile was on their faces and eyes beautiful like lotus leaves. On Brahma asking them for entrance to the assembly, they nodded their assent. He, then, accompanied by the Devas, passed one by one, sixteen gates and at last came before Narayana. On reaching there, He saw that the assembly was completely filled with Devaris, and four-armed Narayana-like Parigades (attendants), decked with Kaustubha jewels. The sight of the Sabha (assembly) makes one think that the Moon has just arisen, shedding effulgent rays all round. By the will of Sri Hari, excellent diamonds, invaluable gems and necklaces of gems and jewels were

placed at various places. At other places rows of pearls were shedding their splendour and brilliance like the garlands of gems and jewels. At others, the mirrors were placed in a circle; and at various other places, the endless wonderful artistic picture lines were drawn. Again at other places, the jewels called *Padmarâgas* were artistically arranged as if the lotuses were there spreading their lustrous beauty all around. At many other places rows of steps were made of wonderful Syamantak jewels. All around the assembly, there were the excellent pillars, built of Indranilam jewels. Over those pillars, sandal leaves strung on strings from pillar to pillar, were suspended. Golden jars, all brimful with water were located at various places. All around, the garlands of Pârijâta flowers were seen. The hall was decorated with sweet scented sandal trees, red like saffron and musk. Sweet scents were being emitted all round. The Vidyadhâris were dancing at places. The assembly hall measured one thousand Yojanas. Countless servants were engaged all over on various works. Brahmâ, Sankara, and the other Gods saw there Sri Hari seated in the centre on an invaluable jewel throne, as a Moon looks surrounded by stars. There were the crown on His head, the ear-rings on His ears; garlands made of wild flowers were on his neck and His body was smeared all over with sandal paste and He was holding Kelipadma (a sort of lotus) in His hand. He was seeing, with a smiling countenance, the dancing and music before Him. He was full of peace, the Lord of Sarasvati. Lakshmi was holding gently His lotus feet and He was chewing the sweet scented betel offered by Her. Gaṅgâ also was fauning Him devotedly with a white Chamarâ and the others were singing hymns to Him with their heads bent low with devotion. Brahmâ and the other Gods all bowed down to Him; their bodies were all filled with Pulaka (excessive joy causing hair stand on end); tears flowed from their eyes and their voices were choked out of emotion. The creator Brahmâ, then, with clasped hands informed Him, with head bowed down, of the whole history of Sankhachûda. Hearing this, the omniscient Hari, knowing the minds of all, smiled and spoke to Brâhma all the interesting secrets.—“O Lotus born! I know all about Sankhachûda. He was in his previous birth My great devotee, an energetic Gopa. Now I speak to you the ancient history of Goloka; hear. This story about Goloka is sin-destroying and highly meritorious. Sankhachûda, in his previous birth was the Gopa Sudâma, My chief Pârisad (attendant). He has now become a Dânava on account of the dire curse pronounced by Sri Râdhâ. One day when I went from My abode, accompanied by Virâjâ Gopi, to the Râsa Mandala, My beloved Râdhâ, hearing this news from a maid servant, came up at once with Her whole host of Sakhis

wrathful, to the Rāsa Mandalam (ball dance in Goloka) and, not being able to see Me, saw Virajā turned into a river. She thought that I had disappeared. So She went back to Her own abode with Her Sakhis. But when I returned to the house with Sudāmā, Rādhā rebuked Me very much. I remained silent. But Sudāmā could not bear and he rebuked Rādhā in My presence, a thing quite intolerable to Her dignity! On hearing this rebuke, Rādhā's eyes became red with anger and She immediately ordered Her Sakhis to drive him away. Sudāmā began to tremble with fear. Immediately on Her command lakhs and lakhs of Sakhis got up immediately and drove that hot irresistible Sudāmā away. Sudāmā repeated his chafings and roarings. On hearing these, She cursed him :—" You better be born in the womb of a Dānavi." Hearing the terrible curse, Sudāmā bowed down to Me and went away crying; then Rādhā, who was all-mercy, became melted with mercy. And She prevented him repeatedly, not to go away. Rādhā wept and told him, " O Child ! Wait. Where are you going ? No more you will have to go ; return." Thus saying She became very distressed. The Gopas and Gopis also began to weep. I then explained to them, " In about half a moment Sudāmā will come back, fulfilling the conditions of the curse. O Sudāmā ! Come here when the curse expires. " Then be appeased Rādhā also. " Know that one moment (Kṣan) in Goloka is equal to one Manvantara on earth. The Yogi Saṅkhachūḍa, expert in Māyā and very powerful will soon return from the earth. Take this My weapon Śūla and go early to Bhārata. Śiva will slay the Dānava by this Śūlastra. The Dānava holds always on his neck My auspicious Kavacha and will therefore become the conqueror of the universe. No one will be able to kill him as long as he holds the above Kavacha. So, first of all, I will go to him in the form of a Brāhmaṇa and ask from him the Kavacha. O Creator ! Thou also didst give him the boon that his death would occur when the chastity of his wife would be destroyed. I will go and hold intercourse with his wife. Then his death will occur without fail. His wife after her death will come and become My dearest wife. Thus saying, Nārāyaṇa gave over to Mahādeva the Śūlastra. Then He went gladly to His inner compartments. On the other hand, Brahmā and Rudra and the other Devas incarnated themselves in Bhārata.

Here ends the Nineteenth Chapter on the going of the Devas to Vaikuntha after Tulasī's marriage with Saṅkhachūḍa in the Mahāpurāṇam Sri Mad Devi Bhāgavatam of 18,000 verses by Mahāṛṣi Veda Vyāsa.

CHAPTER XX.

1-21. Nārāyaṇa said :— Brahmā, then putting S'iva to the task of killing S'ankhachūḍa went to His own abode. The other Devas returned to their homes. Here under the beautiful Baṭa tree, on the banks of the river Chandrabhāgā, Mahādeva pitched His big tent and encamped. Himself, to get the victory of the Devas. He, then, sent Chitraratha, the Lord of the Gandharbas, as a messenger to S'ankhachūḍa, the Lord of the Dānavas. By the command of Mahādeva, Chitraratha went to the city of the king of Daityas, more beautiful than Indra's place and more wealthy than the mansion of Kuvera. The city was five yojanas wide and twice as much in length. It was built of crystals of pearls and jewels. There were roadways on all sides. There were seven trenches, hard to be crossed, one after another, encircling the city. The city was built of countless rubies and gems, brilliant like flames. There were hundreds of roadways and markets and stalls, in the wonderful Vedis (raised platforms) built of jewels. All around were splendid palacial buildings of traders and merchantmen, filled with various articles. There were hundreds and kotis of beautiful buildings, adorned with various ornaments and built of variegated red stones looking like Sindūras. Thus he went on and saw, in the middle, the building of Sankhachūḍa, circular like the inner sphere. Four ditches all filled with fiery flames, encircled one after another, his house. So the enemies could not in any way cross them ; but the friend could easily go there. On the top were seen turrets, built of jewels, rising high to the heavens. The gate-keepers were watching the twelve gates. In the centre were situated lakhs and lakhs of excellent jewel built houses. In every room there were jewelled steps and staircases and the pillars were all built of gems, and jewels, and pearls. Puṣpadanta (Chitraratha) saw all this and then went to the first gate and saw one terrible person, copper coloured, with tawny eyes, sitting with a trident in his hand and with a smiling countenance. He told he had come as a messenger and got his entrance. Thus Chitraratha went one after another to all the entries, not being prohibited at all though he told that he had come as a messenger on war service. The Gandharba reached one after another, the last door and said :— “ O Door keeper !—Go quickly and inform the Lord of the Dānavas all about the impending war. When the messenger had spoken thus, the gate-keeper allowed him to go inside. Going inside, the Gandharba saw S'ankhachūḍa, of unassailable form, seated in the middle of the royal assembly, on a golden



throne. One servant was holding on the king's head an umbrella, decked with divine excellent gems, the inner rod of the umbrella being made up of jewels, and decorated with expanded artificial flowers made of gems. The attendants were fanning him with beautiful white chāmara; he was nicely dressed, beautiful and lovely and adorned with jewel ornaments. He was nicely garlanded, and wore fine celestial garments. Three Koṭi Dānavas were surrounding him; and seven Koṭi Dānavas, all armed, were walking to and fro.

22-49. Puṣpadanta was thunderstruck when he saw thus the Dānava, and he addressed him thus :— O King! I am a servant of Śiva; My name is Puṣpadanta; hear what Śiva has commanded me to tell you. " You better now give back, to the Devas, the rights that they had before " The Devas went to Śrī Hari and had taken His refuge. Śrī Hari gave over to Śiva one Sūla weapon and asked the Devas to depart." "At present, the three eyed Deva is residing under the shade of a Baṭa tree on the banks of the Puṣpabhadra river. He told me to speak this to you, " Either give over to the Devas their rights, or fight with me." Please reply and I will speak to Him accordingly." Śakhachūda, hearing the messenger's words laughed and said " Tomorrow morning I will start, ready for war. Better go away to-day." The messenger went back to Śiva and replied to Him accordingly. In the meantime the following personages joined Śiva and remained seated on excellent aerial cars, built of jewels and gems. The following were the persons :—Skanda, Vīrabhadra, Nandi, Mahākāla, Subhadraka, Viśalākṣa, Bāṇa, Pingalākṣa, Viśvapana, Virūpa, Vikriti, Maṇibhadra, Vāskāla, Kapilākṣa, Dīrgha Dāṅgṛta, Vikaṭa, Tāmralochna, Kālakanṭha, Balibhadra, Kālajihba, Kuṭichana, Balonmatta, Raṇasīghī, Durjaya, Durgama, (these eight Bhairavas), eleven Rudras, eight Vasus, Indra, the twelve Ādityas, fire, moon, Viśvakarmā, the two As'wins, Kuvera, Yama, Jayanta, Nala Kābara, Vāyu, Varuna, Budha, Mangala, Dhरma, Śāṁsi, Is'āna, the powerful Kāmadeva. Ugradamṣṭrā, Ugrachāṇḍā, Koṭarā, Kaiṭabhi, and the eight armed terrible Devi Bhadrakālī. Kālī wore the bloody red clothing and She smeared red sandal paste all over Her body.

Dancing, laughing; singing songs in tune, very jolly, She bids Her devotees discard all fear, and terrifies the enemies. Her hip is terrible, lolling, and extends to one Yojana. On Her eight arms She holds conch, disc, mace, lotus, axe, skin, bow and arrows. She was holding in Her hands, the bowl shaped human skull; that was very deep and one Yojana wide. Her trident reached up to the Heavens; Her weapon called Sakti (dart) extended to one Yojana. Besides they were Mudgar,

(mace),* Musala (club), Vajra (thunderbolt), Khetā, (club), brilliant Phalaka (shield), the Vaiṣṇava weapon, the Varuṇa weapon, the Agneyāstra (the fire weapon), Nāgapāś'a (the noose of serpents), the Nārāyaṇāstra, the Gandharva's weapons, the Brāhma's weapons, the Gadudāstram, the Pārjanayāstram, the Pāśupatastram, the Jrimbhīśastram the Pārvatāstram, the Maheśvarāstram, the Vāyavyāstram, and the Sanmohanam rod and various other infallible divine weapons. Besides hundreds of other divine weapons were with Her. Three Kotis of Yoginis and three Kotis and a half of terrible Dākinis were attending Bhadrakālli. Bhūtas, (demons) Pretas, Pis'achas, Kusmāndas, Brāhma Rākṣasas, Rākṣasas, Vetalas, Yakṣas and Kinnaras also were there in countless numbers. At this time Kārtikeya came there and bowed down to his father Māhādeva. He asked him to take his seat on His left side and asked him to help. Then the army remained there in military array. On the other hand, when Sīva's messenger departed, Sankhachūḍa went to the zenana and informed Tulasi of the news of an impending war. No sooner She heard than her throat and lips and palate became dried. She then with a sorrowful heart spoke in sweet words:—“ O my Lord ! O my Friend ! O the Ruler of My life ! Wait for a moment and take your seat on My heart. Instil life in Me for a moment. Satisfy My desire of human birth. Let me behold you fully so that my eyes be satisfied. My breath is now very agitated. I saw by the end of the night one bad dream. Therefore I feel an internal burning. Thus at the words of Tulasi, the king Sankhachūḍa finished his meals and began to address her, in good and true words, benevolent to her:—“ O My Lady ! It is Kāla (the time), that brings out these various combinations by which the Karma fruit is enjoyed ; it is Kāla that awards auspicious and inauspicious things ; this Kāla is the Sole Master to impart pain, fear, and good and bad things.

54-84. Trees grow up in time ; their branches, etc., come out in time ; flowers appear in time and fruits come out in time. Fruits are ripened in time and after giving the fruits, they die out also in time. O, Fair One ! The universe comes into existence in time and dies away in time. The Creator, Preserver, and Destroyer of the universe, are creating, preserving and destroying the worlds with the help of time. Time guides them in every way. But the Highest Prakriti is the God of Brāhma, Viṣṇu, and Maheś'a (i.e., the Creatrix of Time). This Highest Prakriti, the Highest God is creating, preserving and destroying this universe. She makes the Time dance. By Her mere Will, She has converted Her inseparable Prakriti into Māya and is thus creating all things, moving and unmoving. She is the Ruler of all ; the Form of all, and She is the Highest God. By Her is being done this creation of . . .

persons by persons, this preservation of persons by persons, and this destruction of persons by persons. So you better now take refuge of the Highest Lord. Know it is by Her command the wind is blowing, by Her command the Sun is giving heat in due time, by Her command Indra is showering rains ; by Her command, Death is striding over the beings ; by Her command fire is burning all things and by Her command the cooling Moon is revolving. She is the Death of death, the Time of time, Yama of yama (the God of death), the Fire of fire and the Destroyer of the destroyer. So take Her refuge. You cannot find and fix who is whose friend in the world ; so pray to Her, the Highest God, Who is the Friend of All. Oh ! Who am I ? And who are you either ? The Creator is the combiner of us two and so He will dissociate us two by our Karma. When difficulty arises, the ignorant fools become overwhelmed with sorrow ; but the intelligent Pundits do not get at all deluded or become distressed. By the Wheel of Time, the beings are led sometimes into happiness ; sometimes into pain. You will certainly get Nārāyaṇa for your husband ; for which you practised Tapas before, in the hermitage of Vadari (the source of the Ganges, the feet of Viṣṇu). I pleased Brahmā by my Tapasyā and have, by his boon, got you as my wife. But the object for which you did your Tapasyā, that you may get Hari as your husband, will certainly be fulfilled. You will get Gobinda in Vṛindāvana and in the region of Goloka. I will also go there when I forsake this, my Demon body. Now I am talking with you here ; afterwards we will meet again in the region of Goloka. By the curse of Rādhikā, I have come to this Bhārata, hard to be attained. You, too, will quit this body and, assuming the divine form will go to S'rī Hari. So, O Beloved ! You need not be sorry." O Muni ! Thus these conversations took them the whole day and led them to the evening time. The king of the demons, Sankha-chūḍa then slept with Tulasī on a nicely decorated bed, strown with flowers, and smeared with sandal paste, in the Ratna Mandir (temple built of jewels.) This jewel temple was adorned with various wealth and riches. The jewel lamps were lighted. Sankha-chūḍa passed the night with his wife in various sport. The thin bellied Tulasī was weeping with a very sorrowful heart, without having taken any food. The King, who knew the reality of existence, took her to his breast and appeased her in various ways. What religious instructions he had received in Bhāndara forest from S'rī Kṛiṣṇa, those Tattvas, capable to destroy all sorrows and delusions, he now spoke carefully to Tulasī. Then Tulasī's joy knew no bounds. She then began to consider everything as transient and began to play with a gladdened heart. Both became drowned in the ocean of bliss ; and the bodies of both of them were filled with joy.

nd the hairs stood on their ends. Both of them, then, desirous to have
norous sports, joined themselves and became like Ardhanāris'vara and
one body. As Tulasī considered S'ankhachūḍa, to be her lord, so
the Dānava King considered Tulasī the darling of his life. They be-
came senseless with pleasureable feelings arising out of their amorous
intercourses. Next moment they regained their consciousness and both
egan to converse on amorous matters. Thus both spent their time
sometimes in sweet conversations, sometimes laughing and joking, some-
times maddened with amorous sentiments. As S'ankhachūḍa was clever
in amorous affairs, so Tulasī was very expert. So none felt satiated
ith love affairs and no one was defeated by the other.

Here ends the Twentieth Chapter of the Ninth Book on the war pre-
parations of S'ankhachūḍa with the Devas in the Māhapurāṇam Sri Mad-
evi Bhāgavatam of 15,000 verses by Mahāṛṣi Veda Vyāsa.

CHAPTER XXI.

1-33. S'rī Nārāyaṇa spoke:—Then the Dānava, the devotee of
S'rī Kṛiṣṇa, got up from his flower strewn bed, meditating on S'rī
Kṛiṣṇa, early in the morning time, at the Brāhma Muhiūrtā. Quitting his
ight dress, he took his bath in pure water and put on a fresh
ashed clothing. He then put the bright Tilak mark on his forehead
nd, performing the daily necessary worship, he worshipped his Iṣṭi
ivatā (The Deity doing good to him). He then saw the auspicious
ings such as curd, ghee, honey, fried rice, etc., and distributed as
ual, to the Brāhmaṇas the best jewels, pearls, clothing and gold. Then
t his marching to turn out auspicious, he gave at the feet of his
uru Deva priceless gems, jewels, pearls, diamonds, etc., and finally
e gave to the poor Brāhmaṇas with great gladness, elephants, horses,
ealth, thousands of stores, two lākhs of cities and one hundred kōṭis
villages. He then gave over to his son, the charge of his kingdom
nd of his wife, and all the dominions, wealth, property, all the
rvants and maid servants, all the stores and conveyances. He dres-
d himself for the war and took up bows and arrows and arrow-
ses. By the command of the King, the armies began to gather. Three
khs of horses, one lakh elephants, one ayuta chariots, three Kōṭis
bowmen, three Kōṭis armoured soldiers and three Kōṭis of trident
lders got themselves ready. Then the King counted his forces and
pointed one Com mander-in-Chief, (Mehāratba), skilled in arts of

warfare, over the whole army. Thus, the generals were appointed over the three lakh Aksauhini forces and their provisions were collected by three hundred Aksauhini men. He, then, thinking of Sri Hari, started for war, accompanied by his vast army. Note:-One Aksauhini consists of a large army consisting of 21870 chariots, as many elephants, 65,610 horses, and 109,350 foot). He, then mounted on a chariot built of excellent jewels and, headed by his Guru and all his other elders, went to Sankira. O Nārāyaṇa! Bhagavān Mahādeva was at that time, staying on the banks of Puṣpabhadra. That place was Siddhaśrama (the hermitage where the yogic successes had been obtained and can easily be acquired in future for the Siddhas as well as Siddha Ksettra.) It was the place where the Muni Kapila practised Tapasyā, in the holy land of Bharata. It was bounded on the east by the western ocean, on the west by the Malaya mountain, on the south, by the Sri Śaila mountain and on the north by the Gandha Mādana Mountain. It was five yojanas wide and one hundred times as long. This auspicious river in Bhārata yields great religious merits and is always full of clear, sparkling running water. She is the favourite wife of the Salt Ocean and She is very blessed. Issuing from Sarāvati Himalayas, She drops into the ocean. Keeping the river Gomati (Goomiti) by her left; She falls into the west ocean. Sankhachūḍa, arriving there, saw Mahādeva under a Peepul tree near its root with a smiling countenance, like one Koti Suns seated in a yogic posture. His colour was white like a pure crystal; as if the Fire of Brahma was emitting from every pore of His body (burning with Brahma-Teja); He was wearing the tiger skin and holding the trident and axe. He dispels the fear of death of His Bhaktas; His face is quite calm. He, the Lord of Gauri, is the Giver of the fruits of Tapasyā and of all sorts of wealth and prosperity. The smiling face of Āśutosa (one who is pleased quickly) is always thinking of the welfare of the Bhaktas; He is the Lord of the Universe, the Seed of the universe, the All-form (all-pervading), and the Progenitor of the universe. He is omnipresent, All pervading, the Best in this universe, the Destroyer of this universe, the Cause of all causes, and the Saviour from the hells. He is the Awakener and Bestower of Knowledge, the Seed of all knowledges, and He Himself is of the nature of Knowledge and Bliss. Seeing that Eternal Puruṣa, the King of the Dānavas at once descended from his chariot and bowed down, with devotion to Him and to Bhadrakali on His left and to Kārtikeya on his front. The other attendants did the same. Nāraka, Bhadrakali and Skanda all blessed him... Nārada and others got up from their

seats on seeing the Dānava King and began to talk with each other on that subject. The King addressed S'iva and sat by Him. Bhagavān Mahādeva, the Tranquil Self, then, spoke to him, thus:—"O King! Brahmā, the knower of Dharma and the Creator of the world, is the Father of Dharmā, The religious Marīchi, a devotee of Viṣṇu, is the son of Brahmā. The religious Prajāpati Kas'yapa is also the Brahmā's son. Dakṣa gladly gave over to Kas'yapa in marriage, his thirteen daughters. Danu, fortunate and chaste, is also one of them.

34-64. Danu had forty sons, all spirited and known as Dānavas. The powerful Viprachitti was the prominent amongst them. Viprachitti's son was Dambha, self controlled and very much devoted to Viṣṇu. So much so that for one lakh years he recited the Viṣṇu mantra at Puṣkara. His Guru (spiritual teacher) was S'ukrāchārya; and, by his advice, he recited the mantra of Śrī Kṛiṣṇa, the Highest Self. He got you as his son, devoted to Kṛiṣṇa. In your former birth, you were the chief attendant Gopa (cow-herd) of Kṛiṣṇa. You were very religious. Now, by Rādhikā's curse, you are born in Bhārata, as the Lord of the Dānavas powerful, heroic, valorous, and chivalrous. All the things from Brahmā down to a blade of grass, the Vaiṣṇavas regard as very trifling; even if they get Sālokya, Sārṣṭi, Sāyujya and Sāmīpya of Hari, they do not care a straw for that. Without serving Hari, they do not accept those things, even if those are thrust on them. Even Brabhmahood and immortality, the Vaiṣṇavas count for nothing. They want to serve Hari (Sevā-bhāva). Indrahood, Manuhood, they do not care. You, too, are a real Kṛiṣṇa Bhakta. So what do you care for those things that belong to the Devas, that are something like false to you. Give back to the Devas their kingdoms thus and please Me. Let the Devas remain in their own places and let you enjoy your kingdom happily. No need now for further quarrels. Think that you all belong to the same Kas'yapa's family. The sins that are incurred, for example, the murder of a Brāhmaṇin, etc., are not even one-sixteenth of the sins incurred by hostilities amongst the relatives. If, O King ! You think that by giving away to the Devas their possessions, your property will be diminished, then think that no one's days pass ever in one and the same condition. Whenever Prakriti is dissolved, Brahmā also vanishes. Again He appears by the Will of God. This occurs always. True, that knowledge is increased by true Tapasyā ; but memory fails then. This is certain. He who is the creator of this world, does his work of creation gradually by the help of his Knowledge-power (Jñāna-S'akti). In the Satya Yuga, Dharma reigns in full ; in the Tretā Yuga, one quarter is diminished ; again in the Dvāpara only one-half remains. And in the Kali Yuga, only one quarter remains. Thus Dharma gets increase and decrease. At the end of the

Kali, the Dharma will be seen very feeble as the phase of the Moon is seen very thin on the Dark Moon night. See, again, the Sun is very powerful in summer ; not so in winter. At midday the Sun is very hot ; it does not remain so in the morning and evening ? The Sun rises at one time ; then he is considerd as young ; at another time he becomes very powerful and at another time he goes down. Again in times of distress (*i.e.*, during the cloudy days) the Sun gets entirely obscured. When the Moon is devoured by Râhu (in the Lunar Eclipse), the Moon quivers. Again when the Moon becomes liberated (*i.e.*, when the eclipse passes away) She becomes bright again. In the Full-Moon night She becomes full but She does not remain so always. In the Dark fortnight She wanes every day. In the bright fortnight She waxes every day. In the bright fortnight, the Moon becomes healthy and prosperous and in the dark fortnight, the Moon becomes thinner and thinner as if attacked with consumption. In the time of eclipse She becomes pale and in the cloudy weather, She is obscured. Thus the Moon also becomes powerful at one time and weak and pale at another time. Vali now resides in Pâtâla, having lost all his fortunes ; but, at some other time, he will become Devendra (the Lord of the Devas). This earth becomes at one time covered with grains and the resting-place of all beings ; and, at another time, She becomes immersed under water. This universe appears at one time and disappears at another. Every thing, moving or non-moving, sometimes appears and again, at another time, disappears. Only Brahma, the Highest Self, remains the same. By His grace, I have got the name Mrityunjaya (the Conqueror of Death). I, too, am witnessing many Prâkritik dissolutions, I witnessed repeatedly many dissolutions and will in future, witness many dissolutions, The Paramâtmân becomes of the nature of Prakriti. Again it is He that is the Puruṣa (male principle). He is the Self ; He is the individual soul (Jîva). He thus assumes various forms. And, again, Lo ! He is beyond all forms ! He who always repeats His Name and sings His Glory, can conquer, at some occasion, death. He is not to come under the sway of this birth, death, disease, old age and fear. He has made Brahmâ the Creator, Viṣṇu the Preserver and Me the Destroyer. By His Will, we are possessed of those influences and powers. O King ! Having deputed Kâla, Agni and Rudra, to do the destruction work, I Myself repeat only His name and sing His glory, day and night, incessantly. My name is, on that account, Mrityunjaya. By His Knowledge Power, I am fearless. Death flies away fast from Me as serpents fly away at the sight of Garûḍa, the Vinatâ's son. O Nârada ! Thus saying, Sambhu, the Lord of all, the Progenitor of all, remained silent. Hearing the above words of Sambhu, the King thanked Mahâdeva again and again and spoke in sweet humble words.

65-74. Sankhachūda said:—“The words spoken by Thee are quite true. Still I am speaking a few words. Kindly hear.” Thou hast spoken just now that very great sins are incurred by kindred hostilities. How is it, then, that He robbed Vali of his whole possessions and sent him down into Pātāla? Gadādhara Viṣṇu could not recover Vali’s glory. But I have done that. Why did the Devas kill Hiranyākṣa and Hiranyākṣa’ipu, S’umbha and the other Dānavas? In by gone days, we laboured hard when the nectar was obtained out of the churning of the ocean; but the best fruit was reaped by the Devas only. However, all these point that this universe is but the mere sporting ground of Paramātmā, Who has become of the nature of Prakṛiti (the polarities of the one and the same current to produce electric effects). Whomsoever He grants glory and fortune, he only gets that. The quarrel of the Devas and the Dānavas is eternal. Victory and defeat come to both the parties alternately. So it is not proper for Thee to come here in this hostility. For Thou art the God, of the nature of the Highest Self. Before Thee, we both are equal. So it is a matter of shame, no doubt, for Thee to stand up against us in favour of the gods. The glory and fame that will result to Thee, if Thou art victorious, will not be so much as it will be if we get the victory. On the contrary the inglorious and infamy that will result to Thee if Thou dost get dire defeat will be inconceivably much more than what would come to us if we are defeated. (For we are low and Thou art Great.)

75-79. Mahādeva laughed very much when he heard the Dānava’s words and replied:—“O King! You are descended from the Brāhmaṇī family. So what shame shall I incur if I get defeat in this fighting against you. In former days, the fight took place between Madhu and Kaitabha; again between Hiranya Kas’ipu and Hiranyākṣa and S’rī Hari. I also fought with the Asura Tripurā. Again the serious fight took place also between S’umbha and the other Daityas and the Highest Prakṛiti Devī, the Ruler of all, and the Progenitrix of all and the Destructrix of all. And, then, you were the ārisada attendant of S’rī Kṛiṣṇa, the Highest Self.

Note:—S’rī Kṛiṣṇa is the Eternal Puruṣa beyond the Guṇas. He creates Prakṛiti. All the creation is effected by Him. He is the Master of all the Śaktis. These Śaktis come from Him and go unto Him. S’rī Kṛiṣṇa plays with these Śaktis, these lines of Forces, very powerful and terrible, indeed, that go to create, preserve and destroy the whole universe. These Lines of Forces have their three properties:—(1) Origin; (2) direction and (3) magnitude. And finally they come back to their origin. This makes one Kalpa, one Life, one Moment, one in the Full One. The Guṇas come out of these Śaktis, these Lines of Forces. S’rī Kṛiṣṇa

is the Great Reservoir, the Great Centre of Forces, Powerful, Lovely and Terrible. All these events as described here, appear in the intermediate stages when the Fourth Dimension passes into the Third Dimension, etc. The Fourth Dimension does not at once turn out into the Third Dimension but it takes place by degrees. This explains our dreams, visions, etc. which, if seen when the mind is pure, turn out to be true.

80.82. So the Daityas, that were killed before, cannot be compared with you. Then why shall I feel shame in fighting against you? I am sent here by Śrī Hari for saving the Devas. So either give back to the Devas their possessions, or fight with Me. No need in speaking thus quite useless talks. O Nṛada! Thus speaking, Bhagavān Śankara remained silent. Śankachūḍa got up at once with his ministers.

Here ends the Twenty-first Chapter in the Ninth Book on the meeting of Mahādeva and Śankachūḍa for an encounter in conflict in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XXII.

1.75 Śrī Nirāyaṇa spoke:—“Then the King of the Dānavas, very powerful, bowed down to Mahādeva and ascended on the chariot with his ministers. Mahādeva gave orders to His army to be ready at once. So Śankachūḍa did. Terrible fight then ensued between Mahendra and Viśaparvā, Bhāskara and Viprachitti, Niśākara and Dāmbha, between Kāla and Kāles'vara, between Fire and Gokūṇa, Kuvera and Kālakeye, between Viśvakarmā and Māyā, between Mrityu and Bhayamkar, between Yama and Samhāra, between Varuṇa and Vikamka, between Budha and Dhritapriṣṭha, between Sani and Raktākṣa, Jayanta and Ratnasāra, between the Vasus and Varchasas, between the two As'vin Kumāras and Diptimān, between Nalakūbara and Dhūmra, between Dharma and Dhurandhāra, between Maṅgala and Uṣākṣa, Bhānu and Śovākara, between Kandarpa and Pīṭhara, between the eleven Ādityas and Godhāmukha, Chūrṇa and Khadgadhvaja, Kaśchīmukha and Piṇḍa Dhūmra and Nandī, between Viś'va and Palās'a, between the eleven Rudras and the eleven Bhayamkaras, between Ugrachandā and the other Mahāmārs and Nandis'vara and the other Dānavas. The battlefield, then, assumed a grim aspect, as if the time of Dissolution had come. Bhagavān Mahādeva sat under the Vaṭa (peepul) tree with Kārtikeya and Bhadrakālī. Śankachūḍa, decked with his jewel ornaments, sat on the jewel throne, surrounded by kōṭis and kōṭis of Dānavas. The Śankara's army got defeated at the hands of the Dānavas. The Devas, with cuts and wounds on

their bodies, fled from the battlefield, terrified. Kārtikeya gave words "Do not fear" to the Devas and excited them. Only Skanda resisted the Dānava forces. In one moment he slew one hundred Akṣauhiṇī Dānava forces. The lotus eyed Kālf also engaged in killing the Asuras. She became very angry and no sooner did She slay the Asura forces, than She began to drink their blood. She easily slew with Her one hand and at every time put into Her mouth ten lakhs, and hundred lakhs and Kotis and Kotis of elephants. Thousands and thousands of headless bodies (Kavandhas) came to be witnessed in the field. The bodies of the Dānavas were all cut and wounded by the arrows of Kārtikeya. They were all terrified and fled away. Only Vṛiṣaparvā, Viprachitti, Dambha, and Vikamkanah remained fighting with Skanda with an heroic valour. Mahāmāri, too, did not shew his back and he fought out vigorously. By and by they all became very much confused and distressed; but they did not turn their backs. Seeing this terrible fight of Skanda, the Devas began to shower flowers. The killing of the Dānavas looked like a Prākritik Dissolution. Sankhachūḍa, then, began to shoot arrows from his chariot.

The shooting of arrows by the king seemed as if rains were being poured in by the clouds. Everything became pitch dark. Fires only were seen emitting their golden tongues. The Devas, Nandis'vara and others, fled away, terrified. Only Kārtikoya remained in the battlefield. Then Sankhachūḍa began to throw terribly showers and showers of mountains, snakes, stones, and trees. So much so, that Kārtikeya was covered by them as the Sun becomes obscured by fog. The Demon King cut off the weighty quiver and the pedestal of Skanda and broke His chariot. By the divine weapons of the Dānava, the peacock (the vehicle) of Kārtikeya became exhausted. Kārtikeya threw one Śakti (weapon) on the breast of the Dānava; but before it fell, the Dānava cut off that, lustrous like the Sun and, in return, darted his Śakti. By that stroke, Kārtikeya became stunned for a moment; but he immediately regained his consciousness. He then took up the quiver that Bhagavān Viṣṇu gave him before and many other weapons; and ascending on another chariot, built of jewels, began to fight out violently and valiantly. Getting angry, he resisted all those showers of snakes, mountains and trees by his divine weapons. He resisted fire by his watery (Pāryannya) weapon. Then He cut off easily Sankhachūḍa's chariot, bow, armour, charioteer, and his bright crown and he threw on his breast one blazing Śakti of white colour. The Dānavendra fell unconscious; but, at the next moment, he regained his consciousness quickly, mounted on another chariot and took a fresh quiver. The Dānava was the foremost in his magic powers. He, by his power of Māyā, made a shower of arrows so much so that

Kārtikeya became completely covered by that multitude of arrows. Then the Dānava took one invincible Śakti, lustrous like one hundred Suns. It seemed that flames of fire were licking high as if the Dissolution Time had come aright. Inflamed by anger, the Dānava threw that Śakti on Kārtikeya. It seemed, then, that a burning mass of fire fell on him. The powerful Kārtikeya became senseless. Bhadrakālī immediately took Him on Her lap and carried him before S'iva. S'iva easily restored him to his life by his knowledge-power and gave him the indomitable strength. He then got up in full vigour. Bhadrakālī went to the field to see the Kārtikeya's forces. Nandis'vara and other heroes, the Devas, Gandharbas, Yakṣas, Rākṣasas and Kinnaras followed Her. Hundreds of war drums were sounded and hundreds of persons carried Madhu (wine). Going to the battle-ground, She gave a war-cry. The Dānava forces got fainted by that cry. Bhadrakālī shouted aloud inauspicious peals after peals of laughter. Then She drank Madhu and danced in the battlefield. Ugra Damṣṭrā, Ugrachandā, Koṭavī, the Yoginīs, Dākinīs, and the Devas all drank Madhu (wine). Seeing Kālī in the battlefield, S'ankhachūḍa came up again and imparted the spirit of Fearlessness to the Daityas, trembling with fear. Bhadrakālī projected, then, the Fire weapon, flaming like the Great Dissolution Fire; but the king quickly put out that by the Watery weapon. Kālī then projected the very violent and wonderful Varuṇāstra. The Dānava cut off that easily with Gandharbāstra. Kālī then threw the flame-like Māhes'varāstra. The king made it futile by the Vaiśṇavāstra. Then the Devī purifying the Nārāyaṇāstra with the mantra, threw it on the king. At this the king instantly alighted from his chariot and bowed down to it. The Nārāyaṇāstra rose high up like the Dissolution Fire. S'ankhachūḍa fell prostrate on the ground with devotion. The Devī threw, then, the Brahmāstra, purifying it with Mantra. But it was rendered futile by the Dānava's Brahmāstra. The Devī again shot the divine weapons purifying them with mantras; but they also were nullified by the divine weapons of the Dānava. Then Bhadrakālī threw one Śakti extending to one Yojana. The Daitya cut it to pieces by his divine weapon. The Devī, then, being very much enraged, became ready to throw Pāśupata Astra, when the Incorporeal Voice was heard from the Heavens, prohibiting Her, and saying "O Devī! The high-souled Dānava would not be killed by the Pāśupata weapon. For Brahmā granted him this boon that until the Viṣṇu's Kavacha will remain on his neck and until his wife's chastity be not violated, old age and death will not be able to touch him." Hearing this Celestial Voice, the Devī at once desisted. But She out of hunger, devoured hundreds and lakhs of Dānavas. The terrible Devī Kālī, then, went with great speed to devour S'ankhachūḍa but the Dānava resisted Her by his sharp

divine weapons. The Devî then threw on him a powerful axe, lustrous like a summer Sun ; but the Dânavâ cut it to pieces by his divine weapon. The Devî seeing this, became very angry and proceeded to devour him ; but the Dânavâ King, the Lord of all Siddhis, expanded his body. At this, Kâli became violently angry and assuming a terrific appearance, went quickly and with the blow of one fist, broke his chariot and dropped down the charioteer. Then she hurled on the Asura one Sûla weapon, blazing like a Pralaya Fire. Sankhachûda easily held that by his left hand. The Devî became angry and struck the Dânavâ with Her fist ; the Daitya's head reeled, and, rolling, he fell unconscious for a moment. Next moment regaining his consciousness he got up. But he did not fight hand to hand with the Devî. Rather he bowed down to Her. The weapons that the Devî threw afterwards were partly cut down by the Dânavâ and partly taken up by him and absorbed in him and thus rendered futile. Then Bhadrakâli caught hold of the Dânavâ and whirling him round and round threw him aloft. Then the powerful Saṅkha chûda fell down on the ground from high with great force ; he immediately got up and bowed down to Her. He then gladly ascended on his beautiful chariot, built of excellent jewels. He did not feel any fatigue with the war and went on fighting. Then the Devî Bhadrakâli, feeling hungry began to drink the blood of the Dânavas and ate the fat and flesh. She came before Mahâdeva and described to Him the whole history of the warfare from beginning to end. Hearing the killing of the Dânavas, Mahâdeva began to laugh. She went on saying "The Dânavas that get out of my mouth while I was chewing them, are the only ones that are living. This number will be about one lakh. And when I took up the Pâśupata weapon to kill the Dânavâ, the Incorporeal Celestial Voice spoke : — "He is invulnerable by you." But the very powerful Dânavâ did not more fling any weapon on Me. He simply cut to pieces those that I threw on him.

Here ends the Twenty-Second Chapter in the Ninth Book on the fight between the Devas and Sankhachûda in the Mahâpurânam Sri Mad Devî Bhâgavatam of 18,000 verses by Maharsi Veda Vyâsa.

CHAPTER XXIII.

1-6. Nârâyana said : -- Sîva, versed in the knowledge of the Highest Reality, hearing all this, went himself with His whole host to the battle. Seeing Him, Sankhachûda alighted from his chariot and fell prostrate before him. With great force he got up and, quickly putting on his armour, he took up his huge and heavy bow case. Then a great fight ensued between

Siva and Sankhachūda for full one hundred years but there was no defeat nor victory on either side. The result was stalemate. Both of them, Bhagavān and the Dānavas quitted their weapons. Sankhachūda, remained on his chariot and Mahādeva rode on His Bull. Hundreds and hundreds of Dānavas were slain. But extraordinarily endowed with divine power, S'ambhu restored to life all those of His party that were slain.

7-30. In the meanwhile, an aged Brāhmaṇa, very distressed in his appearance, came to the battlefield and asked S'ankhachūda, the King of Dānavas :—“O King ! Grant me what I beg of you ; you give away in charity all sorts of wealth and riches ; give me also what I desire ; give me, a Brāhmaṇi, something also. I am a quiet peaceable aged Brāhmaṇi, very very thirsty. Make your Promise first and then I will speak to you what I desire. (Note.—The Brāhmaṇis only are fit for receiving frauds and cheatings). The King S'ankhachūda, with a gracious countenance and pleasing eyes swore before him that He would give him what he would desire. Then the Brāhmaṇi spoke to the King with great affection and Māyā :—“ I am desirous of your Kavacha (amulet).” The King, then, gave him the Kavacha (the amulet, mantra written on a Bhurja bark and located in a golden cup). Bhagavān Hari (in the form of that Brāhmaṇi) took that Kavacha and, assuming the form of Śankhachūda came to Tulasi. Coming there, He made His Māyā (magic) manifest and held sexual intercourse with her. At this time Mahādeva took up the Hari's trident-aiming at the king of the Dānavas. The trident looked like the Mid-day Sun of summer, flaming like a Pralaya fire, It looked irresistible and invincible as if quite powerful to kill the enemies. In brilliance it equalled the Sudarśan Chakra (disc) and it was the chief of all the weapons. No other body than Siva and Kes'ava could wield such a weapon. And everybody feared that but Siva and Kes'ava. In length it was one thousand Dhanus and in width it was one hundred hands. It seemed lively, of the nature of Brahma, eternal and not capable to be noticed, whence and how it proceeded. The weapon could destroy, by its own free Līlā (Will) all the worlds. When Siva held it aloft and aiming at Śankhachūda, He hurled it on him, the King of the Demons quitted his bows and arrows and with mind collected in a yoga posture, began to meditate on the lotus-feet of Śrī Krisna with great devotion. At that moment, the trident, whirling round fell on Śankhachūda and easily burnt him and his chariot to ashes. He, then, assuming the form of a two-armed Gopa, full of youth, divine, ornamented with jewels, holding flute, mounted on a Divine Chariot, surrounded by kotis

and kōtis of Gopas who came there from the region of Goloka, whose bodies were built up of excellent jewels, and Śankhachūḍa then went up to the Heavens (Goloka, where Śrī Brindābana is located in the middle). He went to Vrindāban, full of Rasas (sentiments) and bowed down at the lotus-feet of Rādhā Kṛiṣṇa with devotion. Both of them were filled with love when they saw Sudāmā, and, with a gracious countenance and joyful eyes, they took him on their laps. On the other hand the Śāla weapon came with force and gladness back again to Kṛiṣṇa. The bones of Śankhachūḍa, O Narada ! were transformed into conch-shells. These couch-shells are always considered very sacred and auspicious in the worship of the Devas. The water in the conch-shell is also very holy and pleasing to the Devas. What more than this, that the water in the conch-shell is as holy as the water of any Tīrtha. This water can be offered to all the Gods but not to Śiva. Wherever the conch-shell is blown, there Lakṣmī abides with great pleasure. If bathing be done with conch-shell water, it is equivalent to taking bath in all the Tīrthas. Bhagavān Hari resides direct in the conch-shell. Where Śankha is placed, there Hari resides. Lakṣmī also resides there and all inauspicious things fly away from there. Where the females and Śūdras blow the Śankhas, Lakṣmī then gets vexed and, out of terror, She goes away to other places. O Nārada ! Mahādeva, after killing the Dānavas, went to His own abode. When He gladly went away on His Vehicle, on the Bull's back, with His whole host, all the other Devas went to their respective places with great gladness. Celestial drums were sounded in the Heavens. The Gandharbas and the Kinnaras began to sing songs. And showers of flowers were strewn on Śiva's head. All the Munis and Devas and their chiefs began to chant hymns to Him.

Here ends the Twenty-Third Chapter of the Ninth Book on the killing of Śankhachūḍa in Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XXIV.

1. Nārada said :—How did Nārāyaṇa impregnate Tulasi ? Kindly describe all that in detail.

2.11. Nārāyaṇa said :—For accomplishing the ends of the Devas, Bhagavān Hari assumed the Vaiṣṇavi Māyā, took the Kavacha from Śankhachūḍa and assuming his form, went to the house of Tulasi. Dundubhis (celestial drums) were sounded at Her door, shouts of

victory were proclaimed and Tulasi was informed. The chaste Tulasi, bearing that sound very gladly looked out on the royal road from the window. Then for auspicious observances, She offered riches to the Brâhmaṇas ; then She gave wealth to the panegyrists (or bards attached to the courts of princes), to the beggars, and the other chanters of hymns. That time Bhagavân Nârâyâga alighted from His chariot and went to the house of the Devî Tulasi, built of invaluable gems, looking exceedingly artistic and beautiful. Seeing her dear husband before her, She became very glad and washed his feet and shed tears of joy and bowed down to Him. Then She, impelled by love, made him take his seat on the beautiful jewel throne and giving him sweet scented betels with camphor, began to say:—“ To-day my life has been crowned with success. For I am seeing again my lord returned from the battle. Then she cast smiling glances askance at him and with her body filled with rapturous joy lovingly asked him the news of the war in sweet words :—

12-13. O Thou, the Ocean of mercy ! Now tell me of your heroic valour, how you have come out victorious in war with Mahâdeva who destroys countless universes. Hearing Tulasi's word, the Lord of Lakshmi, in the guise of Sankhachûda, spoke these nectar-like words with a smiling countenance.

14-17. O Dear ! Full one Samvatsara the war lasted betwixt us. All the Daityas were killed. Then Brahmâ Himself came and mediated Peace, then, was brought about and by the command of Brahmâ. I gave over to the Devas their rights. When I returned to my home, Sîva went back to His Sîvaloka. Thus saying ! Hari, the Lord of the world, slept and then engaged in sexual intercourse with her. But the chaste Tulasi, finding this time her experience quite different from what She used to enjoy before, argued all the time within herself and at last questioned him :—

18-22. Who are you ? O Magician ! By spreading your magic, you have enjoyed me. As you have taken my chastity, I will curse you. Bhagavân Nârâyâga, hearing Tulasi's words and being afraid of the curse, assumed His real beautiful figure. The Devî then saw the Eternal Lord of the Devas before her. He was of a deep blue colour like fresh rain-clouds and with eyes like autumnal lotuses and with playful Lilâ equivalent to tens and tens of millions of Love personified and adorned with jewels and ornaments. His face was smiling and gracious ; and he wore his yellow-coloured robe. The love-stricken Tulasi, seeing That Lovely For-

f Visu leva, immediately fell senseless ; and at the next moment, regaining consciousness, she began to speak.

23-27. O Lord ! Thou art like a stone. Thou hast no mercy. By hypocrisy Thou hast destroyed my chastity, my virtue and for that reason idst kill my husband. O Lord ! Thou hast no mercy ; Thy heart is like a stone. So Let Thee be turned into a stone. Those who declare her as a saint, are no doubt mistaken. Why didst Thou for the sake of others, kill without any fault, another Bhakta of Thine. Thus speaking, Ulasî overpowered with grief and sorrow, cried aloud and repeatedly gave vent to lamentations. Seeing her thus very distressed, Nârâyana, ie Ocean of Mercy, spoke to her to cheer her up according to the rules of Dharma.

28-102' O Honour'd One ! For a long time you performed tapasyâ this Bhâratî, to get Me. S'ankhachûda, too, performed tapasyâ for a long time to get you. By that tapas, Sankhachûda got you as wife. Now it is highly incumbent to award you also with the fruit that you asked for. Therefore I have done this. Now quit your this terrestrial body and assume a Divine Body and marry Me. O Râma ! Be like Lakshmi. This body of yours will be known by the name of Gandaki, a very virtuous, pure and pellucid stream in this holy land of Bhârata. Your hairs will be turned into sacred trees and as they will be born of you, you will be known by the name of Tulasi. All the three worlds will perform their Pujâs through the leaves and flowers of this Tulasi. Therefore, O Fair-faced One ! This Tulasi will be reckoned as the chief amongst all flowers and leaves. Heavens, earth, and the nether regions, and before Me, O Fair One, you will reign as the chief amongst trees and flowers. In the region of Goloka, the banks of the river Virajî, in the Râsa circle (the celestial ball room,) where all amorous sentiments are played in Vrindâvana forest, in Mandira forest, in Champaka forest, in the beautiful Chandana (Sandal) forests and in the groves of Mâdhavî, Ketaki, Kunda, Mallikâ, and Mâlatî, the sacred places you will live and bestow the highest religious merits. In the Tirthas will reside at the bottom of the Tulasi tree and so religious merits will accrue to all. O Fair-faced One ! There I and all the devas will wait in expectation of the falling of a Tulasi leaf. Any-body who will be initiated and installed with the Tulasi leaves water, will get the fruits of being initiated in all the sacrifices. Whatever pleasure one gets when thousands and thousands of jars filled with water are offered to him, the same pleasure He will get when one Tulasi leaf will be offered to Him. Whatever fruits are acquired by giving Ayuta cows presents, those will be also acquired by giving Tulasi leaves. Especially

if one gives Tulasī leaves in the month of Kārtik, one gets the fruits same as above mentioned. If one drinks or gets the Tulasī leaf water at the momentous Time of Death, one becomes freed of all sins and is worshipped in the Viṣṇu Loka. He who drinks daily the Tulasī leaf water certainly gets the fruit of one lakh horse sacrifices. He who plucks or pulls the Tulasī leaf by his own hand and holding it on his body, quits his life in a Tirath, goes to Viṣṇu Loka. Whoever holds in his neck the garland made up of Tulasī wood, gets certainly the fruit of horse sacrifices at every step. He who does not keep his word, holding the Tulasī leaf in his hand, goes to the Kālasūtra Hell as long as the Sun and Moon last. He who gives false evidence in the presence of the Tulasī leaf, goes to the Kumbhispāka Hell for the life-periods of fourteen Indras. He who drinks or gets a bit of the Tulasī leaf water at the time of death, certainly goes to Vaikuntha, ascending on a car made up of jewels. Those who pluck or pull the Tulasī leaves in the Full Moon night, on the twelfth lunar day, on the passing of the sun from one sign to another, the mid-day, or on the twilights, on the night, while applying oil on their bodies, on the impurity periods, and while putting on night dresses, verily cut off the Nārāyaṇa's head. O Chaste One ! The Tulasī leaf kept in the night, is considered sacred. It is considered good in Śraddha, vow, ceremony, in the making over of any gift, in the installation of any image or in worshipping any Deva. Again, the Tulasī leaf fallen on the ground or fallen in water or offered to Viṣṇu, if washed out can be used in holy and other purposes. Thus, O Good One ! You will remain as tree in this earth and will remain in Goloka as the Presiding Deity thereof and will enjoy daily the sport with Kṛiṣṇa. And also you will be the Presiding Deity of the river Gaṇḍaki and thus bestow religious merits in Bhārata ; you will be the wife of the Salt Ocean, which is My part. You are very chaste ; in Vaikuntha you will enjoy me as Rāmā lives with Me. And as for Me, I will be turned into stone by your curse ; I will remain in India close to the bank of the river Gaṇḍaki. Millions and millions of insects with their sharp teeth will make rings, (the convolutions in the Sālagrāma or sacred stones), on the cavities of the mountains there, representing Me. Of these stones, those that have one door (entrance hole), four convolutions, adorned by the garland of wild flowers (having a mark like this) and which look like fresh rain-cloud, are called Lakṣmī Nārāyaṇa Mūrtis (forms). And those that have one door, four convolutions and look like fresh rain-clouds but no garlands are called Lakṣmī Jānarājana Chakras (discus). Those that have two doors, four convolutions, and decked with mark like cow's hoof and void of the garland mark are called Raghunātha chakras. Those that are very small in size, with two Chakras and look like fresh rain-

clouds and void of the garland marks are named Vâmana Chakras. Those that are very small in size, with two Chakras and the garland mark added, know the n to be the S'rîdhara Chakras. These always bring in prosperity to the household. Those that are big, circular, void of garland mark, with two circular Chakras, are known as Dâmodara forms. Those that are mediocre in size, with two Chakras and marked as if struck by an arrow, having marks of arrows and bow-cases are known as Râga-Râmas. Those that are middling, with seven Chakras, having marks of an umbrella and ornaments, are called Râjarâjavaras. They bestow the royal Lakshmi to persons. Those that have twice seven chakras, and are big, looking like fresh rain-clouds are named Anantas. They bestow four fold fruits (Dharma, wealth, desire and liberation). Those that are in their forms like a ring, with two chakras, beautiful, looking like rain-clouds, having cow-hoof marks and of mediocre size, are named Madhusûdana. Those that have one Chakra are called Sudarsanas. Those that have their Chakras hidden are called Gadâdhara. Those that have two Chakras, looking horse-faced, are known as Haya-grivas. O Chaste One ! Those that have their mouths very wide and extendel, with two Chakras, and very terrible, are known as Narasimhas. They excite Vairâgyas to all who serve them. Those that have two Chakras, mouths extendel and with garland marks (elliptical marks) are called Lakshmi Nrisinghas. They always bless the householders who worship them. Those that have two Chakras near their doors (faces), that look even and beautiful, and with marks manifested are known as Vâsudevas. They yield all sorts of fruits. Those that have their Chakras fine and their forms like fresh rain-clouds and have many fine hole marks within their wide gaping facets are called Pradyumnas. They yield happiness to every householder. Those that have their faces of two Chakras stuck together and their backs capacious, are known as Sankarshanas. They always bring in happiness to the householders. Those that look yellow, round and very beautiful are Aniruddhas. The sages say, they give happiness to the householders. Where there is the S'âlagrâma stone there exists Sri Hari Himself; and where there is Hari, Lakshmi and all the Tîrthas dwell there. Worshipping S'âlagrâma Sila, destroys the Brahmatyâ (killing a Brâhmaṇin) and any other sin whatsoever. In worshipping the Sâlagrâma stone looking like an umbrella, kingdoms are obtained; in worshipping circular Silas, great prosperity is obtained; in worshipping cart-shaped stones, miseries arise; and in worshipping stones, whose ends look like spears (Sûlas, death inevitably follows. Those whose facets are distorted, bring in poverty; and yellow stones bring in various evils and afflictions. Those whose Chakras look broken, bring in diseases; and those whose Chakras

are rent asunder bring in death certainly. Observing vows, making gifts, installing images, doing Srāddhas, worshipping the Devas, all these become highly exalted, if done before the Śāligrāma Silā. One acquires the merits of bathing in all the Tīrthas and in being initiated in all the sacrifices, if one worships the Śāligrāma Silā. What more than this, that the merits acquired by all the sacrifices, all the Tīrthas, all vows, all austerities and reading all the Vedas are all acquired by duly worshipping by the holy Śāligrāma Silā. He who performs his Abhis'eka ceremony always with Śāligrāma water (being sprinkled with Śāligrāma water at the initiation and installation ceremonies), acquires the religious merits of performing all sorts of gifts and circumambulating the whole earth. All the Devas are, no doubt, pleased with him who thus worships daily the Śāligrāma. What more than this, that all the Tīrthas want to have his touch. He becomes a Jivanmukta (liberated while living) and becomes very holy; ultimately he goes to the region of Śrī Hari and remains in Hari's service there and dwells with him for countless Prākritic dissolutions. Every sin, like Brahma Uत्यā, flies away from him as serpents do at the sight of Gaḍūda. The Devī Vasundharā (the Earth) becomes purified by the touch of the dust of his feet. At his birth, all his predecessors (a lakh in number) are saved. He who gets the Śāligrāma Silā water during the time of his death, he is freed of all his sins and goes to the Viṣṇu Loka and gets Nirvāṇa; he becomes freed entirely from the effects of Karma and he gets, no doubt, dissolved and diluted for ever in (the feet of) Viṣṇu. He who tells lies, holding Śāligrāma in his hands, goes to the Kumbhipāka Hell for the life-period of Brahmā. If one does not keep his word, uttered with the Śāligrāma stone in his hand, one goes to the Asipatra Hell for one lakh manvantaras. He who worships the Śāligrāma stone without offering Tulasī leaves on it or separates the Tulasī leaves from the stone, will have to suffer separation from his wife in his next birth. So if one does not offer the Tulasī leaves in the conchshell, for seven births he remains without his wife and he becomes diseased. He who preserves the Śāligrāma stone, the Tulasī and the conchshell, in one place, becomes very learned and becomes dear to Nārāyaṇa. Look! He who casts his semen once in his wife, suffers intense pain, no doubt, at each other's separation. So you become dear to Sankhachūḍa for one Manvantara. Now, what wonder! That you will suffer pain, at his bereavement. O Nārada! Thus saying, Śrī Hari desisted. Tulasī quitted her mortal coil and assumed a divine form, began to remain in the breast of Śrī Hari like Śrī Lakṣmī. Devī Hari also went with her to Vaikunṭha. Thus Lakṣmī, Sarasvatī, Gangā, and Tulasī, all the four came so

very dear to Hari and are recognised as Is'varîs. On the other hand, the mortal coil of Tulasî, no sooner quitted by Tulasî, became transformed into the river Gândaki. Bhagavân Hari, too, became also converted into a holy mountain, on the banks thereof, yielding religious merits to the people. The insects cut and fashion many pieces out of that mountain. Of them, those that fall into the river, yield fruits undoubtedly. And those pieces that fall on the ground become yellow coloured; they are not at all fit for worship. O Nârada! Thus I have spoken to you everything. What more do you want to hear now? Say.

Here ends the Twenty-fourth Chapter of the Ninth Book on the glory of Tulasî in the Mâhâpurânam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharshi Veda Vyâsa.

CHAPTER XXV.

1-2. Nârada said :—When the Devî Tulasî has been made so dear to Nârâyana and thus an object for worship, then describe Her worship and Stotra (the hymn of Tulasî) now. O Muni ! By whom was She first worshipped ? By whom were Her glories first sung ? And how did She become therefore an object of worship ? Speak out all these to me.

3. Sûta said :—Hearing these words of Nârada, Nârâyana, laughing, began to describe this very holy and sin-destroying account of Tulasî.

4-15. Nârâyana said :—Bhagavân Hari duly worshipped Tulasî, and began to enjoy her with Lakshmi ; He raised Tulasî to the rank of Lakshmi and thus made her fortunate and glorious. Lakshmi and Gangâ allowed and bore this new union of Nârâyana and Tulasî. But Sarasvatî could not enlure this high position of Tulasî owing to Her anger. She became self-conceited and beat Tulasî on some quarrel before Hari. Tulasî became abashed and insulted and vanished off. Being the Is'varî of all the Siddhis, the Devî, the Self-manifest and the Giver of the Siddhiyoga to the Jñânis, Tulasî, Oh ! what a wonder, became angry and turned out as invisible to Śrî Hari even.

Not seeing Tulasî, Hari appeased Sarasvatî and getting Her permission went to the Tulasî forest. Going there and taking a bath in due accord, and with due rites, worshipped with His whole heart the chaste Tulasî and then began to meditate on Her with devotion. O Nârada ! He gets certainly all siddhis who worships Tulasî duly with the ten lettered mantra :—“ Śrîm Hrîm Klîm Aim Vrindâvanyai Svâhâ,” the King of mantras, yielding fruits and all gratifications like the Kalpa Tree. O Nârada ! At the time of worship, the lamp of ghee, was

lighted and dhūp, sindūra, sandal, offerings of food, flowers, etc., were offered to Her. Thus hymned by Hari, Tulasi came out of the tree, pleased And She gladly took refuge at His lotus feet. Viṣṇu, then, granted her boon that " You will be worshipped by all ; I will keep you in My breast and in My head and the Devas also will hold you on their heads." And He then took her to His own abode.

16. Nārada said :—“ O Highly Fortunate One ! What is Tulasi's dhyān, stotra and method of worship ? Kindly describe all these.

17. Nārāyaṇa said :—When Tulasi vanished, Hari became very much agitated at her bereavement and went to Vrindāvana and began to praise her.

18-44. The Bhagavān said :—The Tulasī trees collect in multitudinous groups ; hence the Pundits call it Vrindā. I praise that dear Tulasī Of old, She appeared in the Vrindāvana forest and therefore known as Vrindāvanī. I worship that fortunate and glorious One. She is worshipped always in innumerable universes and is, therefore, known as Vis'vapūjītā (worshipped by all). I worship that Vis'vapūjītā. By whose contact, these countless universes are always rendered pure and holy; and therefore She is called Vis'vapāvanī (purifying the whole universe). I am suffering from her bereavement, I remember the Devī. Without Tulasī, the Devas do not get pleased, though other flowers be heaped on them; therefore She is considered as the essence of all the flowers. Now I am in sorrow and trouble and I am very eager to see her, who is of the nature of purity incarnate. The whole universe gets delighted when the Bhaktas receive her; hence She is called Nandīnī; so may She be pleased with me There is nothing in the universe that can be compared to Her ; hence She is called Tulasi, I take refuge of that dear Tulasī. That chaste dear one is the life of Krisṇa, hence She is known as Kṛṣṇajīvanī. Now may She save my life. O Nārad ! Thus praising, Rāmāpati remained there. The chaste Tulasī then came to His sight and bowed down to His lotus feet ; when She becoming sensitive out of the insult, began to weep. Bhagavān Viṣṇu, seeing that sensitive dear one, immediately took her to His breast. Taking, then, Sarasvatī's permission, He took her to His own home and brought about, first of all, the agreement between her and Sūrisvati. Then He granted her the boon, “ You will be worshipped by all, respected by all, and honoured by all ; and all will carry you on their heads.” I will also worship, respect and honour you and keep you on My head. Receiving this boon from Viṣṇu, the Devī Tulasī became very glad

Sarasvatî then attracted her to her side, made her sit close to her. Laksmî and Gangâ both with smiling faces attracted her and made her enter into the house. O Nârada ! Whosoever worships her with her eight names Vrindâ, Vrindâvanî, Vis'vapûjîta, Vis'vapâvahî, Tulasî, Puspasârâ, Nândanî and Kriśga Jivanî and their meanings and sings this hymn of eight verses duly, acquires the merit of performing As'vamedha Yajñâ (horse sacrifice). Specially, on the Full Moon night of the month of Kârtik, the auspicious birth ceremony of Tulasî is performed. Of old Viṣṇu worshipped her at that time. Whœver worships with devotion on that Full Moon combination, the universe purifying Tulasî, becomes freed of all sins and goes up to the Viṣṇu Loka. Offerings of Tulasî leaves to Viṣṇu in the month of Kârtik bring merits equal to those in giving away Ayuta Cows. Hearing this stotra at that period gives sons to the sonless persons, wives to the wife less persons and friends to friendless persons. On hearing this stotra, the diseased become free of their diseases, the persons in bondage become free, the terrified become fearless, and the sinners are freed of their sins. O Nârada ! Thus it has been mentioned how to chant stotra to her. Now hear her dhyân and method of worship. In the Vedas, in the Kânya Śâkhâ branch, the method of worship is given. You know that one is to meditate on the Tulasi plant, without any invocation (avâhana) and then worship her with devotion, presenting all sorts of offerings as required to her. Now hear Her Dhyânam. Of all the flowers, Tulasi (the holy basil) is the best, very holy, and captivating the mind. It is a flame burning away all the fuel of sins committed by man. In the Vedas it is stated that this plant is called Tulasî, because there can be made no comparison with Her amongst all the flowers. She is the holiest of them all. She is placed on the heads of all and desired by all and gives holiness to the universe. She gives Jivanmuktî, mukti and devotion to Sri Hari. I worship Her. Thus meditating on Her and worshipping Her according to due rites, one is to bow down to Her. O Nârada ! I have described to you the full history of Sri Tulasî Devî. What more do yo want to hear now, say.

Here ends the Twenty-fifth Chapter of the Ninth Book on the method of worship of Tulasî Devî in the Mahâpurânam Sri Mad Devî Bhâgavatam of 18,000 verses by Maharsi Veda Vyâsa.

CHAPTER XXVI.

1. Nârada said :—I have heard the anecdote of Tulasî. Now describe in detail the history of Sâvitri. Sâvitri is considered as the Mother of the Vedas. Why was She born, in days gone by ? By whom was She first worshipped and subsequently also ?

3. Nārāyaṇa said :—“ O Muni ! She was first worshipped by Brahmā. Next the Vedas worshipped her. Subsequently the learned men worshipped her. Next the King As’vapati worshipped Her in India. Next the four Vargas (castes) worshipped Her.

5. Nārada said :—“ O Brahman ! Who is that As’vapati ? What for did he worship ? When the Devī Sāvitrī became adorable by all, by which persons was She first worshipped and by which persons subsequently.

6-14. Nārāyaṇa said :—“ O Muni ! The King As’vapati reigned in Bhadradeś'a, rendering his enemies powerless and making his friends painless. He had a queen very religious ; her name was Mālatī ; She was like a second Lakṣmī. She was barren ; and desirous of an issue, She under the instruction of Vasiṣṭha, duly worshipped Sāvitrī with devotion. But She did not receive any vision nor any command ; therefore She returned home with a grievous heart. Seeing her sorry, the king consoled her with good words and himself accompanied her to Puṣkara-with a view to perform Tapas to Sāvitrī with devotion and, being self-controlled, practised tapasyā for one hundred years. Still he could not see Sāvitrī, but voice came to him. An incorporeal, celestial voice reached his ears :—“ Perform Japam (repeat) ten lakhs of Gāyatrī Mantram.” At this moment Parīṣara came up there. The king bowed down to him. The Muni said :—“ O King ! One japa of Gāyatrī, destroys the day's sins. Ten Japams of Gāyatrī destroy day and night's sins.

15-40. One hundred Gāyatrī Japams destroy one month's sins. One thousand Japams destroy one year's sins. One lakh Gāyatrī Japams destroy the sins of the present birth and ten lakh Gāyatrī Japams destroy the sins of other births. One hundred lakhs of Japams destroy the sins of all the births. If ten times that (e. i. 1,000 lakhs) be done, then liberation is obtained. (Now the method, how to make Japam). Make the palm of the (right) hand like a snake's hood ; see that the fingers are all close, no holes are seen ; and make the ends of the fingers bend downwards ; then being calm and quiet and with one's face eastward, practise Japam. Then count from the middle of the ring (nameless) finger and go on counting right-handed (with the hands of the watch) till you come to the bottom of the index finger. This is the rule of counting by the hand. O King ! The rosary is to be of the seed of white lotus or of the crystals ; it should be consecrated and purified. Japam is to be done then in a sacred Tirtha or in a temple. Becoming self-controlled one should place the rosary on a banyan leaf or on a lotus leaf and smear it with cowdung ; wash it, uttering Gāyatrī -Mantra and over it perform one hundred times Gāyatrī Japam intently in accordance with

the rules. Or wash it with Pañchagavya, milk, curds, clarified butter, cow urine and cowdung), and then consecrate it well. Then wash it with the Ganges water and perform best the consecrations. O Rājarṣi ! Then perform ten lakhs of Japam in due order. Thus the sins of your three births will be destroyed and then you will see the Devī Sāvitri. O King ! Do this Japam, being pure, everyday in the morning, mid-day, and in the evening. If one be impure and devoid of Sandhyā, one has no right to do any action; and even if one performs an action, one does not get any fruit thereby. He who does not do the morning Sandhyā and the evening Sandhyā, is driven away from all the Brāhmaṇic Karmas and he becomes like Sūdras. He who does Sandhyā three times throughout his life, becomes like the Sun by his lustre and brilliance of tapas. What more than this, the earth is always purified by the dust of his feet. The Dvija who does his Sandhyā Bandanam and remains pure, becomes energetic and liberated while living. By his contact all the tirthas become purified. All sins vanish away from him as snakes fly away at the sight of Garuḍa. The Dvija who becomes void of Sandhyā three times a day, the Devas do not accept his worship nor the Pitrīs accept his Pindas. He who has no Bhakti towards the Mūla Prakriti, who does not worship the specific seed Mantra of Māyā and who does not hold festivities in honour of Mūla Prakriti, know him verily to be an Ajagara snake without poison. Devoid of the Viṣṇu mantra, devoid of the three Sandhyās and devoid of the fasting on the Ekādasī Tithi (the eleventh day of the fortnight), the Brāhmaṇi becomes a snake devoid of poison. The vile Brāhmaṇi who does not like to take the offerings dedicated to Hari and who does the washerman's work and eats the food of Sūdra and drives the buffaloes, becomes a snake devoid of poison. The Brāhmaṇi who burns the dead bodies of the Sūdras, becomes like the man who is the husband of an unmarried girl. The Brāhmaṇi also who becomes a cook of a Sūdra, becomes a snake void of poison. The Brāhmaṇi who accepts the gifts of a Sūdra, who performs the sacrifice of a Sūdra, who lives as clerks and warriors becomes like a snake void of poison. The Brāhmaṇi who sells his daughter, who sells the name of Hari or eats the food of a woman who is without husband and son, as well as of one who has just bathed after her menstruation period, becomes like a serpent void of poison. The Brāhmaṇi who takes the profession of pimps and pampers and lives on the interest, is also like a serpent void of poison. The Brāhmaṇi who sleeps even when the Sun has risen, eats fish, and does not worship the Devī is also like a poisonless serpent. Thus stating all the rules of worship in order, the best of the Munis told him the Dhyanam, etc., of the Devī

Sâvitri, what he wanted. Then he informed the King of all the mantras and went to his own Âs'rama. The king, then worshipped accordingly and saw the Devî Sâvitri and got boons.

41-43. Nârada said :—What is the Sâvitris Dhyân, what are the modes of her, worship, what is stotra, mantra, that Parâs'ara gave to the King before he went away? And how did the King worship and what boon did he get? This great mystery, grand and well renowned in the Srutis, about Sâvitri, I am desirous to hear in brief on all the points.

44-78. Nârâyana said :—On the thirteenth day (the trayedas'i, tithi) of the black fortnight in the month Jyaiṣṭha or on any other holy period, the fourteenth day (the chaturdas'i tithi) this vow is to be observed with great care and devotion. Fourteen fruits and fourteen plates with offerings of food on them, flowers and incense are to be offered and this vow is to be observed for fourteen years consecutively. Garments, holy threads and other articles are also offered and after the Vrata is over, the Brâhmaṇins are to be fed. The lucky pot (mangal ghat) is to be located duly according to the rules of worship with branches and fruits. Ganes'a, Agni, Viṣṇu, Śiva and Śivâ are to be worshipped duly.

In that ghat Sâvitri is to be next invoked and worshipped. Now hear the Dhyânam of Sâvitri, as stated in the Mâdhyan Dina Śâkhâ, as well the stôtra, the modes of worship, and the Mantra, the giver of all desires. I meditate and adore that Sâvitri, the Mother of the Vedas, of the nature of Praṇava (Om), whose colour is like the burnished gold, who is burning with Brâhma teja (the fire of Brahma), effulgent with thousands and thousands of rays of the midday summer Sun, who is of a smiling countenance adorned with jewels and ornaments, wearing celestial garment (purified and uninflammable by fire), and ready to grant blessings to Her Bhaktas; who is the bestower of happiness and liberation, who is peaceful and the consort of the Creator of the world, who is all wealth and the giver of all riches and prosperity, who is the Presiding Deity of the Vedas and who is the Vedas incarnate, I meditate on Thee. Thus reciting the Dhyânam, mantra and meditating on Her, one is to offer Naivedyas (offerings of food) to Her and then place one's fingers on one's head; one is to meditate again, and then invoke the Devî within the pot. One should next present fourteen things, uttering proper mantras according to the Vedas. Then one must perform special pooja and chant hymns to the Devî and worship Her. The fourteen articles of worship are as under :—

(1) Seat (Āsan); (2) water for washing feet (Pādya), (3) offering of rice and Durba grass (Arghya), (4) water for bath (Snānya), (5) anointment with sandalpaste and other scents (Anulepana), (7) incense (Dhūpa), (8) Lights (Dipa), (9) offerings of food (Naivedya), (10) Betels (Tambūl), (11) Cool water, (12) garments, (13) ornaments, (14) garlands, scents, offering of water to sip, and beautiful bedding. While offering these articles, one is to utter the mantras, this beautiful wooden or golden seat, giving spiritual merits is being offered by me to Thee. This water from the Tirthas, this holy water for washing Thy feet, pleasant, highly meritorious pure, and as an embodiment of Poojā is being offered by me to Thee. This holy Arghya with Durbi grass and flowers and the pure water in the conch-shell is being offered by me to Thee. (as a work of initial worship). This sweet scented oil and water being offered by me to Thee with devotion for Thy bathing purposes. Kindly accept these. O Mother! This sweet-scented water Divine-like, highly pure and prepared of Kunkuma and other scented things I offer to Thee. O Parameśvarī! This all-auspicious, all good and highly meritorious, this beautiful Dhūpa, kindly take, O World Mother! This is very pleasant and sweet scented; therefore I offer this to Thee. O Mother! This light, manifesting all this Universe and the seed, as it were, to destroy the Darkness is being offered by me to Thee. Devī! Kindly accept this delicious offering of food, highly meritorious, appeasing hunger, pleasant, nourishing and pleasure giving. This betel is scented with camphor, etc., nice, nourishing, and pleasure—giving; this is being offered by me to Thee. This water is nice and cool, appeasing the thirst and the Life of the World. So kindly accept this. O Devī! Kindly accept this silken garment as well the garment made of Kārpāsa Cotton, beautifying the body and enhancing the beauty. Kindly accept these golden ornaments decked with jewels, highly meritorious, joyous, beauteous and prosperous. Kindly accept these fruits yielding fruits of desires, obtained from various trees and of various kinds. Please have this garland, all auspicious and all good, made of various flowers, beauteous and generating happiness. O Devī! Kindly accept this sweet scent, highly pleasing and meritorious. Please take this Sindura, the best of the ornaments, beautifying the forehead, highly excellent and beautiful. Kindly accept this holy and meritorious threads and purified by the Vedic mantras and made of highly holy threads and knitted with highly pure Knots. Uttering thus, offer the above articles that are to be offered to the Devī, every time the specific seed mantra being uttered. Then the intelligent devotee should recite the stotras and subsequently offer the Dakṣinās (presents) with devotion to the Brāhmaṇas. The Radical or the Specific Seed Mantra *mantra* is the eight lettered mantra *Śrīm Hrim Klim Svāitri Svāha*; So the sages know. The Stotra, as stated in the Mādhyandīna

Sakhā, gives fruits of all desires. I am now speaking to you of that mantra, the Life of the Brāhmaṇas. Listen attentively. O Nārada ! Sāvitri was given to Brahmā, in the ancient times of old in the region of Goloka by Kṛiṣṇa ; but Sāvitri did not come Brahma loka with Brahmā. Then by the command of Kṛiṣṇa, Brahmā praised the mother of the Vedas. And when She got pleased, She accepted Brahmā as Her husband.

79-87. Brahmā said :—“Thou art the everlasting existence intelligence and bliss ; Thou art Mūlaprakriti ; thou art Hiranya Garbha ; Thou didst get pleased, O Fair one ! Thou art of the nature of fire and Energy ; Thou art the Highest ; Thou art the Highest Bliss, and the cause of the twice-born. Dost thou get appeased, O Fair One ! Thou art eternal, dear to the Eternal ; thou art of the nature of the Everlasting Bliss. O Devī, O Thou, the all auspicious One ! O Fair One ! Beest thou satisfied. Thou art the form of all (omnipresent) ! Thou art the essence of all mantras of the Brāhmaṇas, higher than the highest ! Thou art the bestower of happiness and the liberator O Devī, O Fair One ! Beest thou appeased. Thou art like the burning flame to the fuel of sins of the Brāhmaṇas ! O Thou, the Bestower of Brahma teja (the light of Brahma) O Devī ! O Fair One ! Best appeased. By Thy mere remembrance, all the sins to me by body, mind and speech are burnt to ashes. Thus saying, the Creator of the world reached the assembly there. Then Sāvitri came to the Brahmaloka with Brahmā. The King As'vapati chanted this stotra to Sāvitri and saw Her and got from Her the desired boons. Whosoever recites this highly sacred king of Stotras after Sandhyā Bandanam, quickly acquires the fruits of studying the Vedas.

Here ends the Twenty Sixth Chapter of the Ninth Book on the narration of Sāvitri in Śrimad Devi Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XXVII.

1-2. Nārāyaṇa said :—“O Nārada ! After having chanted the above hymn to the Goddess Sāvitri and worshipped Her in accordance with due rites and ceremonies, the king As'vapati saw the Devī, effulgent like the lustre of thousand suns. She then smilingly told the king, as a mother to her son, whilst all the quarters were illumined with the lustre of Her body :—

3-14. Sāvitri said :—“O King ! I know your desire. Certainly I will give what you and your wife long for. Your chaste wife is anxious for a daughter, while you want a son. So, one after another,

the desires of both of you will be fulfilled. Thus saying, the Devî went to the Brahma Loka. The King also returned to his house. First a daughter was born to him. As the daughter was born, as if a second Lakshmi was born after worshipping Sâvitri, the King kept her name as Sâvitri. As time rolled on, the daughter grew, day by day, like the phases of bright fortnight moon, into youth and beauty. There was a son of Dyumat Sena, named Satyavâna, always truthful, good natured and endowed with various other qualifications. The daughter chose him for her bridegroom. The King betrothed her with jewels and ornaments, to Satyavâna, who gladly took her home. After one year expired, the truthful vigorous Satyavâna gladly went out, by his father's command, to collect fruits and fuel. The chaste Sâvitri, too, followed him. Unfortunately Satyavâna fell down from a tree and died. Yama, the God of Death, saw his soul as a Purûga of the size of one's thumb and took it and went away. The chaste Sâvitri began to follow Him. The high souled Yama, the Foremost of the Sadhus, seeing Sâvitri following Him, addressed her sweetly:— "O Sâvitri ! Whither are you going in your this mortal coil? If you like to follow after all, then quit your this body.

15.25. The mortal man, with his transient coil of these five elements, is not able to go to My Abode. O Chaste One ! The death time of your husband arrived; therefore Satyavâna is going to My Abode to reap the fruits of his Karma. Every living animal is born by his Karma. He dies again through his life long Karma. It is his Karma alone that ordains pleasure, pain, fear, sorrows, etc. By Karma, this embodied soul here becomes Indra; by Karma he can become a Brahma's son. What more than this that Jîva, by his Karma, can be in Hari's service and be free from birth and death! By one's own Karma all sorts of Siddhis and immortality can be obtained; the four blessed regions as Visnu's Sâlokya, etc., also can be obtained by Karma. What more than this that by Karma, a being becomes divine, human, or a King, or Sîva or Ganes'a ! The state of Munindra, asceticism, Ksatatriyahood, Vais'yahood, Mlechhabood, moving things, stones, Râksasahood, Kinnaras, Kingship, becoming trees, beasts, forest animals, inferior animals, worms, Daityas, Dânavas, Asuras, all are fashioned and wrought by Karma and Karma alone. O Narada! Thus speaking, Yama remained silent.

Here ends the Twenty-seventh Chapter of the Ninth Book on the birth etc. of Sâvitri in Sri Mad Devî Bhâgavatam of 18,000 verses by Maharsi Veda Vyâsa.

CHAPTER XXVIII.

1-4. Nārāyaṇa said:—“O Nārada! Hearing the words of Yama the chaste intelligent Sāvitri, replied with great devotion:—“O Dharmarājan! What is Karma? Why and how is its origin? What is the cause of Karma? Who is the embodied soul (bound by Karma)? What is this body? And who is it that does Karma? What is Jnāna? What is Buddhi? What is this Prāṇa of this embodied Jīva? What are the Indriyas? And what are their characteristics? And what are the Devatās thereof? Who is it that enjoys and who is it that makes one enjoy? What is this enjoyment (Bhoga)? And what is the means of escape from it? And what is the nature of that State when one escapes from enjoyment? What is the nature of Jivātmā? And what of Paramātmā? O Deva! Speak all these in detail to me.

5-21. Dharma said:—Karma is of two kinds—good and bad. The Karma that is stated in the Vedas as leading to Dharma is good; all other actions are bad. The God's service, without any selfish ends (Sankalpa) and without the hope of any fruits thereof (ahaitukī), is of such a nature as to root out all the Karmas and gives rise to the highest devotion to God. A man who is such a Bhakta of Brahma becomes liberated, so the Śrutis say. Who then does the Karma and who is it that enjoys? (i. e. no such body). To such a Bhakta to Brahma, there is no birth, death, old age, disease, sorrow nor any fear. O Chaste One! Bhakti is two-fold. This is stated by all in the Śrutis. The one leads to Nirvāṇa and the other leads to the nature of Hari. The Vaiṣṇavas want the Bhakti to Hari i. e. the Saguna Bhakti. The other Yogis and the best knowers of Brahma want the Nirguna Bhakti. He who is the Seed of Karma, and the Bestower for ever the fruits of Karma, Who is the Karma Incarnate and the Mūla Prakriti, is the Bhagavān; He is the Highest Self. He is the Material Cause of Karma. Know this body to be by nature liable to dissolve and die. Earth, air, Akash, water, and fire these are the threads, as it were, of the work of creation of Brahma. Who is of the nature of Being. “Dehi” or the Embodied Soul is the Doer of Karma, the Kartā; he is the enjoyer; and Ātmā (self) is the prompter, the stimulator within to do the Karma and enjoy the fruits thereof. The experiencing of pleasures and pains and the varieties thereof is known as Bhoga (enjoyment). Liberation, Mukti is the escape therefrom.

The knowledge by which Ātmā (sat) and Māyā (Asat) are discriminated is called Jñānam (Brahma Jñānam). The knowledge is considered as the root discriminator of various objects of enjoyments. (i. e. by which the various objects are at once recognised as different from Ātman). By Buddhi is meant the right seeing of things, (as certain) and is considered as the seed of Jñāna. By Prāṇa is known as the different Vāyus in the body. And this Prāṇa is the strength of the embodied. Mind is the chief, the best, of the senses, it is a part of Is'vara : its characteristic is its doubtful uncertain state. It impels to all actions, irresistible. It is inascertainable, invisible ; it obstructs the Jnāna. The senses are seeing, hearing, smelling, touching and tasting. These are the several limbs, as it were, of the embodied and the impellors to all actions. They are both enemies and friends as they give pain (when attached to wordly objects) and happiness (when attached to virtuous objects) both. The Sun, Vāyu, Earth, Brahmarūpa and others are their Devatās. The Jīva is the holder, the sustainer of Prāṇa, body, etc. The Paramātmā, the Highest Self, is the Best of all, Omnipresent, transcending the the Gunas, and beyond Prakriti. He is the Cause of all causes and He is the Brahma Itself. O Chaste One ! I have replied, according to the Śastras to all your questions. Those are Jnānas of the Jnānins. O Child ! Now go back to your house at pleasure.

22-30. Sāvitri said :—Whither shall I go, leaving my Husband and Thee, the Ocean of Knowledge ? Please oughtest to answer the queries that I now put to Thee. What wombs do the Jivas get in response to which Karmas ? What Karmas lead to the Heavens ? And what Karmas lead to various hells ? Which Karmas lead to Mukti ? And which Karmas give Bhakti ? What Karmas make one Yogi and what Karmas inflict diseases ? Which Karmas make one's life long ? or short ? Which Karmas again make one happy ? And what Karmas make one miserable ? Which Karmas make one deformed in one's limbs, one-eyed, blind, deaf, lame or idiotic ? Which Karmas again make one mad ? Make one very much avaricious or of a stealing habit ? What Karmas make one possess Siddhis ? Or make one earn the four Lokas Sālokya, etc. ? What Karmas make one a Brāhmaṇ or an ascetic ? Or make one go to Heaven or Vaikuntha ? What Karmas enable one to go to Goloka, the par excellence and free from all diseases ? How many are the hells ? What are their names and how do they appear ? How long will one have to remain in each hell ? and what Karmas lead to what diseases ? O Deva, Now tell me about these that I have asked to you and oblige.

Here ends the Twenty-Eighth Chapter of the Ninth Book on the story of Sāvitri in Sri Mad Devi Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XXIX.

1. Nārāyaṇa said:—Yama got thunderstruck at these queries of Sāvitri. He then began to describe, with a smiling countenance, the fruition of the several works of the Jīvas.

2-8. He said:—“ O Child ! You are now a daughter only twelve years old. But you speak of wisdom like the Highest Jñānins and Yogis, Sanaka and others. O Child ! By virtue of the boon granted by Sāvitri, you have become incarnate of Her in part. The King As’vapati got you before by performing severe penances. As Lakṣmī is dear and fortunate with regard to Viṣṇu, as Mahādevī is to Mahādeva, Aditi to Kaśyapa, Ahalyā to Gautama, so you are to Satyavāna in respect of affection and good-luck and other best qualities. As Śachi is to Mahendra, as Rohinī is to Moon, as Rati is to Kāma, as Svāhā is to Fire, as Svadhā is to the Pitrīs, as Sanjñā is to the Sun, as Varuṇānī is to Varuna, as Dakṣinī is to Yajna, as Earth is to Varāha, as Devasenā is to Kārtika, so you are fortunate and blessed with respect to Satyavāna. O Sāvitri ! I myself grant you this boon of my own accord. Now ask other boons. O highly fortunate One ! I will fulfil all your desires.

9-12. Sāvitri said:—“ O Noble One ! Let there be one hundred sons of mine by Satyavāna. This is the boon that I want. Let there be one hundred sons of my Father as well; let my Father-in-law get back his (lost) eyesight and may he get back his lost kingdom. This is another boon that I want. Thou art the Lord of the world. So grant me this boon, too, that I may have this my very body for a lakh years when I may go to Vaikuṇṭha with Satyavāna. Now I am eager to hear the various fruitions of Karmas of several Jīvas. Kindly narrate them and oblige.

13-70. Dharmā said:—You are very chaste. So what you have thought will verily come to pass. Now I describe the fruition of Karmas of the Jīvas. Listen. Excepting this holy land of Bhārata, nowhere do the people enjoy wholly the fruition of their two-fold Karmas, good and bad. It is only the Suras, Daityas, Dānavas, Gandharvas, Rākṣasas, and men that do Karmas. The beasts and the other Jīvas do not do Karmas. The special Jīvas e. g. men, etc., experience the fruition of their Karmas in Heavens, hells and in all the other Yonis (wombs). Specially, as the Jīvas

roam in all the different Yonis, they enjoy their Karmas, good or bad, as the case may be, carved in their previous births. The good works get fructified in Heavens; and the bad works lead the Jivas to hells. This Karma can be got rid of by Bhakti. This Bhakti is of two kinds :—(1) Nirguṇā of the nature of Nirvāṇa ; and (2) towards Prakṛiti, of the nature of Brahma, and with Māyā inherent. Diseases come as the result of bad and ignorant actions ; and healthiness comes from good and certain scientific Karmas. Similar are the remarks for short and long lives for happiness and pain. By bad works, one becomes blind or deformed in body. So by doing excellent Karmas, one acquires Siddhis, etc.. These are spoken generally. I will now speak in detail ; listen. This is very secret even in Purāṇas and Smritis. In this Bhāratavarṣa, men are the best of all the various classes of beings. The Brāhmaṇas are the best of men and are best in all Kinds of Karmas. They are responsible, too, for their actions. O Chaste One ! Of the Brāhmaṇas, again, those that are attached to the Brāhmaṇas are the best. The Brāhmaṇas are of two kinds as they are Sakāma (with desires) or Niṣkāma (without desires). The Niṣkāmī Brāhmaṇas are superior to the Sakāmī Brāhmaṇas. For the Sakāmīs are to enjoy the fruits of their Karmas, while the Niṣkāmī Brāhmaṇas are perfectly free from any such disturbances (they have not to come back to this field of Karma). The Niṣkāma Bhaktas, after they quit their bodies, go to a place free from sickness or disease, pure and perfect. From there they do not come back. The Niṣkāmī Bhaktas assuming the divine forms go to the Goloka and worship the Highest God, the Highest Self, the two-armed Kṛiṣṇa. The Sakāmī Vaiṣṇavas go to Vaikuṇṭha ; but they come back in Bhārata and get into the wombs of the twice-born. By degrees they also become Niṣkāma when they certainly acquire pure undefiled Bhakti. The Brāhmaṇas and Vaiṣṇavas that are Sakāmīs in all their births, never get that pure undefiled intellect and never get the devotion to Viṣṇu. The Brāhmaṇas, living in the Tirthas (sacred places of pilgrimages) and attached to Tapas go to Brahmaloka (the region of Brahmā) ; they again come down to Bhārata. Those that are devotedly attached to their own Dharma (religion) and reside in places other than Tirthas, go to Satyaloka and again come to Bhārata. The Brāhmaṇas, following their own Dharma and devoted to the Sun go to the world of the Sun and again come to Bhārata. And those who are devoted to Mūla Prakṛiti and devoted to Niṣkāma Dharma go to Maṇi Dvīpa and have not to come back from thither. The Bhaktas of Śiva, Śakti, and Gaṇeśa, and attached to their own Dharmas respectively go to the Śiva Loka and return from thence. Those Brāhmaṇas that worship the other Devas and attached to their

own Dharmas go to those regions of theirs respectively and again come to Bhārata. Attached to their own Dharmas, the Niṣkāmi, Bhaktas of Hari go by their Bhakti step by step to the region of Śrī Hari. Those that are not attached to their own Dharmas and do not worship the Devas and always bent on doing things as they like without any regard to their Āchāras go certainly to hells. No doubt in this. The Brāhmaṇas and the other three Varnas, attached to their own Dharmas all enjoy the fruits of their good works. But those who do not do their Svadharma, go verily down into hells. They do not come to Bhārata for their rebirth, they enjoy their fruits of Karmas in hells ! Therefore the four Varnas ought to follow their own Dharmas of the Brāhmaṇas, they are to remain attached to their own Dharmas and give their daughters in marriage to the similarly qualified Brāhmaṇas. They then go to the Chandraloka (the region of the Moon). There they remain for the life periods of the fourteen Indras. And if the girl be given, with ornaments, the results obtained would be twice. If the girl be given with a desire in view, then that world is obtained ; but if the girl be given without any desire but to fulfil the God's will and God's satisfaction only, then one would not have to go to that world. They go to Viṣṇu Loka, bereft of the fruits of all Karmas. Those that give to the Brāhmaṇas pasture ground and cattle, silver, gold, garment, fruits and water, go to the Chandraloka and live there for one Manvantara. They live long in those regions by virtue of that merit. Again those that give gold, cows, copper, etc., to the holy Brāhmaṇas, go to the Sūrya Loka (the region of the Sun) and live there for one Ayuta years (10,000 years), free from diseases, etc., for a long time. Those that give lands and lots of wealth to the Brāhmaṇins, go to the Viṣṇu Loka and to the beautiful Śveta Dvīpa (one of the eighteen minor divisions of the known continents). And there they live as long as the Sun and Moon exist. O Muni ! The meritorious persons live long in that wide region. Note :—Śveta Dvīpa may mean Vaikunṭha, where Viṣṇu resides. Those who give with devotion dwelling places to the Brāhmaṇas, go to the happy Viṣṇu Loka. And there, in that great Viṣṇu Loka, they live for years equal to the number of molecules in that house. He who offers a dwelling house in honour of any Deva, goes to the region of that Deva and remains there for a number of years equivalent to the number of particles in that house. The lotus-born Brahmā said that if one offers a royal palace, one obtains a result four times and if one offers a country, one gets the result one hundred times that ; again if one offers an excellent country, twice as much merit one acquires. One who dedicates a tank for the expiation of

all one's sins, one lives in Janar Loka (one of the pious regions) for a period equivalent to the number of particles therein). If any man offers a Vāpi (a well) in preference to other gifts, one gets ten fold fruits thereby. If one offers seven Vāpis, one acquires the fruits of offering one tank. A Vāpi is one which is four thousand Dhanus long and which is as much wide or less (Note :—Dhanu equals a measure of four hastas). It offered to a good bridegroom, then the giving of a daughter in marriage is equivalent to a dedication of ten Vāpis. And if the girl be offered with ornaments, twice the merits accrue. The same merit accrues in clearing the bed of the mud of a pond as in digging it. So for the Vāpi (well). O Chaste One ! He who plants an As'vattha tree and dedicates it to a godly purpose, lives for one Ayuta years in Tapar Loka. O Sāvitri ! He who dedicates a flower garden for the acquirement of all sorts of good, lives for one Ayuta years in Dhruva Loka.

O Chaste One ! He who gives a Vīmāṇa (any sort of excellent carriage) in honour of Viṣṇu, in this Hindoosthān, lives for one Manvantara in Viṣṇuloka. And if one gives a Vīmāṇa of variegated colours and workmanship, four times the result accrues. And one who gives a palanquin, acquires half the fruits. Again if anybody gives, out of devotion, a swinging temple (the Dol Mandir) to Bhagavān Śri Hari, lives for one hundred Manvantras, in the region of Viṣṇu. O Chaste One ! He who makes a gift of a royal road, decorated with palacial buildings on either side, lives with great honour and love in that Indraloka for one Ayuta years. Equal results follow whether the above things are offered to the Gods or to the Brāhmaṇas. He enjoys that which he gives. No giving, No enjoying. After enjoying the heavenly pleasures, etc., the virtuous person takes birth in Bhārata as a Brāhmaṇ or in other good families, in due order, and ultimately in the Brāhmaṇa families. The virtuous Brāhmaṇa, after he has enjoyed the heavenly pleasures, takes his birth again in Bhārata in Brāhmaṇa, Kṣattriya or in Vais'ya families. A Kṣattriya or a Vais'ya can never obtain Brahmanahood, even if he performs asceticism for one Koti Kalpas. This is stated in the Śrutis. Without enjoying the fruits, no Karma can be exhausted even in one hundred Koti Kalpas. So the fruits of the Karmas must be enjoyed, whether they be auspicious or inauspicious. By the help of seeing the Devas and seeing the Tīrthas again and again, purity is acquired. O Sāvitri ! So now I have told you something. What more do you want to hear? Say.

Here ends the Twenty-Ninth Chapter of the Ninth Book on the anecdote of Sāvitri on the fruits of making gifts and on the effects of Karmas in Sri Mad Devī Bhāgvatam of 18,000 verses by Maharsi Veda Vyāsa

CHAPTER XXX.

1. Sāvitrī said :—“ O Dharmarājan ! Kindly tell me in detail about those works that lead the meritorious persons to the Heavens and various other spheres.

2-20. Dhārmaraṇ said :—“ O Child ! He who gives rice and food to the Brāhmaṇas in India, goes to the Sivaloka where he dwells with great respect for years equivalent to the measure of that food. This “ Anna-dāna ” (the giving of boiled rice and other eatables) is a great dāna (charity) and this can be done not only to the Brāhmaṇas but to the other castes also, where similar results also follow. There is, or will be, no other charity superior to this charity of anna (rice, boiled it may be and other eatables.) For here no distinction is made as to what caste will get it or not, nor the discrimination of time, when to give such a charity. O Child ! Seats (Āsanas) given to the Devas and the Brāhmaṇas, carry the donor to the Viṣṇu Loka, where he dwells for Ayuta years with great respect and love. Giving excellent cows yielding milk to Brāhmaṇas take the donor to Viṣṇuloka, where he is glorified and remains for years equivalent to the number of pores in that cow or those cows. And if cows be given on a meritorious day, four times the merits accrue, and if given in a sacred place of pilgrimage, hundred times the result occurs; and if given in a tīrath, where Nārāyaṇa is worshipped, koli times the results accrue. He who gives with devotion, cows to the Brāhmaṇas in Bharata, remains in the Chandraloka for one Ayuta years and is glorified. He who gives a two-mouthed cow to a Brāhmaṇa, goes to Viṣṇuloka and remains there for as many years as there exist the numbers of hairs on the body of that cow and is glorified. A gift of a beautiful white umbrella to a Brāhmaṇa makes one go to Varunaloka for Ayuta years where he remains with great pleasure. Giving garments to the diseased Brāhmaṇas makes one fit to remain with glory in Vāyuloka for one ayuta years. Giving to a Brāhmaṇa the Sāligrāma with garments makes one remain with glory in Vaikunṭha as long as there exist the Sun and Moon. Giving a beautiful bedding to a Brāhmaṇa, glorifies a man in the Chandraloka as long as there exist the Sun and Moon. To give lights to the Devas and Brāhmaṇa glorifies a man in Agniloka (the region of Fire) for one Manvantara. To give elephants to the Brāhmaṇas in Bharata, makes one sit in the same throne with Indra for his life period.

Giving horses to the Brâhmaṇas makes one remain in Varuṇaloka for fourteen Indras' life periods. Giving a good palanquin to a Brâhmaṇa makes one remain in the Varuṇaloka for fourteen Indras' life-periods. Giving a good site or a good orchard to a Brâhmaṇa leads one to the Vâyuloka where he remains with glory for one Manvantara. Giving a white châmara and fan to a Brâhmaṇa, leads the donor to the Vâyuloka where he remains for one ayuta years. Giving grains and jewels make one long-lived and both the donors and receivers go certainly to Vaikunṭha.

21-40. He who always recites the name of Śri Hari, lives for ever and Death goes far far away from him. The intelligent man that celebrates the Swinging Festival (Dol Jâtrâ) in the last quarter of the Full Moon night in this land of Bharata, becomes liberated while living, enjoying pleasures in this world, goes in the end to Viṣṇuloka, where he remains for one hundred Manvantaras; there is no doubt in this. If the Swinging Festival be performed under the influence of the asterism Uttara Phâlguni then the fruits become doubled; this is the saying of Brahmâ Himself. The performer lives to the end of a Kalpa. To give til (Sesamum) to a Brâhmaṇa, leads one to Śiva Loka, where one enjoys for a number of years equal to the number of til. Then one is born in a good yoni and becomes longlived and happy. To give a copper plate yields double the effect. To give in India a chaste wife with garments and ornaments to a Brâhmaṇa (and then to purchase her with an equivalent in gold) leads one to Chandra Loka where one remains for fourteen Indra's life periods and enjoys day and night the celestial Apsarâs. Thence the donor goes to the Gandharba Loka for one ayuta years and day and night enjoys Urvâśî. Then he gets for thousand births chaste, fortunate, wealthy, gentle and sweet-speaking, beautiful wives. He who gives nice and delicious fruits to the Brâhmaṇas, remains with glory in the Indra Loka for a number of years equivalent to the fruits. He gets again a good Yoni (birth) and gets excellent sons. To give thousand trees while there are fruits on them, or nice fruits only to the Brâhmaṇas, makes one enjoy the Heavens for a long, long time and he then comes back to Bharata. To give various things and good edifices with grains, etc., to the Brâhmaṇas leads one to the regions of the Devas where he remains for one hundred Manvantaras. Then he gets a very good birth and becomes the master of abundant wealth. He who gives with devotion to the Brâhmaṇas lands certainly goes for one hundred Manvantaras and remains there in glory for one hundred Manvantaras; and, coming again to be born in good wombs, they become Kings. The earth does not leave him for hundred births. He becomes prosperous, wealthy and possesses many sons and

becomes the lord of his subjects. He who gives a good village with pasture land and cows, dwells with glory in Vaikuṇṭha for one lakh manvantaras. Then he gets a good birth (becomes born in a high caste family) and obtains a lakh villages. The earth quits him not even if he be born a lakh times. (This is very bad then, to one who does not like to be born again).

41-60. He who gives a village inhabited by good and obedient subjects with ripe excellent grains, various tanks, trees and adorned with fruits and leaves dwells in Kailāṣa with great glory for ten lakh Indra's life periods. Getting again born in a high family, he becomes Rājā Dhīrāja in Bhāratā and obtains Niyuta towns. There is no doubt in this. The earth quits him not, even if he be born āyuta times. Really he gets the highest prosperity in this earth. He who gives to a Brāhmaṇa one hundred towns and countries, inhabited by good or mediocre subjects, with wells, tanks, and various trees, remains with glory in Vaikuṇṭha for one koṭi manvantaras. Then he becomes born in this earth in a high caste family, becomes the Lord of Jambudvīpa and attains in this earth great prosperity like Indra. The earth quits him not even if he comes here Koṭi times ; in reality he is a Mahātmā (a great-sould man), Rājrājēvara (the Lord of Kings) and lives upto the end of a Kalpa. He who gives his whole property to a Brahmin, gets in the end four times that ; there is no doubt in this. He who gives Jambu Dvīpa to an ascetic Brāhmaṇa, gets undoubtedly in the end one hundred times the fruit. If you give away Jambu Dvīpa, the whole earth ; if you travel all the Tīrthas, if you perform all sorts of asceticisms, if you give shelter to all, if you make gifts of all sorts, know that you will have to come again to be reborn in this earth ; but if you become a devotee of Mūla Prakriti, then be sure that you w'ont have to come here and be reborn. The devotees of Mūla Prakriti go to Maṇi Dvīpa, the Highest place of Śrī Bhuvanēśvari Devī and remain there and they see the fall of innumerable Brahmās. The worshippers of the Devī Mantra when they quit their mortal coils, assume divine appearances endowed with Bibhūtis (manifestations of powers) and free from birth, death and old age, assume the Sārūpya (the same form) of the Devī and remain in Her Service. They reside in Maṇidvīpa and see the part Pralayas. The Devas die, the Siddhas die, the whole universe vanishes ; but the Devī Bhaktas never die and they remain free from birth, death, and old age. He who offers Tulasi leaf to Bhagavān Hari in the month of Kārtik resides for three yugas in the temple of Hari. Getting again a good birth, he acquires the devotion to Śrī Hari and becomes the Foremost of those who restrain their senses. He who bathes in the Ganges early before the rising of the Sun remains in enjoyment in the temple of Hari for sixty thousand yugas. Getting again a good birth, he gets

the Viṣṇu Mantra, and, quitting his mortal coil, becomes united with the Feet of Sri Hari.

61-77. He has not to come back from Vaikunṭha to this earth. He remains in Hari's Service and gets the same form of Hari. He who bathes daily in the Ganges, becomes purified like the Sun and gets the result of performing the Horse-sacrifice at every step. The earth becomes purified by the dust of his feet and he enjoys in Vaikunṭha as long as the Sun and Moon exist. Then again he becomes born in a good and beautiful womb, and is liberated by acquiring the devotion to Hari. He becomes very energetic and the foremost of the ascetics, pure, religious, learned, and self-restrained. When the Sun comes midway between Pisces and Cancer and heats intensely the earth, the man who in Bhārata gives cool water to drink to the people, resides in happiness in Kailās'a for fourteen Indras' life periods. Getting again a good birth here, he becomes beautiful, happy, devoted to Śiva, energetic and expert in the Vedas, and the Vedāngas. He who gives to a Brāhmaṇa the Śaktu (sattu) in the month of Vais'akhe enjoys in the Śiva temple for as many years as there are number of particles in that quantity of sattu (powders in parched oat). He who performs the Kṛiṣṇa Janmāṣṭamī vow in this Bhārata, is freed from the sins incurred in his hundred births; there is no doubt in this. The observer of the vow remains in great enjoyment in Vaikunṭha for fourteen Indras' life periods, gets again a good birth here and acquires Hari-Bhakti. He who performs the Śivarātri vow in this Bhārata Varsa, resides with great joy in Śiva Loka for seven manvantaras. He who offers the Bel leaves to Śiva in Śivarātri time, resides with great joy in Śiva's Abode for as many yugas as there are number of leaves. Getting again a good birth here, he acquires the devotion to Śiva and becomes learned, prosperous and possesses sons, subjects and lands. He who performs vow and worships Śankara in the month of Chaitra or Māgha and who, with a branch of a tree in hand, dances day and night for one month, or half a month, for ten days or for seven days, dwells in Śiva Loka for as many yugas as the number of days he dances. He who performs the vow of Śrī Rāma Navamī, lives in the abode of Viṣṇu for seven Manvantaras in great joy. Getting again a good birth, he becomes devoted to Śrī Rāma, the foremost of those who have self restraint and he becomes very wealthy.

78-87. He who performs the Sāradīyā Pūjā" (the great Durgā Pūjā in the month of autumn) of the Mūla Prakriti with incense, lights, offerings of food, and animal sacrifices of buffaloes, goats, sheep, rhinoceros, frogs or other animals, together with dancing, music, and various other aus-

pious things, resides in the Śiva Loka for seven Manvantaras. Getting an excellent birth, and a pure understanding, he gets unbounded prosperity, sons and, no doubt, grandsons and he becomes a very powerful sovereign possessing many horses and elephants. There is no doubt in this. Again he who worships daily with devotion for a fortnight beginning from the eighth day of the bright fortnight the Mābhā Devī Lakṣmī, remains in the region of Goloka for fourteen Indras' life periods. Then, obtaining an excellent birth, he becomes a sovereign. He who in the full moon night in the month of Kārtik prepares a Rāsa māṇḍal with one hundred Gopas and Gopīs and worships Śrī Kṛiṣṇa and Rādhā in Salagrāma or in images with sixteen varieties of offerings remains in Goloka for Brahmā's life-time and coming again to Bhārata acquires an unflinching devotion to Śrī Kṛiṣṇa.

88-99. And when this Bhakti becomes greatly intensified, he gets initiated into Śrī Hari mantra and after quitting his mortal coil, he goes to the Goloka. Then he gets the Sārūpya (the same form) of Kṛiṣṇa and becomes the chief Pārisād (attendant of Kṛiṣṇa) and, becoming free from old age, he has no-fear to fall again down to this earth. He who observes the Ekādāśī day, remains fasting and performing penances in the bright or dark eleventh day, remains in Vaikuntha in great enjoyment and comfort. Then, again coming into this Bhārata he becomes a devotee of Hari. And when that Bhakti is intensified he becomes solely devoted to Hari and quitting his mortal coil, goes again to the Goloka and gets the Sārūpya of Kṛiṣṇa and becomes His Pārisāda (attendant). Then, freed of old age and death, he does not fall. He who worships Indra in the month of Bhādra in the twelfth day of the white fortnight is worshipped in the regions of Indra for sixty thousand years. He who performs in Bhārata the worship of the Sun on Sunday Sankrānti (when the Sun goes from one sign to another) and the bright seventh Tithi, according to due rules and ceremonies and eats the food called Havīṣyānna (rice boiled in ghee), dwells in the Sūryaloka for fourteen Indra's life periods. Then coming to Bhārata, he becomes free from all diseases and becomes prosperous. He who worships Sāvitri on the fourteenth day of the black fortnight dwells in the region of Brahmā for seven Manvantaras with great eclat and glory. Coming again to Bhārata he enjoys beauty, unequalled valour, long life, knowledge and prosperity. He who worships on the fifth day of the bright fortnight in the month of Māgha, with his senses controlled and full of devotion, the Devī Sarasvatī with sixteen articles of food, resides in Maṇi Dvīpa for one day and one night of Brahmā.

100-140. On getting re-birth, he becomes a poet and a learned man. He who daily gives with devotion for his whole life, cow and gold to Brahmanā dwells in Viṣṇu Loka for twice as many years as there are

he numbers of hairs on the bodies of these cows and plays and jests with Viṣṇu and doing auspicious things he finds pleasure. In the end he comes again to this Bhārata and becomes the King of Kings. He becomes fortunate, prosperous, possesses many sons, becomes learned, full of knowledge and happy in every way. He who feeds a Brāhmaṇa here with sweetmeats goes to Viṣṇu Loka and enjoys there for as many years as there are hairs on the body of the Brāhmaṇi. In the end he comes again to Bhārata and becomes happy, wealthy, learned, long lived, fortunate and very powerful. He who utters the name of Hari or gives the name (*i.e.* the mantra) of Hari to others, is worshipped in Viṣṇu loka for as many yugas as the number of times, the name or mantra was uttered. Coming again to Bhārata, he becomes happy and wealthy. And if such things be done in Nārāyaṇa Kṣettra, *koti* times the above results ensue. He who repeats the name of Hari *koti* times in Nārāyaṇa Kṣettra, becomes, no doubt, freed of all sins and liberated while living and he will not get rebirth. He lives always in Vaikuṇṭha. He gets the Sālokya (the same region of Viṣṇu, is not liable to fall, becomes a Bhakta of Viṣṇu. He who daily worships the earthen phallic symbol (after making it daily) for his whole life, goes to the Śiva Loka and dwells there for as many years as there are the number of particles of earth. Getting rebirth he becomes the King of Kings. He who worships daily the Sālagrāma stone and eats the water (after bathing it) is glorified in Vaikuṇṭha for one hundred Brahmā's lives and becomes born again. When he acquires the rare Hari Bhakti and quiting his mortal coil goes to Viṣṇu Loka, whence he is not to return. He who performs all the Tapasvīs (asceticisms) and observes all the vratas (vows), dwells in Vaikuṇṭha for fourteen Indras' life periods. Getting rebirth in Bhārata he becomes the King of Kings and then he becomes liberated. He is not to return any more. He who bathes in all the Tīrthas and makes a journey round the whole world, gets Nirvāṇa. He is not reborn. He who performs the Horse-Sacrifice in this holy land Bhārata enjoys half the Indraship for as many years as there are hairs on the body of the horse. He who performs a Rājasūya Sacrifice, gets four times the above result. Of all the sacrifices, the Devī Yajñā, or the Sacrifice before the Devī is the Best. O Fair One! Of old, Viṣṇu, Brahmā, Indra and when Tripurāsura was killed, Mahā Dēva did such a sacrifice. O Beautiful One! This sacrifice before the Sakti is the highest and best of all the sacrifices. There is nothing like this in the three worlds. This Great Sacrifice was done of yore by Dakṣa when he collected abundant sacrificial materials of all sorts. And a quarrel ensued on this account between Dakṣa and Śankara. The Brāhmaṇins

conducting the sacrifice cursed the Nandi and others. And Nandi cursed the Brāhmaṇas. Mahādeva, therefore, disallowed the going on of sacrifice and brought it to a dead stop. Of yore the Prajāpati Dakṣa did this Devī Yajña ; it was done also by Dharmā, Kas'yapa ; Ananta, Kardama, Svāyambhuva Manu, his son Priyavrata, Śiva, Sanat Kumāra, Kapila and Dhruva. The performance of this sacrifice brings fruits equal to performing thousands and thousands of Rājasūya sacrifices. Therefore there is no other sacrifice greater than this Devī Yajña. One becomes surely endowed with a long life of one hundred years and is liberated while living. He becomes equal to Viṣṇu in knowledge, energy, strength, and asceticism. This is as true as anything. O Child ! This Devī Yajña is the best and highest of all the sacrifices as Viṣṇu is the highest amongst the Devas ; Nārada, amongst the Vaiṣṇavas ; the Vedaś, amongst all the Śāstras ; the Brāhmaṇas amongst all the castes ; the Ganges amongst the sacred places of pilgrimages, Śiva amongst the Holy of Holies, the Ekādaśī vow amongst all the Vratas ; Tulasī, amongst all the flowers ; the Moon, amongst the asterisms ; Garuḍa, amongst the birds ; Prakṛiti, Rādhā, Sarasvatī and Earth amongst the females ; the mind, amongst the quick-going and restless senses ; Brahmā, amongst the Prajāpatiś ; Brahmā, amongst all the subjects ; Vrindāvan, amongst all the forests ; Bhārat Varṣa, amongst all the Varṣas ; Laxmī, amongst the prosperous ; Sarasvatī, amongst the learned ; Durgā, amongst the chaste ; Radhikā, amongst the fortunate. If one hundred horse sacrifices are performed, Indrahood is sure to be obtained. It is by the influence of bathing in all the Tīrthas, performing all the sacrifices, observing all the Vratas, practising all the austerities, studying all the Vedaś and circumambulating the whole earth, that this Highest Śakti's service is obtained and this service of Śakti is the direct cause of Mukti (liberation). To worship the lotus-feet of the Devī is the best and highest, is stated in all the Purāṇas, in all the Vedaś, and in all the Itihāsaś. To sing the glories of Mūla Prakṛiti, to meditate on Her, to chant Her Name and attributes, to remember Her stotras, bow down before Her, to repeat Her Name, and to drink daily Her Pādodoka (water after washing Her feet) and the offerings already offered to Her, these are approved of by all ; and everyone desires this. So worship, worship this Mūla Prakṛiti, Who is of the nature of Brahma, and, lo ! Who is again endowed with Māyā. O Child ! Take your husband and live happily with him in your home. O Child ! Thus I have described to you the fruition of the Karmas. This is auspicious to every human being, desired by all and approved of by all. The Real Knowledge springs from this. There is no doubt in this.

Here ends the Thirtieth Chapter of the Ninth Book on the conversation between Sāvitri and Yama and on the fruition of Karmas in the Great Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XXXI.

1-2. Nārāyaṇa said :—“ O Nārada ! Hearing thus the supreme nature of Mūla Prakriti from Dharmarāja Yama, the two eyes of Sāvitri were filled with tears of joy and her whole body was filled with a thrill of rapture, joy and ecstasy. She again addressed Yama :—“ O Dharmarāja ! To sing the glories of Mūla Prakriti is the only means of saving all. This takes away the old age and death of both the speaker and the hearer.

3-12. This is the Supreme Place of the Dānavas, the Siddhas, the ascetics. This is the Yoga of the Yogins; and this is studying the Vedas of the Vaidikas. Nothing can compare even to one-sixteenth of the sixteenth parts of the (full) merits of those who are in Śakti's Service ; call it Mukti, immortality, or attaining endless Siddhis, nothing can come to it. O Thou, the Foremost of the Knowers of the Vedas ! I have heard by and by everything from Thee. Now describe to me how to worship Mūla Prakriti and what are the ends of Karmas, auspicious and inauspicious. Thus saying, the chaste Sāvitri bowed down her head and began to praise Yama in stotras according to the Vedas. She said :—“ O Dharmarājan ! The Sun practised of yore very hard ansterities at Puṣkara and worshipped Dharma. On this, Dharma Himself became born of Sūrya as his son. And Thou art that son of Sūrya, the incarnation of Dharma. So I bow down to Thee. Thou art the Witness of all the Jivas ; Thou seest them equally ; hence Thy name is Samana. I bow down to Thee. Sometimes Thou by Thy own will takest away the lives of beings. Hence Thy name is Kritānta. Obeisance to Thee ! Thou holdest the rod to distribute justice and pronounce sentence on them and to destroy the sins of the Jivas ; hence Thy name is Daṇḍadhara ; so I bow down to Thee.) Note :—Any Jiva, in course of his travelling towards Mukti, can expect to pass through the stage Yamaship ; and if he pleases, he can become a Yama.) At all times Thou destroyest the universe. None can resist Thee. Hence Thou art named Kāla ; so obeisance to Thee ! Thou art an ascetic, devoted to Brahma, self-controlled, and the distributor of the fruits of Karmas to the Jivas ; Thou restrainest Thy senses. Hence Thou art called Yama. Therefore I bow down to Thee.”

13-17. Thou art delighted with Thy Own Self ; Thou art omniscient ; Thou art the Tormentor of the sinners and the Friend of the Virtuous. Hence Thy name is Puṇya Mitra ; so I bow down to Thee. Thou art born as a part of Brahmā ; the fire of Brahma is shining through Thy body. Thou dost meditate on Para Brahma, Thou art the Lord. Obeisance to Thee ! O Muni ! Thus praising Yama, She bowed down at the feet of Him. Yama gave her the mantra of Mūla Prakriti. How to worship Her and He began to recite the fruition of good Karmas. O Nārada ! He who recites these eight hymns to Yama early in the morning, getting up from his bed, is freed of the fear of death. Rather he becomes freed of all his sins. So much so, that even if he be a veritable awful sinner and if he recites daily with devotion this Yamāṣṭakam, Yama purifies him thoroughly.

Here ends the Thirty-first Chapter of the Ninth Book on the Yama's giving Śakti Mantra to Sāvitri in the Mahāpurāṇam Śri Mad Devī Bhāgavatam of 18,000 verses by Maharshi Veda Vyāsa.

CHAPTER XXXII.

1-28. Nārāyaṇa said :—Then, initiating her with the Great Seed, the Ādi Radical Mantra of the Mahā Śakti, Śrī Bhūvaneas'varī in accordance with due rules, the son of Sūrya began to recite the various effects of various Karmas, auspicious and inauspicious. Never do the persons go to hell when they perform good Karmas ; it is only the bad works that lead men to hells. The different Purāṇas narrate various heavens. The Jīvas go to those places as the effects of their various good Karmas. The good Karmas do not lead men to hells ; but the bad Karmas do lead them veritably to various hideous hells. In different Śāstras, different hell-pits are ascertained. Different works lead men to different hells. O Child ! Those hell-pits are very wide, deep, painful and tormenting, very horrible and ugly. Of these ! Eighty six pits or Kuṇḍas are prominent. Many other Kuṇḍas exist. Now listen to the names of the Kuṇḍas mentioned in the Vedas. Their names are :—Vahni Kuṇḍa, Tapta Kunda, Kṣāra Kuṇḍa, Bhayānaka Kuṇḍa, Viṭ Kuṇḍa, Mūtra Kuṇḍa, Ślesmī Kuṇḍa, Gara Kuṇḍa, Dūṣikā Kuṇḍa, Vasā Kuṇḍa, Śukra-Kuṇḍa, Śonita Kuṇḍa, As'ru Kuṇḍa, Gātramala Kunda, Karṇamala Kunda, Majjā Kuṇḍa, Māmsa Kuṇḍa, impassable Nakra Kuṇḍa, Loma Kuṇḍa, Kes'a Kuṇḍa, impassable Asthi Kuṇḍa, Tāmra Kuṇḍa, the exceedingly hot and painful Lauha Kuṇḍa (the pit of molten iron). Charma Kuṇḍa, the hot Sarā Kuṇḍa, sharp Thorny Kuṇḍa, Viṣa Kuṇḍa, the hot Taila Kuṇḍa, very heavy Astra Kuṇḍa, Krimi Kuṇḍa, Pūya Kuṇḍa, terrible Sarpa-

Kuṇḍa, Maś'aka Kuṇḍa, Dams'a Kuṇḍa, dreadful Garala Kuṇḍa, Vajra Damṣṭra Vris'chika Kuṇḍa, Śara Kuṇḍa, Sūla Kunda, awful Khadga Kuṇḍa, Gola Kuṇḍa, Nakra Kuṇḍa, sorrowful Kaka Kuṇḍa, Manthāna Kuṇḍa, Vija Kuṇḍa, painful Vajra Kuṇḍa, hot Pāś'āna Kuṇḍa, sharp Pāśāna Kuṇḍa. Lālā Kuṇḍa, Maśi Kuṇḍa Chakra Kunda Vakra Kunda very terrible Kurma Kuṇḍa, Jvālā Kuṇḍa, Bhasma Kuṇḍa, Dagilha Kuṇḍa, and others. Besides these, there are the Taptasūchi, Asipitra, Kṣuradhbāra, Sūchimukha, Gokhāmūkha, Kūmbhīpāka, Kālasūtra, Matsyoda, Krimi Kautuka, Pāms'ubhojya, Pāś'aveṣṭa, Sūlaprota, Prakampaua Ulkāmakha, Andhakūpa, Vedhana, Tādana, Jālarandbra, Dehachūrṇa, Dalana, Śoṣapā, Kaṣa, Śūrpā, Jvālāmūkha, Dhūmāndha, Nāgavēṣṭana and various others. O Sāvitri ! These Kuṇḍas give much pain and torment greatly the sinners; they are under the constant watch of innumerable servants. They hold rods in their hands; some of them have nooses; others hold clubs, Śaktis, awful scimitars; they are fierce fanatics, maddened with vanity. All are filled with Tamogunas, merciless, irresistible, energetic, fearless and tawny-eyed (like copper). Some of them are Yogīs; some are Siddhas, they assume various forms. When the sinners are about to die, they see these servants of Yama. But those who do their own duties, who are Śāktas, Sauras, or Gāṇapatyas or those who are virtuous Siddha Yogis, they never see the servants of Yama. Those who are engaged in their own Dharmas, who are possessed of wisdom, who are endowed with knowledge, who are mentally strong, who are untouched by fear, who are endowed with the feelings of the Devas, and those who are real Vaiṣṇavas, they never see these servants of Yama. O Chaste One ! Thus I have enumerated to you the Kuṇḍas. Now hear who live in the Kuṇḍas.

Here ends the Thirty-second Chapter of the Ninth Book on the enumeration of various hells for sinners, in the Māhāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 Verses by Maharṣi Veda Vyāsa.

CHAPTER XXXIII.

1-19. Dharmarājan said : - Those that are in Hari's service, pure, the Siddhas in Yoga (those that have attained success in Yoga), the performers of Vratas (vows), the chaste, the ascetics, the Brāhmaṇāris never go to hells. There is no doubt in this. Those persons that are proud of their strong positions and who use very harsh burning words to thier friends, they go to Vahni Kuṇḍa and live there for as many years as there are hairs on his body; next they attain animal births for three births and get themselves scorched under the strong heat of the Sun. He goes to the Tappa Kuṇḍa hell who does not

entertain any Brāhmaṇ guest with any eatables who comes to his house hungry and thirsty. He lives there for as many years as there are hairs on his body and he has to sleep on a bed of fire, very tormenting. Then he will have to be born for seven births as birds. If anybody washes any clothing with any salt on Sunday, or on the day of Samkrānti (when the Sun enters another sign), or on any new-moon day or on any Śrāddha day (when funeral ceremonies are performed), he will have to go to the Kṣāra Kuṇḍa hell where he remains for as many years as there are threads in that clothing and finally he becomes born for seven births as a veritable washerman. The wretch that abuses Mūla Prakṛiti, the Vedas, the Śāstras, Purāṇas, Brāhmaṇ, Viṣṇu, Śiva and the other Devas, Gaurī, Lakṣmi, Sarasvatī and the other Devīs, goes to the hell named Bhayānaka Narakakuṇḍa. There is no other hell more tormenting than this. The sinners live here for many Kalpas and ultimately become serpents. There is no sin greater than the abuse of the Devī. There is no expiation for it. So one ought never to abuse the Devī. If one discontinues the allowances given by oneself or other persons to the Devas or Brāhmaṇas, one goes to Viṣṭhā Kuṇḍa and has to eat the feces there for sixty thousand years and finally to be born in Bhārata as worms in faeces the same number of years. If any person without the owner's permission digs another's tank dried of water, or makes water in the water of any tank, he goes to Mūtra Kuṇḍa and drinks urine for as many years as there are the particles in that tank. Then he becomes born in this Bhārata as an ox for one hundred years. If any person eats good things himself without giving any portion thereof to the member of his family, he goes to Śleṣmī Kuṇḍa where he eats phlegm, for full one hundred years. Then he becomes born as Pret (disembodied spirits) in this Bhārata for hundred years and drinks phlegm, urine and puss; then he becomes pure. He who does not support his father, mother, spiritual teacher, wife, sons, daughters and the helpless persons, goes to Gara Kuṇḍa where he eats poison for full one hundred years. Finally he becomes born and wanders as Bhūtas (disembodied spirits). Then he becomes pure.

20-41. He who becomes angry and shrinks his eyes at the sight of a guest who has come to his house offends the Devas or Pitrīs, who do not accept the water offered to them by that villain. On the contrary, he earns all the sins of Brahmahatyā (murder of a Brāhmaṇ and so forth) and finally goes to Dūṣikakuṇḍa where he remains for one hundred years and eats polluted things. Then wandering as Bhūtas for one hundred years he becomes purified. If anybody makes a gift of any article to a Brāhmaṇ and then again gives that article to a different man, he goes to Vasa Kuṇḍa

where he eats marrows for one hundred years. Then he has to roam about in India for seven births as a Krikalāsa (lizard) and finally he becomes born as a very poor man with a very short life. If any woman or any man makes another of a different sex eat semen, out of passion, he goes to Śukra Kundā where he drinks semen for one hundred years. Then he crawls about as worms for one hundred years. And then he gets purified. If anybody beats a Brāhmaṇa who is a family preceptor and causes his blood to come out, he will have to go to Rakta Kundā where he has to drink blood for one hundred years. Finally he has to roam about for seven births in India as tigers; then he becomes pure by degrees. If any body mocks and laughs at any devotee of Kṛiṣṇa who sings with rapt consciousness and sheds tears of joy, he will have to go to As'ru Kundā where he drinks tears for one hundred years. Then he has to roam as a Chāndāla for three births and then he becomes pure. He who always cheats his friends, lives for one hundred years in Gātramala Kundā. Then roaming about for three births as an ass and for three births as a fox concurrently, he becomes purified. Out of vanity, if anybody jests at a deaf person, he goes to Karpaṇalakundā where he eats for one hundred years the wax of the ear. Next he comes to the earth as a deaf and a very poor man for seven births, when at last he gets purified. If anybody commits murder out of greed to support his family, he goes to the hell Majjākundā where he eats marrow for one lakh years. Next he becomes a fish for seven births, for seven births he becomes a mosquito, for three births he becomes a boar, for seven births he becomes a cock, deer and other animals concurrently ; at last he gets purified. If any stupid person sells the daughter whom he has supported, out of greed for money, he goes to Māṇsakundā and lives there for as many years as there are hairs on her body. The Yama's servants beat him with their clubs. His head becomes overloaded with the burden of the flesh; and, cut of hunger, he licks the blood coming out of his head. Next that sinner comes to Bhārata and for sixty years becomes a worm in any daughter's faeces, for seven births he becomes a hunter; for three births, a boar; for seven births, cock; for seven births, frog ; for seven births, leech; and for seven births, crow; when he gets purified. One who shaves on the day of observing vows, fasting and funeral ceremony day, becomes impure and unfit to do any action, and, in the end, he goes to the Nakha Kundā where he receives blows of clubs and eats nails for one hundred Deva years. If anybody worships, out of carelessness, the earthen Siva phallic symbol with any hairs on it, he goes to the hell Kes'a Kundā where he remains for as many years as there are particles in that hair; then he gets to the yoni (womb) of a Yāvanāṇī (a Mlechcha woman) out of Hara's wrath. After one hundred

years he becomes freed from that and then he becomes a Rākṣasa; there is no doubt in this. He who does not offer Piṇḍas to the Viṣṇupāda in honour of his Pitrīs at Gayā goes to the hell Asthikanda where he remains for as many years as there are dirts on his body. Then he becomes a man; but for seven births he becomes lame and poor. Then he gets purified. The stupid man who commits outrage and violence on his pregnant wife, resides for one hundred years in the hot Tāmra Kuṇḍa (where coppers are in a molten condition). He who takes the food of a childless widow and the same of any woman that has just bathed after menstruation goes for one hundred years to the hot Lauha Kuṇḍa (where iron is in a molten condition). For seven births he becomes then a crow and for seven births he becomes born of a washerwoman, full of sores and boils, and poor. Then he gets purified.

51-61. If one touches the things of the Devas after touching skins or impure hydes, one remains in the Charma Kuṇḍa for full one hundred years. If any Brāhmaṇī eats a Sūdra's food, requested by him, he lives for one hundred years in the hot Surā Kuṇḍa. Then for seven births he performs the funeral rites for a S'ūdra; at last he becomes pure. If any foul-mouthed person uses always harsh and filthy language to his master, he will have to go to Tīkṣṇa Kāntaka Kuṇḍa where he eats thorns. Besides, the Yama's servants give severe beatings to him with their clubs. For seven births he will have to become horses when he gets purified. If any man ministers poison to another and so takes away his life, he will have to remain for endless years in Viṣakunda, where he will have to eat poison. Then he will have to pass for one hundred years as a murderer Bhilla, full of sores and boils, and for seven births he will have to be a leper when at last he gets purified. Being born in this holy land Bhāratavarṣa, if any man strikes a cow with a rod or any driver does so whether by himself or by his servant, he will have to dwell certainly in the hot Lauha Kuṇḍa for four yugas. He will have to pass as many years as a cow as there are hairs on that cow when ultimately he gets purified. If anybody strikes any other body with a red-hot iron dart (Kunta weapon), he will have to dwell in the Kunta Kuṇḍa for ayuta years. Then he will have to remain for one birth in a good womb, with a diseased constitution, when ultimately he will be purified.

62-85. If any Brāhmaṇī villain eats, out of greed, any flesh (not sacrificed before the goddess) or anything not offered to Hari, he will have to remain in the Krimi Kuṇḍa where he eats those things for as many years as there are hairs on his body. Then he will have to pass for three births as Mlochhas when ultimately he becomes born in a Brāhmaṇī

family. If any Brâhmaṇi performs the S'râdh of a Śûdra, eats the food pertaining to a S'râdh of a Śâdha or burns the dead body of a Śûdra, he will have to dwell certainly in Pûya Kunda, where, being beaten by the rod of Yama, he eats the puss, etc., for as many years as there are hairs on his body. Then he becomes reborn in this Bhârata as one greatly diseased, poor, deaf and dumb and ultimately he will have to roam for seven births as a Śûdra. He who kills a black serpent on whose hood there is the lotus mark, lives in Sarpa Kunda for as many years as there are hairs on his body and he is bitten by serpents there and beaten by the servants of Yama and eats the excrescences of snakes and finally becomes born as a serpent. Then he becomes a man shortlived and having the cutaneous disease and ringworm. And his death also comes out of snake-bite. He who kills mosquitoes and other small fanged-animals, that earn their substance rightly and pass so their lives, goes to Dams'a mas'a Kunda where he is eaten by mosquitoes and other fanged-creatures and lives there without food and crying, weeping, for as many years as the numbers of lives destroyed. Besides the Yama's servants tie his hands and feet and beat him. Then he becomes born as flies when ultimately he becomes purified. He who beats and chastises any man not fit to be chastised and beaten and as well as a Brâhmaṇa, goes to Vajra Damstra Kunda, full of worms, and lives there day and night for as many years as there are the number of hairs on the chastised person. When he is bitten by the worms and beaten by Yama's servants, he cries sometimes, weeps sometimes, and becomes very miserable. Next he is reborn as a crow for seven births when ultimately he gets purified. If any foolish king punishes and gives trouble to his subjects out of greed of money, he goes to Vriśchika Kunda where he lives for as many years as there are hairs on the bodies of his subjects. There is no doubt in this. Finally he becomes born in this Bhârata as a scorpion ; then a man diseased and defective in limbs, when ultimately he becomes freed of his sins. If any Brâhmaṇi carries or raises weapons, washes the clothes of others who do not perform Sîndhyâs and abandons his devotion to Hari, he lives in Sarâdi Kunda for as many years as there are hairs on his body ; he is, then, pierced by arrows. Finally he becomes purified. If any king maddened by his own folly and fault, shuts his subjects in a dark cell and kills them, then he will have to go to a dreadful dark hell filled with worms having fanged teeth and covered with dirt. This hell is named Gola Kunda. He lives there bitten by insects for as many years as there are hairs on the bodies of his subjects. Finally he becomes a slave of those subjects, when he gets purified.

86-103. If anybody kills the sharks and crocodiles, etc., that rise out of the water spontaneously, he will have to remain, then, in Nâra-

Kuñda for as many years as there are thorns or edged points on those animals. Then he will have to be born as crocodiles, etc., for some time, when he will be purified. If any man, overpowered with lust, sees another's wife's uncovered breast, loins, and face, he will have to remain in Kâka Kuñda for as many years as there are hairs in his own body. Here the crows take out his eyes. Finally for three births he gets himself burned by Fire when he becomes pure. He who steals in India the gold of the Devas and the Brâhmaṇas, dwells certainly in Manthâna Kuñda for as many years as there are hairs on his body. My servants give him good beatings, and cudgellings; his eyes are covered by Manthâna Danda insects (or animals) and he eats their dirty faeces. Then he is reborn as a man but for three births he becomes blind and for seven births he becomes very poor, cruel, and a sinful goldsmith and then he is born a Svarñavânik (Sonâr bene). O Fair One! He who steals in India copper or iron, silver or gold, dwells in Vija Kuñda for as many years as there are hairs on his body. There the Vijas (a kind of insect) cover his eyes and he eats the ex-crescences of those insects. My messengers torment him. Finally he gets purified. If any body steals in India any Devatâ or the articles of a Devatâ, he dwells in Vajra Kuñda for as many years as there are hairs on his body. There his body gets burnt up. My messengers torment him and he cries and weeps and remains without any food. Then he gets purified. If any body steals the metal gold or silver, cows, or garments of any Deva or a Brâhmaṇa, certainly he dwells in hot Pâśâna Kuñda for as many years as there are hairs on his body. Next for three births he becomes a tortoise and all sorts of white birds. Finally for three births he becomes a leper and for one birth he becomes a man with white marks on his body. Next for seven births he becomes diseased with a severe colic pain and bad blood and lives short. When he gets purified. If any body steals brass or Kâmsya properties of any Deva or a Brâhmaṇa, he will have to remain in the sharp Pâśâna Kuñda for as many years as there are hairs on his body. Next he becomes born in Bhâratâ for seven births as horses; and ultimately his both the testicles get enlarged and he gets diseases in his legs when he gets purified. If any body verily eat the food of an adulterate woman or lives on her alms, he will have to go to the Lâlâ Kuñda for as many years as there are hairs on his body. My messengers torment him there and he eats the saliva and thus lives miserably. Then he gets eye diseases and colic; when ultimately he gets purified

104-126. If any Brâhmaṇa lives on writing only or on the service of Mlechchas, he lives in Masi Kuñda very painfully, eating ink, tormented by My messengers for as many years as there are hair

on his body. Then he becomes a black animal for three births and for another three births he becomes a black goat. Then he becomes a Tāl tree when he gets purified. If any body steals a Deva's or a Brāhmaṇa's grains, or any other good materials, betel, Āsan (seat) or bedding, he lives in Chūrṇa Kūḍā for one hundred years, tormented by My Dūtas (messengers). Next for three births he gets himself born as a goat, cock, and monkey. Finally he becomes born as a man with the heart disease, without any issue, poor, and short lived. When, at last, he gets purified. If any body steals any Brāhmaṇin's property and thereby does chakra pūjā (the famous chakra circle worship in Tantra), or prepares a potter's wheel or any other wheels, he will have to go to Chakra Kūḍā and remain there for one hundred years, tormented by My messengers. Then he will be born for three births as an oilman suffering from very severe diseases when he will ultimately be poor, without any issue and diseased. Finally he gets purified. If any body casts a sinful eye on any Brāhmaṇa or on cows, he will have to remain in Vakra Kūḍā for one hundred Yugas. Next for three births he becomes a cat, for three births he becomes a vulture; for three births he becomes a boar; for three births he becomes a peacock; for seven births he becomes a man deformed and defective in limbs, his wife being dead, without any issue. Finally he becomes purified. If any person born in a Brāhmaṇin family eats the flesh of a tortoise that is prohibited, he lives in Kūrma Kūḍā, for one hundred years, eaten by tortoises. Then he becomes for three births a tortoise; for three births, a boar; for three births a cat; for three births, a peacock; till at last he gets purified. If anybody steals clarified butter or oil of any Devas or a Brāhmaṇa he will have to go to Jyālā Kūḍā or Bhāṣma Kūḍā. That sinner remains in oil for one hundred years and gets soaked through and through. Then for seven births he becomes a fish and a mouse when he gets purified. If anybody, born here in this holy land Bhārata, steals sweet scented oil of a Deva or of a Brāhmaṇa, the powdered myrobalan or any other scent, he goes to Dagdha Kūḍā where he lives, burnt day and night for as many years as there are hairs on his body. For seven births he becomes born emitting a nasty smell, for three births he becomes musk (mrīga-nābhi); for seven births, as a Manthāna insect. Then he becomes born as a man. If, out of envy, a powerful man appropriates to his purpose another's ancestral property by cheating, by using force, he goes to the hot Sūchī Kūḍā, being tormented there like a Jīva dropped in the midst of a very hot oil tank, full of boiling oil. His body is, then, being burnt up severely as the

result of his own Karma ; the wonder being that his body never gets completely destroyed nor reduced to ashes. For seven manvantaras he lives there without any food. My messengers give him good beatings and cudgellings and chastise him ; he cries aloud. Next he gets himself born as worms of faeces for sixty thousand years. When he becomes born as a pauper without owning any land. Thus that villain, getting a fresh lease of human birth, begins again to do fresh good acts.

Here ends the Thirty-third Chapter of the Ninth Book on the description of the destinies of different sinners in different hells in Sri Mad Devi Bhagavatam of 18,000 verses by Maharshi Ved Vyasa.

CHAPTER XXXIV.

1-28. Dharm Rāja Yama said :—“O Fair One ! If, in this Bhārata, any murderer, merciless and fierce, kills any man, out of greed for money, he goes and miserably dwells in the Asipattra hell for fourteen Indra's life periods. And if that murderer kills a Brāhmaṇa, he lives in that hell for one hundred manvantaras. While in hell, his body becomes fiercely cut and wounded by the swords. There My messengers chastise him and beat him and he cries aloud and passes his time without any fool. Then he becomes born for one hundred years as a Manthāna insect, for hundred births as a boar, for seven births as a cock ; for seven births as a fox, for seven births as a tiger ; for three births, as an wolf ; for seven births, as a frog ; then as a buffaloe when he becomes freed of his sins of murders. If any body sets fire to a city or a village, he will have to live in Kṣuradharā Kundā for three yugas with his body severed. Then he becomes a Preta (disembodied spirit) and travels over the whole earth, being burnt up with fire. For seven births he eats unclean and unholy food and spends his time as a pigeon. Then for seven births he becomes diseased with a severe colic pain, for seven births as a leper ; when ultimately he gets a pure human body. If any-body whispers in one's ear another's calumny and thus glorifies himself and abuses and vilifies the Devas and Brāhmaṇas, he goes and remains in Sūchi Kundā for three Yugas, and he is pierced there by needles. Then he becomes a scorpion for seven births, a serpent for seven births, and an insect (Bhaṣma Kitā) for seven births ; then he gets a diseased human body when, at last, he becomes purified. If any-body breaks into another's house and steals away all the household articles, cows, goats or buffaloes, he goes to Gokā Mukha Kundā where faeces are

like cow's hoofs, there, beaten by My servants, for three Yugas. (Gokā is Gokṣura, hoof of a cow). Then, for seven births, he becomes a diseased cow; for three births, a sheep; for three births, a goat; and finally he becomes a man. But in this man-birth he is born first as diseased, poor, deprived of wife and friends, and a repenting person; when ultimately he is freed of his sin. If any-body steals any ordinary thing, he goes to Nakra Mukha Kunda and lives there for three years, greatly tormented by My messengers. Next for seven births, he becomes a diseased ox. Then he attains a very diseased man-birth, and ultimately he is freed of his sins. Such are the horrible results. If anybody kills a cow, elephant, horse, or cuts a tree, he goes to Gaja Duns'a Kunda for three yugas. There he is punished by My messengers freely by the teeth of elephants. Then he attains three elephants' births, three horse-births; then he becomes born as a cow and ultimately he is born a Mlechcha when he becomes pure. If anybody obstructs any thirsty cow from drinking water, he goes to Krimi Kuṇḍa and Gomukha Kuṇḍa filled with hot water and lives there for one manvantara. Next when he attains a human birth he owns not any cattle nor any wealth; rather he is born as a man, very much diseased, in low castes, for seven births when he becomes free. If anybody, being born in Bhārata, kills cows, Brāhmaṇins, women, beggars, causes abortions or goes to those not fit to be gone into, he lives in the Kumbhīpāka hell for fourteen Indra's life periods. There he is pulverised always by My messengers. He is made to fall sometimes in fire, sometimes over thorns, sometimes in hot oil, sometimes in hot water, sometimes in molten iron or copper. That great sinner gets thousand vulture births, hundred boar births, seven crow births and seven serpent births. He then becomes worms of feces for sixty thousand years. Thus travelling frequently in ox births he at last becomes born as a very poor leper.

29-31. Sāvitri said:—"O Bhagavan! What is, according to the Sāstras, Brahmahatyā (murdering a Brāhmaṇin) and Gohatyā (killing a cow)? Who are called Agamyās (women unfit to be approached)? Who are designated as void of Sandhyā (daily worship of the twice born castes)? Who can be called uninitiated? Who are said to take Pratigrahas 'gifts, in a Tirath? What are the characteristics of a real Grāmayājī (village priests), Devala, (Brāhmaṇa of an inferior order who subsists upon the offerings made to the images which he attends), the cook of a Śūdra, of one who is infatuated (Pramatta) and the Vṛigalipati (one who has married an unmarried girl twelve years old in whom menstruation has commenced; a barren woman). Kindly describe all these to me.

32-91. Dharmarājan said :—“O Fair Sāvitri ! If anybody makes a distinction between Kṛiṣṇa and His Image or between any Deva and his image, between Śiva and His phallic emblem, between the Sun and the stone Sūrya Kānta (a precious stone of a bright and glittering colour) between Ganes'a and Durgā, he is said to be guilty of the sin Brahmahattyā. If anybody makes any difference (superiority or inferiority) between his own Iṣṭa Deva (his Deity), his Spiritual Teacher, his natural father, and mother, is certainly involved in the sin of Brahmahattyā. He who shews any difference (superiority or inferiority) between the devotees of Viṣṇu and those of other Devas, is said to commit Brahmahattyā. He who makes any difference in matters of respect between the waters of the feet of any Brāhmaṇa and those of Sālagrāma stone, is said to commit Brahmahattyā. The difference between the offerings to Hari and Hara leads to Brahmahattyā. He who shews any difference between Kṛiṣṇa, Who is verily the God of gods, the Cause of all causes, the Origin of all, Who is worshipped by all the Devas, Who is the Self of all, Who is attributeless and without a second yet Who by His Magic powers assumes many forms and who is Is’āna, is said to commit, indeed, the Brāhmahattyā. If any Vaiṣṇava (a devotee of Viṣṇu) abuses and envies a Śākta (a devotee of Śakti), he commits Brahmahattyā. He who does not worship, according to the Vedas, the Pitrīs and the Devas or prohibits others in doing so, commits Brahmahattyā. He who abuses Hṛiṣikes'a, Who is the Highest of the Holy things, Who is Knowledge and Bliss and Who is Eternal, Who is the only God to be served by the Devas and Vaiṣṇavas, and those Who are worshippers of His Mantra, and those who do not worship themselves are said to commit Brahmabattyā. He who abuses and vilifies Mūlāprakṛiti Mahā Devī, Who is of the nature of Causal Brahma (Kāraṇa Brahma), Who is All Power and the Mother of all, Who is worshipped by all and Who is of the nature of all the Devas and the Cause of all causes, Who is Ādyā Śakti Bhagavatī, is said to commit Brahmahattyā. He who does not observe the Holy Śrī Kṛiṣṇa Janmāṣṭamī, Śrī Rāma Navamī, Śivarātri, the Ekādasī happening on Sunday, and five other holy Pārvatas (festivals), commits Brahmahattyā ; is considered more sinful than a Chāndāla. He who in this land of Bharata, digs earth on the day of Ambuvāchi or makes water etc. in the waters of the tanks, is involved in the sin of Brahmahattyā. He who does not support his spiritual teacher, mother, father, chaste wife, son and daughter, though they are faultless, commits Brahmahattyā. He whose marriage does not take place during his whole life-time, who does not see the face of his son, who does not cherish devotion to Hari, who eats things unoffered to Śrī Hari, who never worshipped throughout his life Viṣṇu or an earthen image of Śiva, verily commits Pīṭhīnātīya. O Fair One ! Now I will

recite the characteristics, according to the Sâstras, of Gohattyâ, (Killing a cow). Listen. If anybody does not prohibit one, seeing one to beat a cow, or if he goes between a cow and a Brâhmin, he is involved in the sin of Gohattyâ. If any illiterate Brâhman, carrying an ox, daily beats with a stick, the cows, certainly he commits the Gohattyâ. If anybody gives the remains of another's meal to a cow to eat, or feeds a Brâhmin who carries, rather moves or drives, cows and oxen ; or eats himself the food of such a Brâhmin driver, he commits Gohattyâ. Those who do sacrifices of the husband of a barren woman (Vrișali) or eat his food, commit sin equal to one hundred Gohattyâs ; there is no doubt in this. Those who touch fire with their feet, beat the cows or enter the temple bathing but not washing their feet, commit Gohattyâ. Those who eat without washing their feet or those who sleep with their feet wetted with water and those who eat just after the Sun has risen, commit Gohattyâ. Those who eat the food of women without husbands or sons or the food of pimps and pampers or those who do not perform their Sandhyâs thrice, commit Gohattyâ. If any woman makes any difference between her husband and the Devatâ, or chastises and uses harsh words to her husband, she commits Gohattyâ. If any body destroys cow's pasture land, tanks, or land for forts and cultivates there grains, he commits Gohattyâ. He who does not do Prâyas'chitta (expiation, atonement) for the expiation of the sin of Gohattyâ done by his son (for fear of his son's life), commits the sin himself. If any trouble arises in the state or from the Devas, and if any master does not protect then his own cows, rather torments them, he is said to commit Gohattyâ. If any Jîva oversteps the image of a Devi, fire, water, offerings to a god, flowers, or food, he commits the great sin Brahma-hattyâ. When a guest comes, if the master of the house always says "there is nothing, nothing with me; no, no" and if he be a liar, cheat and an abuser of the Devas, he commits the above sin. O fair One! Whoever seeing his spiritual teacher, and a Brâhman, does not bow down and make respectful obeisance to them, commits Gohattyâ. If any Brâhmin, out of sheer anger, does not utter blessings to a man who bows down or does not impart knowledge to a student, he commits Gohattyâ. O fair One! Thus I have described to you the characteristics, approved by Sâstras, of cow-killing (Gohattyâ), and murdering a Brâhmin (Brahmahattyâ). Now hear which women are (Agamyâs) not fit to be approached and those which are fit to be approached (Gamyâs). One's wife is fit to be approached (Gamyâ) and all other women are Agamyâs, so the Pundits, versed in the Vedas, declare. This is a general remark; now hear everything in particular. O Chaste One! The Brâhmin wives of Sûdras or the Sûdra wives of Brâhmaṇas are Atyâgamyâs (very

unfit to be approached) and blameable both in the *Vedas* and in the society. A Śūdra going to a Brāhmaṇī woman commits one hundred Brahmatyās; so a Brāhmaṇa woman going to a Śūdra goes to the Kumbhipāka hell. As a Sudra should avoid a Brāhmaṇi, so a Brāhmaṇa should avoid a Śūdra woman. A Brāhmaṇa going to a Śūdra woman is recognised a Briśalipati (one who has married an unmarried girl twelve years old in whom menstruation has commenced. So much so that that Brāhmaṇa is considered an outcast and the vilest of the Chāndalis. The offerings of Piṇḍas by him are considered as faeces and water offered by him is considered as urine. Nowhere whether in the Devaloka or in the Pitriloka, his offered Piṇḍas and water are accepted. Whatever religious merits he has acquired by worshipping the Devas, and practising austerities for Koti births, he loses all at once by the greed of enjoying the Śūdra woman. There is no doubt in this. A Brāhmaṇin, if he drinks wine, is considered as the husband of a Vriṣali, eating faeces. And if he be a Vaiṣnava, a devotee of Viṣṇu, his body must be branded with the marks of a Taptamudrā (hot seal); and if he be a Śaiva, his body is to be branded with the Tapta Śula (hot trident). The wife of a spiritual teacher, the wife of a king, step-mother, daughter, son's wife, mother-in-law, sister of the same father and mother, the wife of one's brother (of the same father and mother), the wife of a maternal uncle, the father's mother, mother's mother, the mother's sister, sisters, the brother's daughter, the female disciple, the disciple's wife, the wife of the sister's son, the wife of the brother's son, these all are mentioned by Brahmā as Atyāgamyās (very unfit to be approached). The people are hereby warned. If anybody, overpowered by passion, goes to these Atyāgamyā women, he becomes the vilest of men. The *Vedas* consider him as if going to his mother and he commits one hundred Brahmatyā sins. These have no right to do any actions. They are not to be touched by any. They are blamed in the *Vedas*, in the society everywhere. Ultimately they go to the dreadful Kumbhipāka hells. O Fair One! He who performs Sandhyās wrongly or reads it wrongly or does not perform at all the three Sandhyās daily, is called as void of Sandhyā. He is said to remain uninitiated who does not, out of sheer vanity, receive any Mantra, whether he be a Vaiṣnavite, Śaivite, or a Sun worshipper or the Ganes'a worshipper. Where there is the running stream of the Ganges, lands on either side, four hands in width, are said to be the womb of the Ganges (Gangā Garbhā) Bhagavān Nārāyaṇa incessantly dwells there. This is called the Nārāyaṇa (Kṣetra). One goes to Viṣṇupada who dies in such a place. Vārāṇasī (Benares), Vadavī, the Confluence of the Ganges with the ocean (Gangā-Benares), Puṣkara, Hari Hara Kṣetra (in Behar near Chāprā), Prabhāsa, Sāgara,

Kāmarūpa, Hardwar, Kedāra, Mātripura, the banks of the river Sarasvatī, the holy land Bindrāban, Godāvarī, Kaus'ikī, Trivenī (Allahabad), and the Himālayas are all famous places of pilgrimages. Those who willingly accept gifts in these sacred places are said to be Tīrthapratigrāhīs (the acceptors of the gifts in the Tīrthas). These Tīrthapratigrāhīs go in the end to Kumbhpāka hell. The Brāhmaṇa who acts as priests to the Śūdras is called Śūdrayājī; the village priests are called Grāmyājīs. Those who subsist on the offerings made to the gods are called Devalas. The cooks of the Śūdras are called Sūpakāra. Those who are void of Saṁhyā Bandanams are called Pramattas (mad). O Bhadre! These are the marks of the Vṛiṣṭipatis that I have (now) enumerated. These are the Great Sinners (Mahā Pātakas). They go ultimately to the Kumbhpāka hell. O Fair One! I now state by and by the other Kuṇḍas (hells) where other people go. Listen. !

Here ends the Thirty fourth Chapter of the Ninth Book on the description of the various hells in the Mahā Purāṇam Śrimad Dervīshgīvatam of 48,000 verses by Maharshi Veda Vyāsa.

CHAPTER XXXV.

1.59. Dharmarājan said :—“O Chaste One! Without serving the Gods, the Karma ties can never be severed. The pure acts are the seeds of parities and the impure acts lead to impure seeds. If any Brāhmaṇa goes to any unchaste woman and eats her food, he will have to go ultimately to the Kālasūtra hell. There he lives for one hundred years when ultimately he gets a human birth when he passes his times as a diseased man and ultimately he gets purified. Those women who are addicted to their (one) husbands only are called Pativrata. Those addicted to two persons are named Kulaṭas; to three, are called Dharsinīs; to four, called Pums-chalis; to five, six persons, called Ves'yās; to seven, eight, nine persons are called Pungis; and to more than these, are called Mahāves'yās. The Mahāves'yās are unfit to be touched by all the classes. If any Brāhmaṇa goes to Kulaṭa, Dharsinī, Pumschali, Pungi, Ves'yā and Mahāves'yās, he will have to go to the Matsyoda Kuṇḍa. Those who go to Kulaṭas remain there for one hundred years; those who go to Dharsinīs, remain for four hundred years, those who go to Pums'chalis for six hundred years; those who go to Ves'yās, for eight hundred years; those who go to Pungi, remain for one thousand years and those who go to Mahāves'yās remain in the Matsyoda Kuṇḍa for ten thousand years. My messengers chastise and beat and torment them very severely. And when their terms expire, the Kulaṭa-goers become Tittiri (a bird), the Dharsinī-goers

become crows, the Pums'chalî-mongers become cuckoos, the Ves'yâ haunters become wolves ; the Pungî-goers become for seven births boars. If any ignorant person eats food during the lunar and solar eclipses, he goes to Aruntuda Kunda for as many years as there are particles in that food. He then becomes born diseased with Gulma (a chronic enlargement of spleen) having no ears nor teeth, and after passing his time so, he becomes freed of his previous sin. If anybody makes a promise to give his daughter to one but he gives actually to a different person, he goes to Pâms'u Kunda where he eats ashes for one hundred years. Again if anybody sells his daughter, he sleeps on a bed of arrows in Pams'uvasta Kunda for one hundred years, chastised and beaten by My messengers. If any Brâhmaṇa does not worship with devotion the phallic emblem of Śiva, he goes to the dreadful Śûlaprota Kunda for that heinous sin. He remains there for one hundred years ; then he becomes a quadruped animal for seven births and again he becomes born a Devala Brâhmin for seven births when he becomes free. If any Brâhmaṇa defeats another Brâhmaṇa in a bad useless argument and trifles him and makes him tremble, he goes to the Prakampana Kunda for as many years as there are hairs on his body. If any woman, being very furious with anger, chastises and uses harsh words to her husband, she goes to Ulkâmukha Kundi for as many years as there are hairs on his body. My servants put fiery meteors or torches in her mouth and beat on her head. At the end of the term, she becomes a human being but she has to bear the torments of widow hood for seven births. Then she is again born as diseased ; when at last she gets herself free. The Brâhmaṇa woman, enjoyed by a Śâla, goes to the terrible dark Audhakûpa hell, where she remains, day and night, immersed in the impure water and eats that for fourteen Indra's life periods. Her pains are unbounded and My messengers beat her severely and incessantly.

At the expiry of the term in that hell, She becomes a female crow for thousand births, a female boar for one hundred births, a female fox for one hundred births, a hen for one hundred years, a female pigeon for seven births, and a female monkey for seven births. Then she becomes a Chândâli in this Bhârata, enjoyed by all. Then she becomes an unchaste woman with the pthisis disease, a washerwoman, and then an oilwoman with leprosy when she becomes free. O Fair One ! The Ves'yâs live in the Vedyhana, and Jalarandhra hells ; the Pungîs live in the Dandatâdâna hell ; the Kulaṭâs live in the Dehachûrna hells ; the Svairîns live in the Dalana hells ; the Dharsiṇîs live in Sosana hells. Their pains know no bounds at all those places. My messengers always beat and chastise them and they eat always the urine and faeces for

one Manvantara. Then, at the expiry of their hell period, they become worms of faeces for one lakh years when they become freed. If a Brâhmaṇa goes to another Brâhmaṇa's wife, if a Kṣattrîha, Vais'ya and Śûdra do so, they go to the Kaṣṭya hell. There they drink the hot Kaṣṭya water for twelve years when they become purified. The lotus-born Brâhmaṇa has said that the wives of Brâhmaṇîś, Kṣattriyas, etc., live in hells like Brâhmaṇîś, Kṣattriyas, etc., and they then get freed. If a Kṣattriya or a Vais'ya goes to a Brâhmaṇîś's wife, he is involved in the sin of his going to his mother and goes and lives in the Sûrpa hell. There the worms of the size of a Sûrpa bit that Kṣattriya, that Vais'ya and that Brâhmaṇa's wife. My messengers chastise them and they have to eat the hot urine. Thus they suffer pains for fourteen Indra's life periods. When they become boars for seven births and goats for seven births, when at last they are freed. Now if any body makes a false promise or swears falsely, taking the Tûlaśî leaf in his hands, if anybody makes a false promise, taking the Ganges water, Śâlagrâma stone, or any other images of God in his hand; if any body swears falsely, placing his right palm on the palm of another; if anybody swears falsely, being in a temple or touching a Brâhmaṇa or a cow; if any body acts against his friends or others, if he be treacherous or if he gives a false evidence; then all these persons go to Jvâlâ Mukha hell, and remain there for fourteen Indra's life periods, chastised and beaten by My messengers and feeling pain as if one's body is being burnt by red hot coal. One who gives a false evidence, with the Tûlaśî (holy basil) in his hand becomes a Chândâlî for seven births; one who makes a false promise with the Ganges water in his hand, becomes a Mlechcha for five births; one who swears falsely while touching the Śâlagrâma stone, becomes a worm of the foeces for seven births; one who swears falsely, touching the image of the God, becomes a worm in a Brâhmaṇîś's house for seven births; one who gives a false evidence touching with the right hand, becomes a serpent for seven births; then he becomes born as a Brâhmaṇîś, void of the knowledge of the Vedas, when he becomes freed. One who speaks falsely, while in a temple, is born as a Devala for seven births.

45-47. If one swears falsely, touching a Brâhmaṇa, one becomes a tiger. Then he becomes dumb for three births, then for three births he becomes deaf, without wife, without friends, and his family becomes extinct. Then he becomes pure. Those that rebel against their friends, become mongoose; the treacherous persons become rhinoceroses; the hypocrite and treacherous persons become tigers and those who give false evidences become frogs. So much so, that their seven generations

above and seven generations below go to hell. If any Brāhmaṇa does not perform his daily duties (Nitya Karma), he is reckoned as Jada (an inert matter). He has no faith in the Vedas. Rather he laughs at the Vedic customs. He does not observe vows and fastings; he blames others who give good advices. Such persons live in Dhūmrāndhakāra hell where they eat dark smoke only. Then he roams about as an aquatic animal for one hundred births successively. Then he becomes born as various fishes when he is freed. If anybody jests at the wealth of a Deva or a Brāhmaṇa, then he with his ten generations above and below becomes fallen and he himself goes to the Dhūmrāndhakīra hell, terribly dark and filled with smoke. There his pains know no bounds and he lives there for four hundred years, eating smoke only. Then he becomes a mouse for seven births, and he becomes various birds and worms, various trees and various animals when ultimately he gets a human birth. If a Brāhmaṇi earns his livelihood by being an astrologer or if he be a physician and lives thereby or if he sells lac, iron, or oil, etc., he goes to the Nāgavastanī Kunda hell where he lives for as many years as there are hairs on his body, tied up by snakes. Then he becomes born as various birds; ultimately he gets a human birth and becomes an astrologer for seven births and a physician for seven births. Then for sometime he becomes a cowherd (milkman), for sometimes a blacksmith; for sometimes a painter, when he becomes freed of his sin. O Chaste One ! Thus I have described to you all the famous Kundas or hells. Besides there are innumerable small Kundas. The sinners go there and suffer the fruits of their own Karmas and travel through various womb. O Fair One ! What more do you now want to hear ? Say.

Here ends the Thirty-Fifth Chapter of the Ninth Book on the description of the various hells for the various sinners in the Mahā Purāṇam Śrī Muḍ Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XXXVI.

1-7. Sāvitri said:—“ O Dharmarājan! O Highly Fortunate One ! O Thou ! Expert in the Vedas and the Amgas thereof ! Now kindly describe that which is the essence of the various Purāṇas and Itihāsas, which is the quintessence, which is dear to all, approved of by all, which is the seed by which the Karmic ties are cut asunder, which is high, noble and happy is this life. Kindly describe the above by which man can acquire all his desires, and what is the only source of all the good and auspicious things. And by knowing which man has

not to face any dangers or troubles, nor has he to go to the dreadful hells that thou hast severally just now described and that by which men can be freed of those various wombs. Kindly now describe all these. O Bhagavan ! What is the size of the several kūndas or hells that Thou hast just now enumerated ? How do the sinners dwell there ? When a man departs, his body is reduced to ashes. Then of what sort is that other body by which the sinners enjoy the effects of their Karmas ? and why do not those bodies get destroyed when they suffer so much pains for so long a time ? What sort of body is that ? Kindly describe all these to me.

8-33. Nārāyaṇa spoke :—Hearing the questions put forward by Sāvitri, Dharmarāja remembered Srī Hari and began to speak on subjects that sever the bonds of Karma :—“ O Child ! O One of good vows ! In the four Vedas, in all the books on Dharma, (Sṝritis) in all the Samhitīs, all the Itihāsas, all the Purāṇas, in the Nārada Pañcharātram, in the other Dharma Śāstras and in the Vedāngas, it is definitely stated that the worship of the Pañcha Devatās (the five Devatās) Śiva, Śakti, Viṣṇu, Ganes'a, and Sūrya is the best, the highest, the destroyer of the old age, disease, death, evils and sorrows, the most auspicious and leading to the highest bliss. In fact, the worship of these Pañcha Devatās is the source of acquiring all the Siddhis (the success) and saves one from going to the hells. From their worship springs the Bhaktic Tree and then and then only the Root of the Tree of all Karmic bonds is severed for ever and ever. This is the step to Mukti (final liberation) and is the indestructible state. By this one can get Sālokya, Sārṣṭi, Sārupya, and Sāmīpya, the different state of beatitudes in which the soul (1) resides in the same world with the Deity, (2) possesses the same station, condition, or rank, or equality with the Supreme Being in power and all the Divine attributes (the list of the four grades of Mukti), (3) possesses the sameness of form or gets assimilated to the Deity or (4) gets intimately united, identified or absorbed into the Deity, O Auspicious One ! The worshipper of these two Devatās has never to see any of the hells, watched by My messengers. Those who are devoid of the devotion to the Devī see My abode ; but those who go to the Tīrthas of Hari, who hold Harivāsaras (festivities on the days of Hari) who bow down at the feet of Hari and worship Hari, never come to My abode named Samyamana. Those Brāhmaṇas that are purified by their performing the three Sandhyās and by their following the pure Āchāras (customs and observances), those that find no pleasure until they worship the Devī, those that are attached to their own Dharmas and their own Āchāras, never come to My abode.

My terrible messengers, seeing the devotees of Śiva, run away out of terror as snakes ran away terrified by Gadūḍa. I also order My messengers with nooses in their hands never to go to them. My messengers go mostly to other persons than the servants of Hari. No sooner do My Messengers see the worshippers of the Kṛiṣṇa Mantra, than they run away as snakes get terrified at the sight of Gadūḍa. Chitragupta, too, one of the beings in Yama's world, recording the vices and virtues of mankind), strike off the names of the Devī worshippers, out of fear and prepare Madhubhārata, etc., for them (a mixture of honey; respectful offering made to a guest or to the bridegroom on his arrival at the door of the father of the bride). They rise higher than the Brahma Lokas and go to the Devī's abode, i.e., to Maṇidvīpa. Those that are the worshippers of the Śakti Mantra and are highly fortunate, whose contact removes the sins of others, they deliver the thousand generations (from the downward course). As bundles and bundles of dry grasses become burnt to ashes, no sooner they are thrown into fire, so the delusion at once becomes itself deluded at the sight of the forms of those devotees. At their sight, lust, anger, greed, disease, sorrow, old age, death, fear, Kāla (time that takes away the life of persons), the good and bad karmas, pleasures and enjoyments drop off to a great distance. O Fair One ! Now I have described to you the states of those persons that are not under the control of Kāla, good and bad karmas, pleasures and enjoyments etc., and those that do not suffer those pains. Now I am speaking of this visible body. Listen. Earth, water, fire, air, and ether are the five Mahā Bhūtas (the great elements); these are the seeds of this visible body of the person and are the chief factors in the work of creation. The body that is made up of earth and other elements is transient and artificial, i.e., that body becomes burnt to ashes. Within this visible body, bound, is there a Puruṣa of the size of a thumb; that is called the Jīva Puruṣa; the subtle Jīva assumes those subtle bodies for enjoying the effects of karmas. In My world, that subtle body is not burnt by the burning fire. If that subtle body be immersed in water, if that be beaten incessantly or if it be struck by a weapon or pierced by a sharp thorn, that body is not destroyed. That body is not burnt nor broken by the burning hot and molten material, by the red hot iron, by hot stones by embracing a hot image or by falling into a burning cauldron. That body has to suffer incessant pains. O Fair One ! Thus I have dwelt on the subject of the several bodies and the causes thereof according to the Sāstras. Now I will describe to you the characters of all the other Kundas. Listen.

Here ends the Thirty-sixth Chapter of the Ninth Book on the destruction of the fear of the Yana of those who are the worshippers of the Five Devatās, in the Māhā Purāṇam Sri Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XXXVII.

1-60. Dharmarāja said :—All the Kuṇḍas (hells) are circular in form like the Full Moon. Of these, the Vahnikuṇḍa has the fire lit at its bottom, by the help of various kinds of stones. This Kuṇḍa will not be destroyed till Māhāpralaya comes. Here the sinners are tormented severely. It looks like a blazing coke. The flames are rising from it one hundred hands high. In circumference those flames are two miles. This is named Vahnikuṇḍa. It is full of sinners crying loudly. It is constantly watched by My messengers who are chastising and punishing the sinners. Next comes the Tapta Kuṇḍa. It is filled with hot water and full of rapacious animals. The sinners there are severely beaten by My messengers and they are always crying out very loudly, which is being echoed and re-echoed all around terribly. It extends for one mile. This Kuṇḍa is filled with hot salt water and the abode of many crows. Then there is the Bhayānaka Kuṇḍa. It extends for two miles and it is filled with sinners. They are being punished by My messengers and they are incessantly crying “ Save us, Save us.”

Next comes the Viṣṭhā Kuṇḍa. It is filled with faeces and excrements, where the sinners are moving without any food and with their palates and throats dry. Its size is two miles and it is very bad and ugly, with foetid and nasty smell. It is always filled with sinners, who are being chastised by My Dūtas (messengers) and eat those faeces and excrements. The worms therein are constantly biting and stinging them and they are crying “ deliver us, deliver us.” Then comes the hot Mūttra Kuṇḍa. It is filled with the hot urine and the worms thereof. The great sinners always dwell here. It measures four miles ; and it is quite dark. My Dūtas always beat them and their throats, lips, palates are all dry. Then comes the Śleṣma Kuṇḍa. It is filled with phlegm and the insects thereof. The sinners dwell in phlegm and eat that phlegm. Then comes the Gara Kuṇḍa. It is filled with (factitious) poison. It measures one mile. The sinners eat this poison and dwell here. The worms thereof bite them. They tremble at the chastisement of My Dūtas and cry aloud. My messengers look like serpents, with teeth like thunderbolt and they are very furious and fierce, with their throats dry and their words very harsh. Then comes Dūsikā Kuṇḍa. It is filled with the rheum

and dirt of the eyes and it measures one mile. Innumerable worms are born therein. Numberless sinners live there, and as they move, the insects immediately bite and sting them. Next comes the Vasa Kundā. It is filled with the serum or marrow of the flesh and it measures one-half mile. The sinners dwell there, chastised and punished by My messengers. Then comes the Sukra Kundā. It measures two miles in diameter. The insects, born in the semen, bite the sinners, and they move on and on. Then comes the Rakta Kundā, with very offensive, foetid smell. It is deep like a well and filled with blood. The sinners dwell here, drinking blood. The insects therein are always biting them. Then follows the As'ru Kundā. It measures in size one fourth the measure of the well (above-mentioned). It is always filled with hot tears of the eyes ; and many sinners are seen there living weeping and crying and being bitten by the snakes. Then there is the Gātra Mala Kundā. The sinners are chastised and punished there by My messengers and being bitten by the insects thereof, they eat the dirts of the body and dwell there. Then comes the Karṇa Mala Kundā. The sinners eat the wax of the ear and fill the place. The insects always bite them and they are crying aloud. It measures one fourth the measure of a Vāpi. Then comes the Majjā Kundā. It is filled with fat and marrow, emitting foeted offensive odour. It measures one fourth the measure of a Vāpi. The great sinners always dwell there. Then comes the Māmsa Kundā. This is filled with the greasy flesh. It measures (one-fourth) that of a Vāpi. Those who sell their daughters dwell here. My messengers always chastise and punish them and horrible insects bite and sting them and they cry, out of fear and agony, "Save us, Save us," and eat at times that flesh. Then come in succession the four Kundas Nakha, Louna and others. They also measure each one-fourth that of a Vāpi. The sinners dwell there, always chastised by My messengers. Next comes the very hot Tamra Kundā. Burning cokes exist on the top of very hot coppers. There are lakhs and lakhs of very hot copper figures in that Kundā. The sinners, being compelled by My messengers, are made to embrace each of these hot copper figures and they cry loudly and live there. It measures four miles. Then come the burning Angāra Kundā and the hot Lauha Dhāra Kundā. Here the sinners are made to embrace the hot iron figures and, feeling themselves burnt, cry out of fear and agony. Whenever My messengers punish them, they immediately cry out "Save us, Save us." It measures eight miles ; and it is pitch dark and very awful. This is named the hot Lauha Kundā. Then come the Charma Kundā and Sura Kundā. The sinners, beaten by My men, eat the skin and drink the hot urine and

dwell there. Then comes the Śālmali Kuṇḍa ; it is overspread with thorns and thorny trees, causing intense pain. It measures two miles. Millions and millions of great sinners are made by My men to fall from the tops of those trees down below where their bodies get pierced by very sharp thorns, six feet long; and thus they dwell there, beaten by My men. Out of thirst, their palates get dried up; and they cry out repeatedly "Water, Water." Out of fear, they get very anxious and then their heads get broken by the clubs brought down on them by My men. So they move there like the beings burnt in very hot oil. Then comes the Viṣoda Kuṇḍa. It measures two miles in diameter and is filled with the poison of the serpent called Takṣakas. My men punish the sinners and they drink the poison thereof and dwell there. Then comes the hot Taila Kuṇḍa. There are no insects here. Only the great sinners dwell. All around burning coals are flaring and when My men beat the sinners, they run hither and thither. It is filled with horrible intense darkness and it is exceedingly painful. It looks dreadful and measures two miles. Then comes the Kunta Kuṇḍa. Sharp pointed iron weapons like tridents are placed in order all round. The sinners, pierced by those weapons, are seen encircling the Kuṇḍa. It measures one-half mile. Beaten by My men, their throats and lips get dried up. Then comes the Krimi Kuṇḍa. It is filled with terrible worms and insects, snake, like-with sharp teeth, of the size of a Śanku (a Sal tree) deformed and hideous looking; and it is filled with pitch darkness, terrible to look at. Beaten by My men, the great sinners dwell there. Then comes the Pūya Kuṇḍa. It measures eight miles in diameter (or in circumference ?). The sinners' dwell and eat the puss; thereof and, are beaten by My men. Then comes the Sarpa Kuṇḍa. Millions and millions of snakes of the length of a Tāl tree are existing there. These serpents, encircle the sinners and as they bite them, My men also beat them at the same time. So there arises a general hue and cry, "Save us, Save us; we are done for." Then come in order the Dams'a Kuṇḍa, Mas'aka Kuṇḍa, and the Garala Kuṇḍa. These are filled with gad-flies, mosquitoes, and poison respectively. Each of them measures one mile. The sinners' hands and feet are tied up. So when the gad-flies and mosquitoes fiercely sting them, and My men violently beat them simultaneously, they raise a loud uproar and are made to move on, in their tied states by My persons. Their bodies get thoroughly reddened and covered with blood by the stinging of the flies, etc. Then come the Vajra Kuṇḍa and the Vṛis'chika Kuṇḍa filled respectively with Vajra insects and the scorpions. Each of them measures one-half that of the Vāpi. The

sinners that dwell there, are incessantly bitten by insects (Vajras) and scorpions. Then come in order the Śara Kuṇḍa, Śūla Kuṇḍa, and the Khadga Kuṇḍas. They are filled respectively with arrows, spikes, and scimitars. Each of them measures one half that of the Vāpi. The sinners are pierced by arrows, etc., and become covered over with blood and dwell there. Then comes the Gola Kuṇḍa. It is filled with boiling hot water and it is pitch dark. The sinners live there, bitten by the insects. This Kuṇḍa measures half that of the Vāpi. The insects bite them and My men beat them; so their fear knows no bounds; everyone of them is weeping and crying loudly. This Kuṇḍa is filled with hideously offensive smells. So the pains of the sinners are infinite. The Nakra Kuṇḍa comes next. It measures half the Vāpi, is filled with millions and millions of crocodiles living in water. The horrible looking deformed sinners live there. The Kīka Kuṇḍa then follows. The sinners here are being bitten by hundreds of deformed crows eating faeces, urines and phlegm. Then come the Manthāna Kuṇḍa and Viṣa Kuṇḍa. These are filled respectively with insects called Manthāna and Viṣa. Each of them measures one hundred Dhanus. (One Dhanu-four hastas.) Those insects are stinging the sinners and they cry out very loudly. Then follows the Vajra Kuṇḍa. It measures one hundred Dhanus. Many insects with their teeth as hard as thunderbolt live there and bite the sinners who cry out loudly. It is pitch dark. Then comes the hot Pāṣāṇa Kuṇḍa. It measures twice that of the Vāpi. It is so built of hot stones as it resembles a burning mass of coal. The sinners become restless with the heat and turn round and round in the middle. Then comes the Pāṣāṇa Kuṇḍa and the Lālā Kuṇḍa. The Pāṣāṇa Kuṇḍa is made up of the sharp pointed stones, having sharp edges. Innumerable sinners dwell there. Many red beings live in the Lālā Kuṇḍa. Then comes the Ma-i Kuṇḍa. Its size is one hundred Dhanus and its depth is two miles. It is made up of hot stones, each measuring the Anjana mountain. The sinners, beaten and driven by My persons, move on and on in the middle. Then comes the Chūrṇa Kuṇḍa. It measures two miles (in circumference) and is filled with (seven) chūrṇas (powders). The sinners, driven and beaten My men, go on, restless hither and thither and eat the powders and get themselves burnt. Then comes the Chakra Kuṇḍa. Here a potter's wheel with sixteen sharp-edged spokes is constantly whirling round and round; the sinners are being crushed by this wheel.

61-80. Then comes the Vakra Kuṇḍa. Its depth is eight miles. It is fashioned very much curved; and with a sharp slope it has gone down. It is built on the plan of a mountain cave, filled with hot water and it is enveloped with deep dense darkness. The aquatic animals there are biting

the sinners, who get very much restless and are crying out very loudly. Then comes the Kûrma Kundâ. Here millions and millions of tortoises in the water awfully distorted, are biting the sinners. Then comes the Jvalâ Kundâ. It is built of fierce fiery flames. It measures two miles in circumference. The sinners here are always in great difficulty, with intense pain and crying out loudly. Next follows the Bhâshma Kundâ. It measures two miles. The sinners get themselves well burnt in hot ashes and live there, eating the ashes. It is filled with hot stones and hot irons. The sinners here are always being burnt in hot irons and hot stones and their throats and palates are being parched up. Then comes the Dagdhî Kundâ. It is deep and horrible. It measures two miles in circumference. My messengers threaten always the sinners there. Then comes the Sûchi Kundâ. It is filled with salt water. Waves are always rising there. It is filled with various aquatic animals making all sorts of noises. It measures eight miles in circumference and it is deep and dark. The sinners here cannot see each other and are bitten by the animals. Pained very much, they cry out loudly. Then comes the Asipattra Kundâ. On the top surface of the Kundâ there is a very big Tâl tree very high. The edges of the leaves of this tree are sharp like the edge of a sword. One mile below this Tâl tree is situated the Kundâ. The sharpedged Tâl leaves, then, fall on the bodies of the sinners from the height of a mile and they get cut and wounded; blood comes out of them and the sinners, in great pain, cry out "save, save." It is very deep, very dark and filled with Rakta Kîta a kind of blood like insects. This is the horrible Asipatra Kundâ. Next comes the Kṣura Dhâra Kundâ, measuring one hundred Dhanus (one Dhanu-four hastas). It is filled with keenedged weapons, as sharp as nice razors. The blood of the sinners is flowing here profusely. Then comes the Sûchi Mukha Kundâ, filled with sharp weapons of the form of long needles. It measures fifty Dhanus. The sinners get pierced by them and are constantly emitting blood. Their intense pain knows no bounds. Then comes the Gokâmukha Kundâ; inhabited by a sort of insect, called Gokâ. They look like mouths; hence they are named Gokâmukha. It is deep like a well and it measures twenty Dhanus. The great sinners suffer an intense amount of pain there. They have got to keep their mouths always downwards as the Gokâ insects always bite and sting them. Then comes the Nakra Kundâ. It resembles like the mouth of a crocodile and measures sixteen Dhanus. It is deep like a well and numbers of sinners dwell there. Then comes the Gaja Dam'sa Kundâ. It measures one hundred Dhanus. Next comes the Gomukha Kundâ. It measures thirty Dhanus and resembles the mouth of a cow. It gives incessant pains and troubles to the sinners.

81-101. Then comes the Kumbhipāka Kuṇḍa. It is like a wheel resembling that of the Kālachakra, very horrible; and it is rotating incessantly. It looks like a water-jar, measuring eight miles, and it is quite dark. Its depth is one lakh Purusas of the height of 100,000 persons. There are many other Kuṇḍas, Tapta Taila Kuṇḍa and Tapta Taila Tāmra Kuṇḍa, etc., within it. This Kuṇḍa is filled with almost unconscious great sinners and insects. They beat each other and cry out loudly. My messengers also threaten them with clubs and Muṣalas. So at times they fall dizzy-headed, at times they get unconscious, and sometimes they get up and cry. O Fair One ! The numbers of sinners here equal to four times that of all the other sinners in all the other Kuṇḍas. They know no death, however much you beat them. Their lives persist. For the body is built up for sufferance, it is indestructible. This Kumbhipāka Kuṇḍa is the chief of all the Kuṇḍas. This Kuṇḍa where the sinners are tied to a thread built by Kāla, where My men lift the sinners on high at one time, and sink them down below at another time, where the sinners becoming suffocated for a long time, get unconscious, where their sufferings know no bounds, where it is filled with boiling oil, is named the Kālasutra Kuṇḍa. Then comes the Matsyoda Kuṇḍa, hollow like a well. It is filled with boiling water and it measures twenty-four Dhanus. Next comes the Abatoda Kuṇḍa. It measures one hundred Dhanus. The sinners get their bodies burned and chastised by My persons, live there. No sooner they drop into the water of this Kuṇḍa, than they are attacked with all sorts of diseases. Then comes the Krimikantuka Kuṇḍa. The sinners are bitten by the Krimi Kantuka insects and cry out loudly, creating a general consternation and live there. Its another name is Aruntoda Kuṇḍa. Next comes the Pānū Kuṇḍa. It measures one hundred Dhanus. It is overspread with burning rice husks. The sinners eat those hot husks and live there. Then comes the Pas'aveṣṭana Kuṇḍa. It measures two miles. No sooner the sinners fall in this Kuṇḍa than they are twined round by this rope or Pās'a. Hence its name. Then comes the Sūlaprota Kuṇḍa. It measures twenty Dhanus. No sooner the sinners fall here than they are encircled with the Sūlastra (darts). Then comes the Prakampana Kuṇḍa. It measures one mile. It is filled with ice-cold water. The sinners, going there, shiver at once. Next follows the Ulkā Kuṇḍa. It measures twenty Dhanus. It is filled with burning torches and meteors. My messengers thrust the torches and meteors into the mouths of the sinners living there. Next comes the Andha-Kūpa Kuṇḍa. It is pitch-dark, shaped like a well, circular and very horrible. The sinners beat each other and eat the insects thereof. Their bodies are burnt with hot water; they cannot see anything on account of dire darkness.

102-118. The Kunda where the sinners are pierced by various weapons is known as the Vēdhana Kunda. It measures twenty Dhanus. Then comes the Dāṇḍatādāṇa Kunda. It measures sixteen Dhanus. The sinners dwell here, threatened by My messengers. Then comes the Jālārāndhra Kunda. Here the sinners live encompassed by a great net as fishes, etc, are tied in a net. Next comes the Deha-chūra Kunda. It is quite dark and its depth is that of the height of one koti persons ; its circumference is twenty Dhanus. The sinners, here, encompassed by iron chains are made to fall below where their bodies are reduced to powders and they are inert and almost unconscious. The Kunda where the sinners are crushed and threatened by My messengers is known as the Dalana Kunda; it measures sixteen Dhanus in circumference. Next comes the Sogana Kunda. It is deep up to the height of one hundred persons and it is very dark. It measures thirty Dhanus. On falling on the hot sand, the throats and palates of sinners get dried up. Their pain knows no bounds. Hence it is called the Sogana Kunda. Then comes the Kaṣa Kunda. It measures one hundred Dhanus. It is filled with the juices of skins and its smell is very offensive. The sinners eat those astrin-gent waters and live there. Then comes the Sūrpa Kunda. It measures twelve Dhanus and is extended like a winnowing basket. It is filled with hot iron dust and many sinners live there, eating those foetid iron dusts. Next comes the Jvālāmukha Kunda. It is filled with red hot sand. From the (bottom) centre rises a flame, overspreading the mouth of the Kunda. It measures twenty Dhanus. The sinners are burnt here by the flame and live awfully ; they get fainted no sooner they are dropped in this Kunda. Then comes the Dhūmrāndha Kunda. It is dark, quite filled with smoke. Within that the hot bricks are placed. The sinners get suffocated with smoke ; and their eye-sight becomes also obstructed. It measures one hundred Dhanus. Then comes the Nāgabēṣṭana Kunda. It is encircled and filled with the serpents. No sooner the sinners are let fall there, than they are surrounded by the snakes. O Sāvitri! Thus I have spoken to you about the eighty-six Kundas and their characteristics. Now what more do you want to hear ? Say,

Here ends the Thirty-seventh Chapter of the Ninth Book on the eighty-six Kundas and their characteristics in the Mahā Purāṇam Sri Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXXVIII.

1-6. Śāvitrī said :—“O Lord ! Give me the devotion to the Devī to that Ādyā Śakti Bhagavati Mahā Māye, Paramesvarī Māyi that is the Essence of all essences, the Door of final liberation to the human beings, and the Cause of delivering them from hells, that is the Root of all the Dharmas that lead to Mukti, that destroys all the inauspiciousness, that takes away the fear of all the Karmas, and that takes away always all the sins committed before. O Thou, the Foremost amongst the knowers of the Vedas ! How many kinds of Muktis are there in this world ? What is the True Bhakti ? What are its characteristics ? What is to be done by which the enjoyment of the karmas done can be desisted and nullified ? O Bhagavan ! The woman kind has been created by the Creator as devoid of any Tattvajñāna or true knowledge; now tell me something about this True Knowledge. All the charities, sacrifices, bathing in the sacred places of pilgrimages, observing vows and austerities cannot be compared with one-sixteenth of imparting knowledge to those who are ignorant (of true knowledge). Mother is hundred times superior to father; this is certain; but the Spiritual Teacher, the Giver of True Knowledge, is hundred times more to be reverenced and worshipped than the mother. O Lord !

7-79. Dharmarāja said :—“O Child ! What boons you desired of Me before, I granted them all to you. Now I grant this boon to you that “Let the devotion towards the Śakti now arise in your mind” O Auspicious One ! You want to hear the reciting of the Glories of Śrī Devī; by this, both he who puts forward the question and he who hears the answer, all their families are delivered. When the Śeṣa Nāga Ananta Deva with His thousand mouths is unable to recite the glories of the Devī, when Mahādeva cannot describe with His five mouths, when the Creator Brahmā is incapable to recite Her glories with His four mouths, when Viṣṇu, the Omniscient, falls back when Kārtikēya with His six mouths cannot sufficiently describe when Gāpēś'a, the Guru of the Gurus of the great yogis is incapable when the Pundits, the knowers of the four Vedas, the Essence of all the Śāstras, cannot know even a bit of Her, when Sarasvatī becomes inert in going to describe Her glories ; when Sanatkumāra, Dharmas, Sanātana, Sanāda, Sanaka, Kapila, Sūrya and other sons of the Creator have fallen back, when the other Siddhas, Yogindras, Munindras are quite incapable to glorify the deeds of Prakṛiti Devī, then how can I recite fully the Glories of Her ? Whose lotus-feet Brahmā

Viṣṇu, Śiva and others meditate ; and lo ! when it becomes difficult for Her devotees even to think of Her, then what wonder is there that She will be so very rare to others ! Brahmā, skilled in the knowledge of the Vedas knows more of Her than what other ordinary persons know so little of Her auspicious Glories. More than Brahmā, Gaṇeś'a, the Guru of the Juānins, knows; again Śambhu, the Omniscient, knows the best of all. For, in ancient times, the knowledge of the Prakriti Devī was given to Him by Kriṣṇa, the Highest Spirit in a solitary place in the Rāsa Maṇḍalam in the region of Goloka. Mahādeva, again, gave it to Dharma in the Sivaloka ; Dharma again gave the Prakriti Mantra to My father. My father became successful (Siddha) in the worship of Prakriti Devī when he practised austerities. Of old, the Devas wanted to offer to me the Government of the Yami Loka; but as I was very much dispassionate towards the world, I became unwilling and became ready to perform austerities. Then my Father told the Glories of Prakriti Devī. Now I describe to you what I heard from my Father and what is stated in the Vedas, though very difficult to comprehend. Listen carefully, O Fair Faced One ! As the eternal space does not know its own extent, so Prakriti Devī Herself knows not Her own Glories ; then what can be said of any other person on this ! She is the Self of all, endowed with all powers and lordship, the Cause of all causes, the Lord of all, the Origin of all and the Preserver of all; She is Eternal, always with Her Cosmic Body, full of everlasting bliss, without any special form, unrestrained, having no fear, without any disease and decay, unattached, the Witness of all, the Refuge of all, and Higher than the Highest ; She is with Māyā and She is Mūla Prakriti ; the object's created by Her being known as the Prākṛit creation ; Who remains as Prakriti and Puruṣa inseparable from each other as Agni and Her burning force ; the Mahā Māyā, of the nature of everlasting existence, intelligence and bliss. Though formless, She assumes forms for the gratification of the desires of Her Bhaktas. She created first the beautiful form of Gopālā Sundarī i. e., the form of Śri Kriṣṇa very lovely and beautiful, captivating the mind. His body is blue like the fresh rain cloud ; He is young and dressed like that of a cow-hell. Millions of Kandarpas (the Love deity) are, as it were, playing in His body. His eyes vie with the midday lotus of the autumn. The beauty of His face throws under shade the millions and millions of the Full Moon. His body is decorated with invaluable ornaments decked with jewels. Sweet smile reigns ever in His lips ; it is adorned moreover with His yellow coloured invaluable robe. He is Parama Brahma. His whole body is burning with the Brahma Teja, the Fire of Brahma.

His Body is Fiery. He is lovely, sweet to look at, of a peaceful temper, the Lord of Rādhā and He is Infinite. (*Note*:—The Universe, as we see, is unreal like what we see in the Kileidoscope; various apparent pictures of an endless variety of beautiful colour, and forms.) He is sitting on a jewel throne in the Risa Mandalam, and is incessantly looked upon by the smiling lovely Gopis at one and the same time. He is two-armed. A garland made of wild flowers is hanging from His neck. He is playing on His flute. His breath is resplendent with Kaustubha gem that He always wears. His body is anointed with Kunkuma (saffron), aguru (the fragrant and cooling paste of the Aguru wood), musk, and sandal-paste. The garland of beautiful Champaka and Mālatī flowers is hanging from His neck. On His head, the beautiful crest is being seen, a little obliquely situated in the form of the beautiful Moon. Thus the Bhaktas, filled with Bhaktis, meditate on Him. O Child! It is through His fear that the Creator is doing His work of creation of this Universe; and is recording the Prārabdha fruits of their Karmas. It is through His fear that Viṣṇu is awarding the fruits of Tapas and preserving the Universe. By His command the Kālagni Rudra Deva is destroying all. By Whose favour Śiva has become Mrityumjaya, the Conqueror of Death and the Foremost of the Jnānis; knowing whom Śiva has become Himself endowed with knowledge and the Lord of the knowers of knowledge, full of the Highest Bliss, devotion and dispassion. Through Whose fear the wind becomes the foremost of runners and carries things, the Sun gives heat, Indra gives rain, Yama destroys, Agni burns, and Water cools all the things. By Whose command the Regents of the (ten) quarters of the sky are watching and preserving nice orders; through Whose fear the planets are describing their several orbits. Through Whose fear, trees flower and yield fruits; By Whose command the Kāla destroys all. By Whose command all the beings whether on land or in water are quitting their lives in time; until the proper time comes no man does not die even if he be pierced whether in battle or in danger. By Whose command the wind supports the water; the water supports the tortoise; the tortoise supports the Ananta and the Ananta supports the earth; the earth supports the oceans, mountain; and all the jewels. The earth is of the nature of forgiveness; i.e. endures all. For this reason all things, moving and non-moving, rest on Her and again melt away in Her. Seventy-one Divine Yugas constitute one Indra's life period. Twenty-eight Indra's life periods constitute Brahmā's one day and one night. Thus thirty days constitute Brahmā's one month; so two months constitute one Ritu (season); six Ritus make one year. Thus one hundred years constitute Brahmā's

life. When Brahmā dies, Śrī Hari's eye closes. That is the Prākritik Pralaya. At this time, everything, moving and non-moving, from the Deva loka to Bhūr loka (earth) dies. The Creator Brahmā gets dissolved in the navel of Śrī Kṛiṣṇa. The four-armed Viṣṇu, of Vaikuṇṭha, sleeps on Kṣīra Samudra, the ocean of milk, i.e., He dissolves on the left side of Śrī Kṛiṣṇa, the Highest Spirit. All the other Śaktis (forces) dissolve in Mūla Prakṛiti, the Māyā of Viṣṇu. The Mūla Prakṛiti Durgā, the Presiding Deity of Buddhi (reason) dissolves in the Buddhi of Kṛiṣṇa. Skandī, the part of Nārāyaṇa, dissolves in His breast. Ganeśa, the foremost of the Devas, born in part of Kṛiṣṇa, dissolves in the arm of Śrī Kṛiṣṇa. And those who are born in parts of Padmā, dissolve in Her body and Padmā dissolves in the body of Rādhā. All the cow-herdesses and all the bodies of the Devas dissolve in Rādhā's body. But Rādhā, the Presiding Deity of the Prāṇa of Śrī Kṛiṣṇa, dissolves in the Prāṇa of Śrī Kṛiṣṇa. Sāvitri, the four Vedas and all the Śāstras dissolve in Sarasvatī; and Sarasvatī gets dissolved in the tongue of Śrī Kṛiṣṇa, the Highest Self. The Gopas in the region of Goloka dissolve in the pores of His skin; the Prāṇa Vāyu of all dissolve in His Prāṇa Vāyu; the fire dissolves in the fire in His belly; water dissolves in the tip of His tongue, and the Vaiṣṇavas, (devotees of Viṣṇu), drinking the nectar of Bhakti, the Essence of all essences, dissolve in His lotus-feet. All smaller Virāṭs dissolve in the Great Virāṭ and the Great Virāṭ dissolves in the Body of Śrī Kṛiṣṇa. O Child ! He is Kṛiṣṇa, on the pores of Whose skin are situated endless Universes; at the closing of Whose eyes, the Prākritic Pralaya comes and on the opening of Whose eyes, the creation takes place. The closing and opening of the eyes takes the same time. Brahmā's creation lasts one hundred years and the Pralaya lasts one hundred years. O One of good vows ! There is no counting how many Brahmās or how many creations and dissolutions have taken place. As one cannot count the number of dusts, so one cannot count the creations and dissolutions. This is the Great Unspeakable Wonder ! Again on Whose closing of the eyes the Pralaya takes place and on whose opening of the eyes the creation takes place, out of the will of God, That Kṛiṣṇa dissolves at the time of Pralaya in Prakṛiti. This Highest Śakti, the Mūla Prakṛiti is the Only One without a second; it is the only one Nirguṇa and the Highest Puruṣa. It is considered as "Sat" existing, by the Seers of the Vedas. Such a thing as Mūla Prakṛiti is the unchanged state (Mukti). During the Pralaya, this only One Mūla Prakṛiti appears as Jñāna Śakti or the Knowledge Force. Who can in this universe recite Her glories ? Mukti is of four kinds.

(1) Sālokya, (2) Sārūpya, (3) Sāmīpya and (4) Nirvāṇa. So it is stated in the Vedas. Out of them Bhakti towards the Deva is the highest; so much so that the Deva Bhakti is superior to Mukti. Mukti gives Sālokya, Sārūpya, Sāmīpya, and Nirvāṇa. But the Bhaktas do not want anything. They want service of the Lord. They do not want anything else. The state of becoming Śiva, of becoming an Amara or an immortal, becoming a Brahmā, the birth, death, disease, old age, fear, sorrow, or wealth, or assuming a divine form, or Nirvāṇa or Mokṣa all are looked on alike by the Bhaktas with disregard and contempt. Because Mukti is without any service while Bhakti increases this service. Thus I have told you the difference between Bhakti and Mukti. Now hear about the cutting off of the fruits of the past Karmas. O Chaste one! This service of the Highest Lord severs the ties of Karmas (past acts). This service is really the True Knowledge. So, O Child! I have now told you the Real Truth, leading to auspicious results. Now you can go freely as you desire. Thus saying to Sāvitri, Yama, the son of Sūrya, gave life back to her husband and blessing her, became ready to go to His own abode. Seeing Dharmarāja ready to go away, Sāvitri became sorry to have the bereavement of a good company, bowed down at His feet and began to cry. Yama, the Ocean of Mercy, hearing the crying of Sāvitri began to weep and told the following words:—

80.96. Dharma said:—"O Child! You enjoy in this holy Bhārata happiness for one lakh years and you will in the end go to the Deviloka or Maṇi Dvīpa. Now go back to your house and observe for fourteen years the vow called Sāvitri-vrata for the mukti of women. This Vrata is to be observed on the fourteenth day of the white fortnight in the month of Jyaiṣṭha. Then observe the Mahā-Lakṣmī Vrata. Its proper time is the eighth day of the bright fortnight of the month of Bhādra. For sixteen years consecutively without any break this vow is to be observed. The woman who practises with devotion this vow, goes to the abode of Mūla Prakriti. You would worship on every Tuesday in every month the Devī Mangala Chandikā, the giver of all good; on the eighth day in the bright fortnight you should worship Devī Śaṭṭhi (i.e. Devasenā); you should worship Manasā Devī, the giver of all siddhis, on the Samkrānti day (when the Sun enters another sign) in every year; you should worship Rādhā, the Central Figure of Rāsa, more than the Prāṇa of Kṛiṣṇa on every Full Moon night in the month of Kārtik and you should observe fasting on the eighth day in the bright fortnight and worship the Viṣṇu Māyā Bhagavatī Devī, the Destructrix of all difficulties and dangers.

(Note.—The Râsa is the playing out of the Vedântic saying of râhma as “Raso vai Sah ;” He is of the nature of Rasa, the most sweet and lovely Divine Principle which unites the Rasika and the asikâ). The chaste woman having husband and sons who worships the World Mother Mûla Prakriti, whether in Yantra, or in Mantra in image, enjoys all pleasures in this world ; and, in the end, goes the Devîloka or Maṇî Dvîpa. O Child ! The worshipper Sâdhaka (one is in one's way to success) must worship all the manifestations of the Devî, day and night. At all times one must worship the omniscient Durgâ, the Highest Îsvarî. There is no other way to attain blessedness than this. Thus saying, Dharmarâja went to His own abode. Sâvitrî, too, with her husband Satyavân went to her home. Both Sâvitrî and Satyavân, when they reached home, narrated all their stories to their friends and acquaintances. In time, by the blessing

Yama, Sâvitrî's father got sons and father in-law recovered his eye-sight and kingdom and Sâvitrî Herself got sons. For one lakh years, Sâvitrî enjoyed pleasures in this holy land of Bhâratâ, and ultimately went with her husband to the Devîloka. Sâvitrî is the Presiding Deity the Sûryamandalam, the solar orb. The Sun is the central Paramârahma. The Gâyatrî Mantra, the Presiding Devî, proves the existence of the Highest Brahma in the centre of the Sun. Therefore She is called Sâvitrî. Or Her name is Sâvitrî because all the Vedas have come out of Her. Thus I have narrated the excellent anecdote Sâvitrî, and the fruitions of the Karmas of the several Jivas. Now what more do you want to hear ? Say.

Here ends the Thirty-eighth Chapter in the Ninth Book on the stories of the Devî and on the nature of Bhakti in the Mahâvrânam Sri Mad Devi Bhâgavatam of 18,000 verses by Maharsi Veda-yâsa.

CHAPTER XXXIX.

1-3 Nârada said :—“O Lord ! I have heard in the discourse on Sâvitrî and Yama about the Formless Devî Mûla Prakriti and the stories of Sâvitrî, all true and leading to the endless good. Now I want to hear the story of the Devî Lakshmi. O Thou, the Chief of the Powers of the Vedas ! What is the nature of Lakshmi ? By whom was She first worshipped ? and by what Mantra ? Kindly describe Her stories to me.

4-33. Nârâyaṇa said :—Of old, in the beginning of the Prâkritik creation, from the left side of Krisna, the Supreme Spirit, appeared the Râsamandalam (the Figure Dance) a Devî. She looked exceedingly handsome, of a dark blue colour, of spacious hips, of thin waist, and

with high breast, looking twelve years old, of steady youth, of a colour of white Champaka flower and very lovely. The beauty of Her face throws under shade millions and millions of autumnal full moons. Before Her wide expanded eyes, the midday lotus of the autumnal season becomes highly ashamed. By the Will of God, this Devî suddenly divided Herself into two parts. The two looked equal in every respect; whether in beauty, qualities, age, loveliness, colour, body, spirit, dress, ornaments, smile, glance, love, or humanity, they were perfectly equal.

Now she who appeared from the right side is named Râdhâ and she who came from the left side is named Mahâ Lakshmi. Râdhâ wanted first the two armed Sri Krišna, Who was Higher than the highest; then Mahâ Lakshmi wanted Him. Râdhâ came out of the right side and wanted first Krišna; so Krišna, too, divided himself at once into two parts. From His right side came out the two-armed and from his left side came out the four-armed. The two-armed person first made over to Mahâ Lakshmi the four-armed One; then the two-armed Person Himself took Râdhâ. Lakshmi locks on the whole universe with a cooling eye; hence She is named Lakshmi and as She is great, She is called Mahâ Lakshmi. And for that reason the Lord of Râdhâ is two-armed and the Lord of Lakshmi is four-armed. Râdhâ is pure Aprâ kritie Suddha Sattva (of the nature of pure Sattva Guṇa, the illuminating attribute) and surrounded by the Gopas and Gopis. The four-armed Puruṣa, on the other hand, took Lakshmi (Padmâ) to Vaikuntha. The two-armed person is Krišna; and the four-armed is Nârâyana. They are equal in all respects. Mahâ Lakshmi became many by Her Yogic powers. (*i. e.* She remained in full in Vaikuntha and assumed many forms in parts). Mahâ Lakshmi of Vaikuntha is full, of pure Sattva Guṇa, and endowed with all sorts of wealth and prosperity. She is the crest of woman-kind as far as loving one's husband is concerned. She is the Svarga Lakshmi in the Heavens; the Nâga Lakshmi of the serpents, the Nâgas, in the nether regions; the Râja Lakshmi of the kings and the Household Lakshmi of the householders. She resides in the houses of householders as prosperity and the most auspicious of all good things. She is the progenetrix, She is the Surabhi of cows and She is the Dakṣinâ (the sacrificial fee) in sacrifices. She is the daughter of the milk ocean and she is Padmini, the beauty of the spheres of the Moon and the Sun. She is the lustre and beauty of the ornaments, gems, fruits, water, kings, queens, heavenly women, of all the houses, grains, clothings, cleansed places, images, auspicious jars, pearls, jewels, crest of jewels, garlands, diamonds, milk, sandal, beautiful twigs, fresh rain cloud, or of all other colours. She was first worshipped in Vaikuntha by Nârâyana. Next She was worshipped by Brahma and then

by Sankara with devotion. She was worshipped by Viṣṇu in the Kṣirode Janmata. Then she was worshipped by Svāyambhuva Manu, then by Indras amongst men, then by Munis, Rishis, good householders, by the Gandharbis, in the Gandharbaloka ; by the Nāgas in the Nāgaloka. She was worshipped with devotion by Brahmā for one fortnight commencing from the bright eighth day in the month of Bhādra and ending on the eighth day of the dark fortnight in the three-worlds. She was worshipped by Viṣṇu, with devotion in the three worlds on the meritorious Tuesday in the months of Pauṣa, Chaitra, and Bhādra. Manu, also, worshipped Her on the Pauṣa Sankrānti (the last day of the month of Pauṣa when the Sun enters another sign) and on the auspicious Tuesday in the month of Māgha. Thus the worship of Mahā Laxṣmī is made prevalent in the three worlds. She was worshipped by Indra, the Lord of the Devas and by Maṅgala (Mars) on Tuesday. She was then worshipped by Kedāra, Nīla, Subala, Dhruva, Uttānapada, Śakra, Bali, Kas'yapa, Dakṣa, Kardama, Sūrya, Priyavrata, Chandra, Vāyu, Kuvera, Vatupu, Yama, Hutaśana and others. Thus Her worship extended by and by to all the places. She is the Presiding Deity of all wealth ; so She is the wealth of all.

Here ends the Thirty-ninth Chapter of the Ninth Book on the story of Mahā Laxṣmī in the Mahā Purāṇam Śri Maṭ Devī Bhāgavatam of 18,000 verses by Maharshi Veda Vyāsa.

CHAPTER XL.

1-2. Nārada said :—“O Lord ! How did the eternal Devī Mahā Laxṣmī, the dweller in Vaikunṭha, the beloved of Nārāyaṇa, the Presiding Deity of Vaikunṭha, come down to the earth and how She, became the daughter of the ocean ? By whom was She first praised ? Kindly describe all these in details to me and oblige.

3-10. Nārāyaṇa said :—O Nārada ! In ancient days when on Durvāsā's curse, Indra was dispossessed of his kingdom, all the Devas came down to earth. Laxṣmī, too, getting angry, quitted the Heavens, out of pain and sorrow and went to Vaikuṇṭha and took the shelter of Nārāyaṇa. The Devas, then, went to Brahmā with their hearts full of sorrow and, taking Him from there, they all went to Nārāyaṇa in Vaikuṇṭha. Going there they all took refuge of the Lord of Vaikuṇṭha. They were very much distressed and their throats, palates and lips were quite dry. At that time Laxṣmī, the wealth and prosperity of all, came down on earth by the command of Nārāyaṇa and became born in part as the daughter of the ocean. The Devas, then, with the Daityas churned the Kṣiroda Ocean and, out of that, Mahā

Lakṣmî appeared. Viṣṇu looked on Her. Her joy knew no bounds. She smiling, granted boons to the Devas and then offered a garland of flowers on the neck of Nārāyaṇa (as a symbol of marriage celebrated) O Nārada! the Devas, on the other hand, got back their kingdoms from the Asuras. They then worshipped and chanted hymns to Mahâ Lakṣmî and since then they became free from further dangers and troubles.

11 12. Nārada said :—“ O Bhagavan ! Durvâsâ was the best of the Munis; he was attached to Brahma and had spiritual knowledge. Why did he curse Indra ? What offence had he committed ? How did the Devas and Daityas churn the ocean ? How, and by what hymns Lakṣmî became pleased and appeared before Indra ? What passed on between them. Say all this, O Lord.

13-25. Nārāyaṇa said :—In ancient days, Indra the Lord of the three worlds, intoxicated with wine and becoming lustful and shameless, began to enjoy Rambhâ in a lonely grove. After having enjoyed her, he became attracted to her ; his mind being wholly drawn to her, he remained there in that forest, his mind becoming very passionate. Indra then saw the Muni Durvâsâ on his way from Vaikunṭha to Kailâsa burning with the fire of Brahma. From the body of the Rishi, emitted, as it were, the rays of the thousand mid-day Suns. On his head was the golden matted hair. On his breast there was the hoary holy thread ; he wore torn clothes ; on his hands there was the Danda and Kamandalu ; on his forehead there was the bright Tilaka in the form of the Crescent Moon.

(Tilaka— a sectarian mark on the forehead made with coloured earth or sandalpaste.) One hundred thousand disciples, thoroughly versed in the Vedas and the Vedângas, were attending him. The intoxicated Purandara, seeing him, bowed down to him and he began to chant with devotion hymns to his disciples also. They were very glad. The Rishi with his disciples then blessed Indra and gave him one Pârijâta flower.

When the Muni was returning from the region of Vaikunṭha, Viṣṇu, gave him that beautiful Pârijâta flower. Old age, death, disease, sorrows, etc., all are removed by the influence of the flower ; and the final liberation is also attained. The Devendra was intoxicated with his wealth ; so taking the flower given by the Rishi, he threw it on the head of the elephant Airâvata. No sooner the elephant touched the flower, than he became suddenly like Viṣṇu, as it were, in beauty, form, qualities, fire and age. The elephant, then, forsook Indra and

entered into a dense forest. The Lord of the Devas could, in no way, get him under his control. On the other hand, the Muni Durvāsā seeing that Mahendra had thus dishonoured the flower, became inflamed with rage and cursed him saying "O Indra! You are so mad with wealth that you have dishonoured me. The flower that I gave you so lovingly, you have thrown that, out of vanity, on the elephant's head!"

26.45. No sooner one gets the food, water, fruits that had been offered to Viṣṇu, one should eat that at once. Otherwise one incurs the sin of Brah-mahattyā. If anybody forsakes the things offered to Viṣṇu, that he has got perchance, he becomes destitute of wealth, prosperity, intelligence, and his kingdom. And if he eats the food already offered to Viṣṇu with devotion, he then elevates his hundred families passed before him and he himself becomes liberated while living. If anybody daily eats Viṣṇu's Naivedyam (food offered to Viṣṇu) and bows down before Him or worships Hari with devotion and chants hymns to Him, he becomes like Viṣṇu in energy and wealth. By mere touch with the air round about his body, the places of pilgrimage become all purified. O You Stupid! The earth becomes purified by the contact of the dust of the feet of such a one devoted to Viṣṇu. If anybody eats the food unoffered to Hari and flesh that is not offered to any Deity; if he eats the food of any unchaste woman, any woman without husband and sons, the food offered at any Śūdra's Srāddha (funeral) ceremony, the food offered by a Brāhmaṇa, who is a priest to the Śūdras in honour of a Siva Lingam, the food of a Brāhmaṇa priest who subsists on the presents of a temple, the food of one who sells his daughter, the food of one who subsists on dealings with womb concerns, the leavings of others, the stale food left after all others had eaten, the food of the husband of an unmarried girl (twelve years old in whom menstruation has commenced), the driver of oxen, the food of one uninitiated in one's Iṣṭamantram, of one who burns a corpse, of a Brāhmaṇa who goes to one not fit for going, the food of a rebel against friends, of one who is faithless, treacherous who gives false evidence, the food of a Brāhmaṇa who accepts offerings in a sacred place of pilgrimage, all his sins (incurred in the ways above-mentioned) will be removed if he eats the prasādām of Viṣṇu, i.e. the food offered to Viṣṇu. Even if a Chāndilla be attached to the service of Viṣṇu, he sanctifies his millions of persons born in his family before him. And the man who is devoid of the devotion to Hari is not able even to save himself. If anybody takes unknowingly the remains of an offering (such as flowers) made to Viṣṇu,

he will certainly be freed from all the sins incurred in his seven births. And if he does this knowingly and with intense devotion, he will certainly be freed of all sorts of sins incurred in his Kōti births. So, O Indra ! I am a devotee of Śri Hari. And when you have cast away the Pārijāta flower offered by me on the elephant's head, then I say unto you that the Mahā Lakṣṇī will leave you and She will go back to Nārāyaṇa. I am highly devoted to Nārāyaṇa ; so I do not fear anybody, I fear neither the Creator, nor Kāla, the Destroyer, nor old age, nor death ; what to speak of other petty persons ! I do not fear your father Prajāpati Kas'yapa nor do I fear your family priest Brihaspati. Now he, on whose head there lies the flower Pārijāta offered by me, verily he should be worshipped by all means. Hearing these word of Durvāsā, Indra became bewildered with fear, and being greatly distressed and holding the feet of Muni, cried out loudly. He said :—“The curse is now well inflicted on me ; and it has caused my delusion vanish. Now I do not want back my Rāja Lakṣṇī from you ; instruct me on knowlege. This wealth is the source of all coils ; it is the cause of the veil to all knowledge, it hides the final liberation and it is a great obstacle on the way to get the highest devotion.

47-67. The Muni said :—“This birth, death, old age, disease, and afflictions, all come from wealth and the manipulation of great power. Being blind by the darkness of wealth, he does not see the road to Mukti. The stupid man that is intoxicated with wealth is like the one that is intoxicated with wine. Surrounded by many friends, he is surrounded by the unbreakable bondage. The man that is intoxicated with wealth, blind with property and overwhelmed with these things has no thought for the real knowledge. He who is Rājasik, is very much addicted to passion and desires ; he never sees the path to Sattvaguna. The man that is blind with sense-objects is of two kinds, firstly, Rājasik and secondly Tāmasik. He who has no knowledge of the Śāstras is Rājasik. Tamasik and he who has the knowledge of the Śāstras is Rājasik. O Child of the Devas ! Two paths are mentioned in the Śāstras ; one is Pravritti, going towards the sense objects and the other is Nivritti, going away from them. The Jivas first follow the path of Pravritti, the path that is painful, gladly and of their own accord like a mad man. As bees, blind with the desire of getting honey, go to the lotus bud and get themselves entangled there, so the Jivas, the embodied souls, desirous first of getting enjoyments come to this very painful circle of births and deaths, this wordly life, which in the end is realised as vapid and the only cause of old age, death, and sorrow and get themselves enchainied there.

For many births he travels gladly in various wombs, ordained by his own Karmas, till at last by the favour of gods, he comes in contact with the saints. Thus one out of a thousand or out of a hundred finds means to cross this terrible ocean of world. When the saintly persons kindle the lamp of knowledge and shew the way to Mukti, then the Jiva makes an attempt to sever this bondage to the world. After many births, many austeries and many fastings, he then finds safely the way to Mukti, leading to the highest happiness. O Indra ! What you asked me, I thus heard from my Guru. O Nārada ! Hearing the words of the Muni Durvāsā Indra became dispassionate towards the Samāra. Day by day his feeling of dispassion increased. One day, when he returned to his own home from the hermitage of the Muni, he saw the Heavens overspread by the Daityas and it had become terrible. At some places outrage and oppression knew no bounds; some places were devoid of friends; at some places, some persons had lost their fathers, mothers, wives, relations; so no rest and repose could be found. Thus, seeing the Heavens in the hands of the enemies, Indra went out in quest of Brihaspati, the family preceptor of the Devas. Seeking to and fro Indra ultimately went to the banks of the Mandākinī and saw that the Guru Deva had bathed in the waters of the Mandākinī and sitting with his face turned towards the East towards the Sun, was meditating on Para Brahma, Who has His faces turned everywhere. Tears were flowing from his eyes and the hairs of the body stood erect with delight. He was elderly in knowledge; the spiritual teacher of all, religious, served by all great men; he was held as most dear to all the friends. Those who are Jñānins regard him as their Gurus. He was the eldest of all his brothers; he was considered as very unpopular to the enemies of the Devas. Seeing the family priest Brihaspati merged in that state of meditation, Indra waited there. When after one Prahara (three hours), the Guru Deva got up, Indra bowed down to his feet and began to weep and cry out repeatedly. Then he informed his Guru about his curse from a Brāhmin, his acquiring the true knowledge as so very rare, and the wretched state of Amarāvati, wrought by the enemies.

68-92. O Best of Brāhmaṇas ! Hearing thus the words of the disciple, the intelligent speaker Brihaspati spoke with his eyes reddened out of anger. "O Lord of the Devas ! I have heard everything that you said; do not cry; have patience; hear attentively what I say. The wise politicians of good behaviour, with moral precepts, never lose their heads and get themselves distressed in times of danger. Nothing is everlasting; whether property or adversity; all are transient;

they only give troubles. All are under one's own Karma ; one is master of one's own Karma. What had been done in previous births, so one will have to reap the fruits afterwards. (Therefore property or adversity; all are due to one's own Karma.) This happens to all persons eternally, births after births. Pain and happiness are like the ring of a rolling wheel. So what pain is there ? It is already stated that one's own Karma must be enjoyed in this Holy Bhārata. The man enjoys the effects of his own Karmas, auspicious or inauspicious. Never the Karma gets exhausted in one hundred Koṭi Kalpas, without their effects being enjoyed. The Karma, whether auspicious or inauspicious must be enjoyed. Thus it is stated in the Vedas and as well by Śrī Kṛiṣṇa, the Supreme Spirit. Bhagavan Śrī Kṛiṣṇa addressed Brahmā, the lotus-born, in the Sāma Veda Sākhā that all persons acquire their births, whether, in Bhārata or in any other country, according to the Karma that he had done. The course of a Brāhmaṇa comes though this Karma ; and the blessings of a Brāhmaṇa come again by this Karma. By Karma one gets great wealth and prosperity and by Karma again one gets poverty. You may take one hundred Koṭi births; the fruit of Karma must follow you. O Indra ! The fruit of Karma follows one like one's shadow. Without enjoyment, that can never die. The effects of Karma become increased or decreased according to time, place, and the person concerned. As you will give away anything to persons, of different natures, in different times and in different places, your merit acquired will also vary accordingly. Gifts made on certain special days bring in Koṭi times the fruits (merits, puṇyam) or infinite times or even more than that. Again gifts, similar in nature, made in similar paces yield puṇyam the same, in character also. Gifts made in different countries yield puṇyams, Koti times, infinite times, or even more than that. But similar things given to similar persons yield similar puṇyams. As the grains vary in their natures as the fields differ, so gifts made to different persons yield different grades of puṇyas infinitely superior or infinitely inferior as the case may be.

Giving things to a Brāhmaṇa on any ordinary days yields simple puṇya only. But if the gift be made to a Brāhmaṇa on an Amavasyā day (new moon day) or on a Sankrānti day (the day when the Sun enters another's sign) then hundred times more puṇyam is acquired. Again charities made on the Chāturmāsya period (the vow that lasts for four months in the rainy season) or on the full moon day, yield infinite puṇyams. So charities made on the occasion of the lunar eclipses yield Koṭi times the result and if made on the occasion of the solar eclipse yield ten times more puṇyams. Charities made on Akṣayaya Tritiya or the Navamī day yield infinite and endless results. So charities on other holy days yield religious merits

higher than those made on ordinary days. As charities made on holy days yields religious merits, so bathing, reciting mantrams, and other holy acts yield meritorious results. As superior results are obtained by pious acts ; so inferior results are obtained by impious acts. As an earthen potter makes pots, jars, etc., out of the earth with the help of rod, wheel, earthen cups or plates and motion, so the Creator awards respective fruits to different persons, by the help of this thread (continuity) of Karma. Therefore if you want to have cessation of this fruition of Karma, then worship, Nārāyaṇa, by whose command all these things of Nature are created. He is the Creator of even Brahmā, the Creator, the Preserver of Viṣṇu, the Preserver, the Destroyer of Śiva, the Destroyer and the Kāla (the great Time) of Kāla (the Time). Śankara has said :—He who remembers Madhusūdana (a name of Viṣṇu) in great troubles, his dangers cease and happiness begins. O Nārada ! The wise Brihaspati thus advised Indra and then embraced him and gave him his hearty blessings and good wishes.

Here ends the Fortieth Chapter of the Ninth Book on the birth of Lakṣmī in the discourse of Nārada and Nārāyaṇa in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XLI.

1-2. Nārāyaṇa said :—“ O Twice-born ! Indra then remembered Hari and took Brihaspati, the Guru of the Devas, to the assembly of Brahmā, accompanied by the other Devas. They soon reached the region of Brahmā and no sooner they saw Him, than Indra and the other Devas and Brihaspati all bowed down to Him.

3-25. Brihaspati, the Āchārya of the Devas, then communicated all to Brahmā. Hearing this, He smiled and spoke, addressing Indra :—“ O Indra ! You have been born in My race ; nay, you are My grandson ; the Ārya Brihaspati is your Guru ; you yourself are the ruler of the Devas and you are very wise and sagacious ; the mother of your father is the powerful Dakṣa, a great Viṣṇu Bhakta. How is it, then that when the three sides of the family are pure, one would turn out so haughty and arrogant ! Whose mother is so much devoted to her husband, whose father, mother's father and mother's, brother are self-controlled and of pure Sattva Guna, he is not expected to be so very haughty ! Every man may be guilty to Hari for the three faults :—For some fault due to that of his father, or of his mother's father, or of Guru, the Spiritual Teacher. Bhagavān Nārāyaṇa, resides in this great holy temple of our this physical body controlling the hearts of all. At whatever moment, Śrī Nārāyaṇa quits this temple-body, at that moment this body becomes dead. I myself am the mind ; Śankara is the Knowledge, Viṣṇu is the vital

breaths, Bhagvatī Durgā is the intelligence (Buddhi), sleep, etc., the powers of Prakṛiti; when these are being reflected on by the Ātman, Jīva is formed with a body for enjoyment called Bhoga Śarīrabhṛit. When a king departs, his attendants also follow him; so when this Ātmān departs from this temple of body, his attendant mind, buddhi, etc., instantly depart from this body and follow the Ātman. O Indra ! We all, are verily, the parts of Śrī Kṛiṣṇa. I myself, Śiva, Ananta Deva, Viṣṇu, Dharmā, Mahā Virāṭ, you all are His parts and entirely devoted to Him. And you have shown contempt for His flowers. Bhagavān Śankara, the Lord of the Bhutas, worshipped the lotus-feet of Śrī Kṛiṣṇa with that flower. The Rishi Durvāsā gave you that flower. But you showed disrespect to it. The flower, Pārijāti, after being offered at the lotus-feet of Kṛiṣṇa, should be placed on the head of an Immortal; His worship is to be done first; and it is the foremost amongst the Devas. So you are now being afflicted by the inevitable course of Fate; Fate is the most powerful of all. Who can save that unlucky man against whom Fate has turned? Seeing that you have rejected the flower offered to Śrī Kṛiṣṇa, Śrī Lakṣmī Devi has left you out of anger. Now come with Me and with your family priest Brihaspati to Vaikuṇṭha and worship the Lord of Lakṣmī; then by His grace you may get back your Heavens. Thus saying, Brhma with Indra and all the other Devas, went to the Eternal Puroṣa, Bhagavān Nārāyaṇa and saw that He was full of Fire and Energy like one hundred kṛiṣṇa summer mid-day Suns, yet perfectly cool and calm. He has no beginning, and no end, nor any middle. He is Infinite. The four-armed Pāriṣadas, Sarasvatī, the four Vedas, and the Ganges, all were surrounding Him. Seeing Him, Brhma and the other Devas bowed down with devotion and began to chant hymns to Him with tears in their eyes. Brhma, then, informed Him of everything when all the Devas, dispossessed of their places, began to weep before Him. Nārāyaṇa saw that the Devas were very afraid and much distressed. They had no jewel ornaments as before, no vehicles (Vāhanas), nor the Daivic splendour as before, not that brilliancy; always fearful. Then Nārāyaṇa, the Destroyer of fear, seeing the Devas in that state, addressed Brhma and the other Devas :—“ O Brhma ! O Devas ! Discard all fears. What fear can overcome you ? I am here. I will give you again the immovable prosperous Rājya Lakṣmī (the Lakṣmī of the kings). ”

26.47. But for the present, I give you some advice proper for this moment. Listen. There are endless universes where exist innumerable persons. All of them are under Me. So know verily, that

I am under them also. My devotees regard Me as the Highest. They know no other than Me ; they are fearless ; so I do not remain in that house where My devotees are dissatisfied. I instantly quit that house with Lakṣmī. Durbāsā Rishi is born in part of Sankara. He is highly devoted to Me. He is a pakkā Vaiṣṇava. He cursed you and, as a matter of fact, I and Lakṣmī instantly left your house.

Lakṣmī does not reside in that house where conchshells are not blown, where there are no Tulasî trees, where there is no worship of Śiva and Śivâ, where the Brâhmaṇas are not fed. O Brâhmaṇ ! O Devas ! Where I and My Bhaktas are blamed, Mahâ Lakṣmî becomes greatly displeased. She instantly goes away out of that house. Lakṣmî does not stay even for a moment in that house where the stupid person, without any devotion for me, takes his food on the Harivâsara Ekâdasî day (the eleventh day of the moon's wane or increase) or on My anniversary birthday. If anybody sells My name or his own daughter, where the guests are not served, Lakṣmî quits that house instantly and goes away.

(Note :—That Guru is the Real Guru, who, being capable, imparts the name of God to worthy persons without taking any fee at all.) If the son of an unchaste woman be a Brâhmaṇa, he and the husband of an unchaste woman are great sinners. If anybody goes to such a person's house or eats the food of a Sûdra during a Srâddha ceremony, Lakṣmî becomes very angry and vacates that house. Being a Brâhmaṇ, if one burns a Sudra's corpse, one becomes very wretched and the vilest of the Brâhmaṇas. Lakṣmî never stays for a moment more in that house. Being a Brâhmaṇ, if he be a Sûdra's cook and drives oxen, Lakṣmî fears to drink water there and quits his house. Being a Brâhmaṇ, if his heart be unholy, if he be cruel, envies others and blames persons, if he officiates as a priest for the Sûdra, Lakṣmî Devî never stays in his house. The World-Mother never stays even for a moment in his house who eats at the house of one who marries an unmarried girl twelve years old in whom menstruation has commenced. He who cuts grass by his nails, or writes on the ground with his nails, or from whose house a Brâhmaṇa guest goes back disappointed, Lakṣmî never stays in his house. If any Brâhmaṇa eats food at the early sunrise, sleeps during the day or engages in a sexual intercourse during the day, Lakṣmî never stays in his house. Lakṣmî slips away from that Brâhmaṇa who is devoid of Āchâra (rules of conduct), who accepts gifts from Sûdras, from him who remains uninitiated in his Mantram. The ignorant man who sleeps naked and with his feet wet, who laughs always, and always

talks at random on disconnected subjects like a mad man, is forsaken at once by Lakṣmī. Lakṣmī becomes angry and goes away from the house of that man who applies oil all over his body first and then touches the bodies of others and always makes some sounding noise on several parts of his body. If any Brāhmaṇa forsakes observing vows, fastings, the Sandhyā ceremony, purity and devotion to Viṣṇu, Kamalā (Lakṣmī) does not remain in his house any longer. If anybody blames always the Brāhmaṇas and shews his hatred always towards the Brāhmaṇas, if he does injury to the animals, and if he does not indulge in his heart anything of pity, kindness, Lakṣmī, the Mother of the Worlds, quits him. O Lotus-born ! But where Hari is worshipped and Hari's Name is chanted, Lakṣmī, the Mother of all auspiciousness, remains there. Lakṣmī remains where the glories of Śrī Kṛiṣṇa and His Bhaktas are sung.

49-59. Lakṣmī always remains there with the greatest gladness where conch-shells are blown, where there are conchsells, the Sālagrāma stone, the Tulasi leaves and the service and meditation of Lakṣmī are daily done.

Where the phallic emblem of Śiva is worshipped, and His glories sung, where Sri Durgā is worshipped and Her glories are sung, Lakṣmī the Dweller in the Lotus, remains there. Where the Brāhmaṇas are honoured and they are gladly feasted, where all the Devas are worshiped; the chaste Lakṣmī, the Lotus-faced, remains there. Thus saying to the Devas, the Lord of Lakṣmī said:—O Devi Go without any any delay to the Kṣiroda Ocean and incarnate there in part. He then addressed Brahmā and said:—“O Lotus-born ! You also better go there and churn the Kṣiroda Ocean ; when Lakṣmī will arise, give her to the Devas.” O Devarsi ! Thus saying, the Lord Kamalā went to His inner compartment. On the other hand the Devas, after a long time, reached the shores of the Kṣiroda Ocean. The Devas and the Daityas then made the Golden Mountain (the Sumern) the churning rod, the Deva Kurma (the tortoise), the churning pot and Ananta Deva (the thousand headed serpent) the churning cord and began to churn the ocean. While churning was going on, by an arose Dhanvantari, Amrita (the nectar), the horse Uchchaihsravas, various other invaluable jewels that were desired, the elephant Airāvat and the beautiful eyed Lakṣmī. Viṣṇupriya, Sri Lakṣmī Devi no sooner got up from the ocean, she, the chaste woman, present on the neck of Nārāyaṇa, of beautiful appearance, the Lord of all, slept on the Kṣiroda ocean the garland (indicative of accepting Her for her bridegroom). Then Brahmā and Mahesvara and the other Devas gladly worshipped Her and chanted hymns. At this time Lakṣmī Devi being pleased, cast a favourable glance towards the homes of the Devas.

in order to free them from their curse. Then, by the grace of Mahâ Lakshmi and by the granting of the boon by Brahmâ, the Devas got back their own possessions from the hands of the Daityas. O Nârada ! Thus I have described to you the story of Lakshmi Devî, the Essence of all Essences, and very pleasant to hear. Now what more do you want to hear ? Say.

Here ends the Forty-first Chapter of the Ninth Book on the churning of the ocean and on the appearing of Lakshmi in the Mahâ Parânam Sri Mai Devî Bhâgavatam of 18,000 verses, by Maharsi Veda Vyâsa.

CHAPTER XLII.

1-50. Nârada said:—O Bhagavan ! I have heard about the glories of Hari, about the Tattvajñânam (the True Knowledge) and the story of Lakshmi. Now tell me Her Dhyânam (meditation) and Stotram (recitation of hymns) of Her. Nârâyana said:—“O Nârada ! Indra then, bathed first in the Tîrath (holy place) and, wearing a cleanse cloth, installed, first of all, an earthen jic (ghâta) on the beach of the Kshiroda Ocean. Then he worshipped with devotion Ganes'a, Sûrya, Fire, Viśu, Śiva, and Śivâ, the six deities with scents and flowers. Next Indra invoked Mahâ Lakshmi, of the nature of the highest powers and greatest prosperity, and began to worship Her as Brahmâ, who was acting as an officiating priest in the presence of the Munis, Brâhmaṇas, Brihaspati, Hari and the other Devas, had dictated him. He first smeared one Pârijata flower with sandal paste and reciting the meditation mantra of Mahâ Lakshmi offered it to Her feet. The meditation mantra that was recited by Devendra, was what Bhagavân Hari first gave to Brahmâ. I am now telling you that. Listen.

“O Mother ! Thou residest on the thousand-petalled lotus. The beauty of Thy face excels the beauty of koṭi autumnal Full Moons. Thou art shining with Thy own splendour. Thou art very beautiful and lovely. Thy colour is like the burnished gold ; Thou art with form, chaste, ornamented all over with jewel ornaments ; Thou art wearing the yellow cloth and look ! What beauty is coming out of it ! Always a sweet smile reigns on Thy lips. Thy beauty is constant ; Thou art the bestower of prosperity to all. O Mahâ Lakshmi ! I meditate on Thee.” Thus meditating on Her endowed with various attributes with this mantra, Indra worshipped devotedly with sixteen upachâras (articles offered). Every upachâra (article) was offered with the repetition of mantra. All the things were very excellent, right and commendable. “O Mahâ Lakshmi !

Vis'vakarmā has made this invaluable Āsan (a carpet seat) wonderfully decked with jewels ; I am offering this Āsan to Thee. Accept." O Thou residing in the Lotus ! This holy Ganges water is considered with great regard and desired by all. This is like the fire to burn the fuel in the shape of the sins of the sinners. O Thou ! The Dweller in the Lotus ! This Dūrbba grass, flowers, this Arghya (offering) of the Ganges water perfumed with sandalpaste, I am offering to Thee. Accept. O Beloved of Hari ! This sweet scented flower oil and this sweet scented Āmalaki fruit lead to the beauty of the body ; therefore I present this to Thee, Accept. O Devī ! I am presenting this cloth made of silk to Thee ; accept. O Devī ! This excellent ornament made of gold and jewels, which increases the beauty, I am presenting to Thee. Accept. O Beloved of Kṛiṣṇa ! I am presenting this sweet scented holy Dhūpa prepared from various herbs and plants, exquisitely nice and the root of all beauty, to Thee. Accept. This sweet scented pleasant sandalpaste I offer to Thee, O Devī ! Accept. O Ruler of the Devas ! I present this pleasing holy Dīpa (lights) which is the eye of this world and by which all the darkness is vanished ; accept. O Devī ! I present to Thee these very delicious offerings of fruits, etc., very juicy and of various kinds. Accept. O Devesī ! This Anna (food) is Brahma and the chief means to preserve the life of living beings. By this the nourishment of the body and the mental satisfaction are effected. Therefore I am presenting this food to Thee. Accept. O Mahā Lakṣmī ! I am presenting this most delicious Paramānna, which is prepared out of rice, milk and sugar, to Thee. Accept. O Devī ! I am presenting this most delicious and pleasant svastika prepared of sugar and clarified butter to Thee ; accept. O Beloved of Achyuta ! I am presenting to Thee various beautiful Pakkānnas, ripe delicious fruits and clarified butter out of cow's milk; accept. O Devī ! The sugarcane juice, when heated, yields a syrup which again heated yields very delicious and nice thing called Gur. I am presenting this Gur to Thee ; accept. O Devī ! I am presenting to Thee the sweetmeats prepared out of the flour of Yava and wheat and Gur and clarified butter; accept. I am presenting with devotion the offering made of Svastika and the flour of other grains ; accept. O Kamale ! I am presenting to Thee this fan and white chāmara, which blows cool air and is very pleasant when this body gets hot ; accept. O Devī ! I am presenting this betel scented with camphor by which the inertness of the tongue is removed ; accept. O Devī ! I am presenting this scented cool water, which will allay the thirst and which is known as the life of this world; accept. O Devī ! I am presenting this cloth made of cotton and silk that increases the beauty and splendour of the body. Accept. O Devī ! I am presenting to Thee, the ornaments made of gold and jewels which are the source of beauty and love-lieness. Ac-

cept. O Devî ! I am presenting to Thee these pure garlands of flowers which blossom in different seasons, which look very beautiful and which give satisfaction to the Devas and to the kings Accept. O Devî ! I am presenting to Thee this nice scent, this very holy thing to Thee by which both the body and mind become pure, which is most auspicious and which is prepared of many fragrant herbs and plants ; accept. O Beloved of the God Kriśna ! I am presenting this Āchamanîya water to Thee for rinsing the mouth, pure and holy, and brought from holy places of pilgrimages ; accept. O Devî ! I am presenting to Thee, this bed made of excellent gems and jewels and flowers, andalpastâ, clothings and ornaments; accept. O Devî ! I am presenting to Thee all those things that are extraordinary, very rare in this earth and fit to be enjoyed by the Devas and worthy of their ornaments ; accept. O Devarṣî ! Uttering those mantras, the Devendra offered those articles, with intense devotion according to the rules. He, then, made Japam of the Mûla Mantra (the Radical Seed Mantra) ten lakhs of times. Thus his Mantra revealed the Deity thereof and thus came to a successful issue. The lotus-born Brahmâ gave this Mantra “Śrîm, Hrim Klîm Aim Kamala-vâsinyai Svâhâ”, to the Devendra. This is like a Kalpavrikṣa (the tree in Indra's garden yielding whatever may be desired). This Vaidik mantra is the chief of the mantras. The word “Svâhâ” is at the end of the mantra. By virtue of this Mantra, Kuvera got his highest prosperity. By the power of this Mantra, the King-Emperor Dakṣa Sâvarṇi Manu and Mangala became the lords of the earth with seven islands. Priyavrata, Uttânapâda, and Kedârarâjî all these became Siddhas (were fructified with success) and became King-Emperors. O Nârada ! When Indra attained success in this Mantra, there appeared before him Mahâ Lakṣmî, seated in the celestial car, decked with excellent gems and jewels. The Great Halo, coming out of Her body made manifest the earth with seven islands. Her colour was white like the white champaka flower and Her whole body was decked with ornaments. Her face was always gracious and cheerful with sweet smiles. She was ever ready to shew Her kindness to the Bhaktas. On Her neck there was a garland of jewels and gems, bright as ten million Moons. O Devarṣî ! No sooner did Indra saw that World Mother Mahâ Lakṣmî, of a peaceful appearance, than his body was filled with joy and the hairs of the body stood on ends. His eyes were filled with tears ; and, with folded palms, he began to recite stotras to Her, the Vaidik stotras, yielding all desires, that was communicated to him by Brahmâ.

51-75. Indra said :—“ O Thou, the Dweller in the lotus ! O Nârâyani ! O Dear to Kriśna ! O Padmâsana ! O Mahâ Lakṣmî !

Obeisance to Thee ! O Padmadalekṣape ! O Padmanibhâname ! O Padmâsane ! O Padme ! O Vaiṣṇavî ! Obeisance to Thee ! Thou art the wealth of all ; Thou art worshipped by all ; Thou bestowest to all the bliss and devotion to Śrî Hari. I bow down to Thee. O Devî ! Thou always dwellest on the breast of Kriṣṇa and exercisest Thy powers over Him. Thou art the beauty of the Moon ; Thou takest Thy seat on the beautiful Jewel Lotus. Obeisance to Thee ! O Devî ! Thou art the Presiding Deity of the riches ; Thou art the Great Devî ; Thou increasest always Thy gifts and Thou art the bestower of increments. So I bow down to Thee. O Devî ! Thou art the Mahâ Lakṣmî of Vaikunṭha, the Lakṣmî of the Kṣiroda Ocean ; Thou art Indra's Heavenly Lakṣmî ; Thou art the Râja Lakṣmî of the Kings ; Thou art the Griha Lakṣmî of the householders ; Thou art the household Deity of them ; Thou art the Surabhî, born of the Ocean ; Thou art the Dakṣinâ, the wife of the Sacrifices ; Thou art Aditi, the Mother of the Devas ; Thou art the Kamalâ, always dwelling in the Lotus ; Thou art the Svâhâ, in the offerings with clarified butter in the sacrificial ceremonies ; Thou art the Svadhâ Mantra in the Kâvyas (an offering of food to deceased ancestors). So obeisance to Thee ! O Mother ! Thou art of the nature of Viṣṇu ; Thou art the Earth that supports all ; Thou art of pure Suddha Sattva and Thou art devoted to Nârâyaṇa. Thou art void of anger, jealousy. Rather Thou grantest boons to all. Thou art the auspicious Sâradâ ; Thou grantest the Highest Reality and the devotional service to Hari. Without Thee all the worlds are quite stale, to no purpose like ashes, always dead while existing. Thou art the Chief Mother, the Chief Friend of all ; Thou art the source of Dharma, Artha, Kâma and Mokṣa ! As a mother nourishes her infants with the milk of her breasts, so Thou nourishest all as their mother ! A child that sucks the milk might be saved by the Daiva (Fate), when deprived of its mother ; but men can never be saved, if they be bereft of Thee ! O Mother ! Thou art always gracious. Please be gracious unto me. O Eternal One ! My possessions are now in the hands of the enemies. Be kind enough to restore my kingdoms to me from my enemies' hands. O Beloved of Hari ! Since Thou hast forsaken me, I am wandering abroad, friendless, like a beggar, deprived of all prosperities. O Devî ! Give me Jñânam, Dharma, my desired fortune, power, influence and my possessions. O Nâradî ! Indra and all the other Devas bowed down frequently to Mahâ Lakṣmî with their eyes filled with tears. Brahmâ, Śankara, Ananta Deva, Dharma and Kes'ava all asked pardon again and again from Mahâ Lakṣmî. Lakṣmî then granted boons to the Devas and before

The assembly gladly gave the garland of flowers on the neck of Ke'sava. The Devas, satisfied, went back to their own places. The Devî, Lakshmi, too, becoming very glad went to Sri Hari sleeping in the Kshiroda Ocean. Brahmâ and Mahes'vara, both became very glad and, blessing the Devas, went respectively to their own abodes. Whoever recites this holy Stotra three times a day, becomes the King Emperor and gets prosperity and wealth like the God Kuvera. Siddhi (success) comes to him who recites this stotra five lakhs of times. If anybody reads regularly and always this Siddha Stotra for one month, he becomes very happy and he turns out a Râjarâjendra.

Here ends the Forty-second Chapter of the Ninth Book on the Dhyânam and Stotra of Mahâ Lakshmi in the Mahâ Purânam Sri Mad Devî Bhâgavatam of 18,000 verses by Maharshi Veda Vyâsa.

CHAPTER XLIII.

1.4.—Nârada said:—“O Rishi Nârâyâna ! O Highly Fortunate One ! O Lord ! Thou art equal to Nârâyâna whether in beauty or in qualities, or in fame or in energy or in everything. Thou art equal to Nârâyana. Thou art the foremost of the Jñâinins; there cannot be found a second like Thee as a Siddha Yogi, the ascetics and the Munis. And Thou art the crest of the knowers of the Vedas. I have heard the wonderful anecdote of Mahâ Lakshmi that Thou hast told me. Now tell me any other thing that is unknown, very good in everyway, in accordance with Dharma, in the Vedas, and that which is not as yet written in the Purâpas.

5-6. Nârâyâna said:—“There are many wonderful hidden anecdotes that are not published as yet in the Purâpas. What you have heard is very small in fact. Please mention me what you like to hear, what you think as best amongst them and I will describe that to you.

7-8. Nârada said :—“When clarified butter is poured as libations in all the sacrificial ceremonies to the gods, Svâhâ is to be uttered everywhere as excellent, and commendable; so Svadhâ is to be repeated in the offerings when the oblations are offered to the Pitris, the deceased ancestors. Then, again, Dakshinâ (the sacrificial fee) is always to be paid as right and excellent. So, O Knower of the Vedas ! I like to hear the accounts of Svadhâ, and Dakshinâ and their merits. Please now tell me about them.

9. Sûta said:—“Hearing the words of Nârada, Nârâyâna Rishi smiled and began to speak the very ancient words of the Purâpas.

10-11. Nârâyâna said:—Before the creation, the Devas assembled in the beautiful Brahmâ's Council to decide on their food question.”

They all brought to the notice of Brahmā the scarcity about their food. Brahmā promised to remove their food difficulties and began to chant hymns to Hari.

12. Nārada said:—“O Lord ! Bhagavān Nārāyaṇa Himself incarnated in part as Sacrifice. Are not the Devas satisfied when the Brāhmaṇas pour oblations of ghee to the Devas in those sacrifices ?

13-17. Nārāyaṇa said :—“O Muni ! The Devas, in fact, did not get the offerings of the clarified butters that were poured in with devotion in sacrificial acts by the Brāhmaṇas and Kṣattriyas. So they were very much depressed and went again to the council of Brahmā and informed Him that they could not get any food for themselves. On hearing this, Brahmā at once meditated and took refuge of Śrī Krisṇa; Krisṇa advised them to worship Mūla Prakriti. Brahmā then, by the command of Śrī Krisṇa, began to meditate on Prakriti, worship Her and chant hymns to Her. Then from the part of Prakriti, an all-powerful Devī appeared. She was very beautiful, Shyāmā (of a blue colour) and very lovely. This Devī was Svāhā. She looked always gracious with smile in Her face ; it seemed that She was always ready to show favour towards the Bhaktas. She appeared before Brahmā and said:—“O Lotus born ! Want any boon you desire.”

18-22. Hearing Her words, the Creator spoke reverentially:—“O Devī ! Let Thou be the burning power of Fire ; without Thee Fire would not be able to burn anything. At the conclusion of any Mantra, whoever taking Thy name, will pour oblations in the Fire to the Gods, will cause those oblations to go to the Gods and reach them. And then they will be very glad. O Mother ! Let Thou be the wealth of Fire, the beauty and housewife of Fire ; let Thou be incessantly worshipped in the regions of the Gods and amongst men and other beings. Hearing these words of Brahmā, Svāhī Devī became very sad and expressed Her own intentions :—“I will get Krisṇa as my husband ; let me perform Tapasyā as long as it takes. This is my object. All other things are false as dreams.

23-28. I always meditate with devotion on the lotus-feet of Śrī Krisṇa, serving Which You have become the Creator of this world. Śambhu has become the Conqueror of death, Ananta Deva is supporting this universe, Dharma is the Witness of the virtuous, Ganeśa is getting first of all, the first worship. Prakriti Devī has become the adorable of all and the Munis and the Rishis respected by all. O Child ! Having spoken thus to the Lotus-born, Padmā, with Her lotus-face, meditating incessantly on the Lotus-Feet of Śrī Krisṇa, free from any disease, started to perform

प्राप्या for attaining Him. She, first of all, stood on one leg and practised isterities for one lakh years. Then She saw the Highest Pṛuḍa rī Kṛṣṇa, Who is beyond Prakṛiti and Her attributes. The beautiful morous Svāhā, seeing the lovely Form of the Lord of Love, fainted.

29-43. The omniscient Bhagavān Kṛṣṇa knowing Her intentions, took Her to His lap, reduced very much in body by long continued प्राप्या, and He said :—“ O Devī ! Thou shalt be My wife in the next Tāraha Kalpa. Then Thou wilt be the daughter of Nagnajit and wilt be known by the name of Nagnajitī.” O Beloved ! At present let Thou be the energy of Fire and be His wife. By My boon Thou wilt be worshipped by all. Fire will make Thee the Lady of His house and take the utmost care of Thee. Thou wilt be able to enjoy easily with Him. O Nārada ! Thus saying to Svāhā, Bhagavān disappeared. On the other hand, Fire came in here by the command of Brahmā, with a doubtful mind and began to meditate on Her, the World Mother as per Sāma Veda and worshipped Her. He then pleased and married Her with mantrams, etc. For one hundred divine years they enjoyed each other. In a very solitary place while they were enjoying each other, Svāhā Devī felt pregnant. For full twelve divine years She retained Her pregnancy. Then She delivered gradually three sons Dakṣiṇāgni, Gṛhyapatiyāgnī, and Āhavanīyāgnī. The Ṛsis, Munis, Brāhmaṇas, Kṣattriyas poured oblations of clarified butter pronouncing the terminal mantra “ Svāhā.” He who pronounces this excellent terminal Mantra “ Svāhā ” gets immediate success in his actions. When all the mantras without “ Svāhā in the end became impotent as snakes become when void of poison, the Brāhmaṇas when they are devoid of the knowledge of the Vedas, the wife when she does not serve her husband, the men when they turn illiterate and the trees, when void of fruits and ranches. O Child ! The Brāhmaṇas then became satisfied. The Dcas began to receive the oblations. With the “ Svāhā ” mantra everything turned out fruitful. Thus I have described to you the anecdote of “ Svāhā.” One who hears this essential anecdote gets his happiness enhanced and the Mokṣa in his hands. What more do you want to hear ? Say.

44. Nārada said :—I like to hear how Fire worshipped Svāhā and recited stotras (hymns of praise) to Her. Kindly tell me the method of worship, the Dhyānam and Stotra.

45-49. Nārāyaṇa said :—“ O Best of Brāhmaṇas ! I now tell you the meditation (Dhyānam) as per Sāma Veda, the method of worship and Stotra. Listen attentively. At the commencement of any sacrificial ceremony, one should first of all worship whether on the Sālagrāma stone in an earthen jar (ghaṭa), the Devī Svāhā and then commence the

ceremony with the expectation of getting the desired fruit. The following is the Dhyānam (meditation) of Svāhā Devī :—“O Devī Svāhā ! Thou art embodied of the Mantras ; Thou art the success of the Mantras ; Thou art Thyself a Siddhā : Thou givest success and the fruits of actions to men. Thou dost good to all. Thus meditating, one should offer Pādya (water for washing the feet), etc., uttering the basic Mantra ; success then comes to him. Now hear about the Radical Seed Mantra. The said mantra (mūla mantra) is this :—“ Om Hrīm Śrīm Yahnijāyāyai Devyai Svāhā ” If the Devī be worshipped with this Mantra, all the desires come to a successful issue.

50-54. Fire recited the following stotra :—“ Thou art Svāhā, Thou art the Beloved of Fire, Thou art the wife of Fire ; Thou pleasest all. Thou art the Sakti, Thou art the action, Thou art the bestower of Kāla (time) ; Thou dost digest the food ; Thou art the Dhruvā ; Thou art the resort of men ; Thou art the burning power ; Thou canst burn everything, Thou art the essence of this world ; Thou art the deliverer from the terrible world ; Thou art the life of the gods and Thou nourishest the Gods.” O Nārada ! He who reads with devotion these sixteen names, gets success both in this world as well as in the next. None of his works become deficient in any way ; rather all the works are performed successfully and with a successful issue. Reading this stotra, one who has no wife, gets wife. So much so that the man who recites the stotra gets for his wife equal to Rambhā, the heavenly nymph, and passes his time in greatest bliss.

Here ends the Forty-third Chapter of the Ninth Book on the history of Svāhā in Śrī Mad Devī Bhāgavatam, the Mahā Purānam, of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XLIV.

1-18. Nārāyaṇa said :—“ O Nārada ! I will tell you now the excellent anecdote of Svadhā, pleasing to the Pitris and enhancing the fruits of the Śrādh ceremony when foods are offered to the Pitris. Listen. Before the creation, the Creator created seven Pitris. Four out of them are with forms and the other three are of the nature of Teja (light).

Note :—Kavyavāhoanalah Somo Yamaschaivāryamā tathā, Agniśvattāḥ Barhiṣadah Somapā Pitri devataḥ. These seven Pitris are according to the other Purāpas. Seeing the beautiful and lovely forms of the Pitris, He made arrangements for their food in the form of Śraddhas and

Tarpanas, etc. (funeral ceremony and peace-offerings), etc. (Srâdh, solemn obsequies performed in honour of the manes of deceased ancestors.) Taking bath, performing Srâdh ceremony upto Tarpanam (peace-offerings), worshipping the Devas and doing Sandhyâ thrice a day these are the daily duties of the Brâhmaṇas. If any Brâhmaṇa does not perform daily the Trisandhyâs, Srâddha, Tarpanam, worship and the reciting of the Vedas, he becomes devoid of fire like a snake without any poison. He who does not perform the devotional service of the Devî, who eats food not offered to Śrî Hari, who remains impure till death, is not entitled to do any karma whatsoever. Thus, introducing the Srâddhas, etc., for the Pitris, Brahmâ went to His own abode. The Brâhmaṇas went on doing the Srâddhas for the Pitris, but the Pitris could not enjoy them and so they remained without food and were not satisfied. They all, being hungry and sad, went to the Council of Brahmâ and informed Him everything from beginning to end. Brahmâ then created out of His mind one daughter very beautiful, full of youth and having a face lovely, as if equal to one hundred moons. That woman was best in all respects whether in form, beauty, qualities or in learning. Her colour was white like the white Champaka flower and her body was adorned all over with jewel ornaments. This form was very pure, ready to grant boons, auspicious and the part of Prakriti. Her face was beaming with smiles ; her teeth were very beautiful and her body shewed signs. of Lakṣmî (i.e., of wealth and prosperity) Her name was Svadhâ. Her lotus-feet were situated on one hundred lotuses. She was the wife of the Pitris. Her face resembled that of a lotus and Her eyes looked like water lilies. She was born of the lotus born Brahmâ. The Grand-father Brahmâ made over that daughter of the nature of Tuṣṭi (Contentment) to the hands of the Pitris and they were satisfied. Brahmâ advised the Brâhmaṇas privately that whenever they would offer any thing to the Pitris, they should offer duly with the mantra Svadhâ pronounced at the end. Since then the Brâhmaṇas are offering everything to the Pitris, with the Mantra Svadhâ uttered in the end. Svâhâ is laudable. when offerings are presented to the Gods and Svâdbâ is commendable when offerings are made to the Pitris. But in both the cases, Dakṣinâ is essential. Without Dakṣinâ (sacrificial fee), all sacrifices are useless and worthless. The Pitris, Devatâs, Brâhmaṇas, the Munis, the Manus worshipped the peaceful Svadhâ and chanted hymns to Her with great love. The Devas, Pitris, Brâhmaṇas, all were pleased and felt their ends achieved when they got the boon from Svadhâ Devî. Thus I have told you everything about Svadhâ. It is pleasing to all. What more do you want to hear ? Say. I will answer all your questions.

19. Nārada said :—“ O Thou, the Best of the Knowers of the Vedas ! O Muni Sattama ! I want now to hear the method of worship, the meditation and the hymns of Svadhâ Devî. Kindly tell me all about this.

20-27. Nârâyana said :—“ You know everything about the all-auspicious Dhyân, Stotra, as stated in the Vedas ; then why do you ask me again ? However I will speak out this for the enhancement of knowledge.” On the thirteenth day of the Dark Fortnight in autumn when the Maghâ asterism is with the Moon and on the Śrâddha day. One should worship with care Svadhâ Devî ; then one should perform Śrâddha. If, out of vanity, a Brâhmaṇ performs Śrâddh without first worshipping Svadhâ Devî then he will never get the fruits of Tarpanam or Śrâddh. “ O Devî Svadhe ! Thou art the mind-born daughter of Brahmâ, always young and worshipped by the Pitrîs. Thou bestowest the fruits of Śraddh. So I meditate on Thee. Thus meditating, the Brâhmaṇ is to pronounce the motto (mûla mantra) and offer the Pâdyam, etc., on the Sâlagrâm stone or on the auspicious earthen jar. This is the ruling of the Vedas. The motto is “ Om Hrîm, Śrîm, Klim, Svadhâ Devyai Svâhâ. She should be worshipped with this Mantra. After reciting hymns to the Devî, one is to bow down to the Svadhâ Devî. O Son of Brahmâ ! O Best of Munis ! O Skilled in hearing ! I now describe the stotra which Brahmâ composed at the beginning for the bestowal of the desired fruits to mankind. Listen. Nârâyana said :—“ The instant the Mantra Svadhâ is pronounced, one gets at once the fruits of bathing in the holy places of pilgrimages. No trace of sin exists in him at that time ; rather the religious merits of performing the Vâjapeya sacrifice accrue to him.

28-36. “Svadhâ,” “Svadhâ,” “Svadhâ,” thrice this word if one calls to mind, one gets the fruits of Śrâddh, Tarpaṇam, and Bali (offering sacrifices). So much so, if one hears with devotion during the Śrâddh time the recitation of the hymn to Svadhâ, one gets, no doubt, the fruit of Śrâddh. If one recites the Svadhâ mantra thrice every time in the morning, midday and evening) every day, one gets an obedient, chaste wife begetting sons. The following is the hymn (Stotra) to Svadhâ :— “ O Devî Svadhe ! Thou art dear to the Pitrîs as their vital breaths and thou art the lives of the Brâhmaṇas. Thou art the Presiding Deity the of Śrâddh ceremonies and bestowest the fruits thereof. “ O Thou of good vows ! Thou art eternal, true, and of the nature of religious merits. Thou appearsst in creation and disappearst in dissolution. And this appearing and disappearing go on for ever. Thou art Om, thou art Svasti, Thou art Namas Kâra (salutation) ; Thou art Svadhâ, Thou art Dakṣinâ, Thou art the various works as designated in the Vedas. These the Lord of the world has

created for the success of actions." No sooner Brâhma, seated in His assembly in the Brâhma Loka, reciting this stotra remained silent, than Sâvadhâ Devî appeared there all at once. When Brâhma handed over the lotus-faced Sâvadhâ Devî over to the hands of the Pitris, and they gladly took Her to their own abodes. He who hears with devotion and attention this stotra of Sâvadhâ, gets all sorts of rich fruits that are desired and the fruits of bathing in all the Tirthas,

Here ends the Forty-fourth Chapter of the Ninth Book on the story of Sâvadhâ Devî in the discourse between Nârada and Nârâyana in the Mahâ Purânam Šrî Mad Devî Bhâgavatam of 18,000 verses by Maharsi Veda Vyâsa

CHAPTER XLV.

1-63. Nârâyana said :—The excellent, most sweet stories of Sâvadhâ and Sâvadhâ are told ; now I will tell you the story of Dakshinâ ; hear attentively. In early days, in the region of Goloka, there was a good-natured Gopi named Sus'îlâ, beautiful, Râdhâ's companion and very dear to Šrî Hari. She was fortunate, respected, beautiful, lovely, prosperous, with good teeth, learned, well qualified and of exquisitely handsome form. Her whole body was tender and lovely like Kalâvatî (one versed in 64 arts; moon) She was beautiful and her eyes were like water lilies. Her hips were good and spacious ; Her breasts were full; she was Shyâmâ (a kind of women having colour like melted gold ; body being hot in cold and cool in summer; of youthful beauty); as well She was of the Nyagrodha class of women (an excellent woman. Stanau Sukañhinau Yasyâ Nitambâ cha Vis'âlatâ. Madhye Ksînâ bhavedyâ Sânyagrodha parimandâlâ). Always a smile sweetened Her face ; and that looked always gracious. Her whole body was covered with jewel ornaments. Her colour was white like the white champakas. Her lips were red like the Bimba fruits; Her eyes were like those of a deer.

Sus'îlâ was very clever in various sciences. Her gait was like a swan. She was specially versed in what is called Premâ Bhakti (love towards God) So She was the dearest lady of Šrî Krisna. And She was of intense emotional feelings. She knows all the sentiments of love ; she was witty humorous, and ardent for the love of Šrî Krisna, the Lord of the Râsa circle. She sat by the left side of Šrî Krisna in the presence of Râdhâ. Šrî Krisna, then cast His glance on Râdhâ, the Chief of the Gopis and hung down His head through fear. Râdhâ's face turned red ; the two eyes looked like red lilies ; all Her bodies began to quiver out of anger and Her lips began to shake. Seeing that state of Radhâ, Bhagvân Šrî Krisna disappeared, fearing that a quarrel might ensue. Sus'îlâ and other Gopis seeing that the peaceful Krisna of Sattvâ Gunâ and of lovely form had disappeared, began to tremble with fear. Then one lakh Kośi

Gopīs seeing Kṛiṣṇa absent and Rādhā angry, became very much afraid and bowing their heads down with devotion and with folded palms began to say frequently. "Rādhe ! Protect us, protect us, and they took shelter at Her feet. O Nārada ! Three lakh Gopas also including Sudāmā and others took shelter at the lotus feet of Śrī Rādhā out of fear. Seeing, then, Kṛiṣṇa absent and Her companion Susīlā running away, Rādhā cursed her thus:—"If Susīlā comes again to this Goloka, she will be reduced to ashes." Thus cursing Her companion Susīlā out of anger, Rādhā, the Darling of the Deva of the Devas, and the Lady of the Rāsa circle went to the Rāsa circle and called on Kṛiṣṇa, the Lord of the same. Not being able to find out Śrī Kṛiṣṇa, a minute appeared a yuga to Her and she began to say:—"O Lord of Prāṇas ! O Dearer than My life ! O Presiding Deity of my life ! O Kṛiṣṇa ! My life seems to depart from Thy absence ! Come quickly and shew Thyself to me. O Lord ! It is through the favour of one's husband that the pride of women gets increased day by day. Women's safeguards of happiness are their husbands. Therefore women, who are helpless creatures, ought always to serve their husbands according to Dharma. The husband is the wife's friend, presiding deity and the sole refuge and the chief wealth. It is through husbands that women derive their pleasures, enjoyments. Dharina, happiness, peace and contentment. If husbands are respected, wives are respected and if husbands are dishonoured, women are dishonoured too. The husband is the highest thing to a woman. He is the highest friend. There is no better friend than him. The husband is called Bhartā because he supports his wife ; he is called Pati, because he preserves her ; he is called Svīmī, because he is the master of her body ; he is called Kāntā because he bestows the desired things to her ; he is called Bandhu, because he increases her happiness ; he is called Priya, because he gives pleasure to her ; he is called Is'a, because he bestows prosperity on her ; he is called Prāṇes'vara, because he is the lord of her Prāṇa ; and he is called Kāmanā, because he gives enjoyment to her. There is no other thing dearer than husband. The son is born of the husband ; hence the son is so dear. The husband is dearer to a family woman than one hundred sons. Those who are born in impure families, cannot know what substance a husband is made up of. Taking Baths in all the Tirthas, giving Dakṣṇās in all the Yajñas (sacrifice), circumambulating round the whole earth, performing all austerities, observing all vows, making all great gifts, holy fastings, all that are dictated in the Śāstras, serving the Guru, the Brāhmaṇas and the Devas all cannot compare to, even one sixteenth part with serving faithfully the feet of the husband. The husband is the highest ; higher than the Spiritual Teacher (Gaur).

higher than the Brâhmaṇas, higher than all the Devas. As to man, the Spiritual Teacher who imparts the Spiritual Knowledge is the Best and Supreme, so to the women their husbands are the best of all. Oh! I am not able to realise the glory of my Dearest, by Whose favour I am the Sole Ruler of one lakh Koṭî Gopîs, one lakh Koṭî Gopas, innumerable Brahmâṇḍas, and all the things thereof, and all the lokas (regions) from Bhû (earth) to Goloka. Oh! The womanly nature is insurmountable. Thus saying, Râdhikâ began to meditate with devotion on Śri Kṛiṣṇa, Tears began to flow incessantly from Her eyes. She exclaimed "O Lord! O Lord! O Ramaṇa! Shew Thyself to me." I am very much weak and distressed from Thy bereavement." Now the Dakṣiṇâ Devî, driven out from Goloka, practised Tapasyâ for a long time when She entered into the body of Kamalâ. The Devas, on the other hand, performed a very difficult Yajñâ; but they could not derive any fruit therefrom. So they went to Brahmâ, becoming very sad. Hearing them, Brahmâ meditated on Viṣṇu for a long time with devotion. At last Viṣṇu gave Him a reply. Viṣṇu got out of the body of Mahâ Lakṣmî a Martya Lakṣmî (Lakṣmî of the earth) and gave Her Dakṣiṇâ to Brahmâ. Then with a view to yield to the Devas the as a fruits of their Kârmâs, Brahmâ made over to the Yajñâ Deva (the Deva presiding the sacrifice) the Devî Dakṣiṇâ, offered by Nârâyana. Yajñâ Deva, then, worshipped Her duly and recited hymns to Her with great joy. Her colour was like melted gold; her lustre equalled koṭî Moons; very lovely, beautiful, fascinating; face resembling water lilies, of a gentle body; with eyes like Padma Palâsu, born of the body of Lakṣmî, worshipped by Brahmâ, wearing celestial silken garments, her lips resembling like Bimba fruits, chaste, handsome; her braid of hair surrounded by Mâlatî garlands; with a sweet smiling face, ornamented with jewel ornaments, well dressed, bathed, enchanting the minds of the Munis, below the hair of her forehead the dot of musk and Sindûra scented with sandalpaste, of spacious hips, with full breasts, smitten by the arrows of Kâma Deva (the God of Love.) Such was the Dakṣiṇâ Devî. Seeing Her, the Yajñâ Deva fainted. At last he married her according to due rites and ceremonies. Taking her to a solitary place, he enjoyed her for full divine one hundred years with great joy like Lakṣmî Nârâyana. Gradually then Dakṣiṇâ became pregnant. She remained so for twelve divine years. Then she duly delivered a nice son as the fruit of Karma. When any Karma becomes complete, this son delivers the fruits of that Karma. Yajñâ Deva with His wife Dakṣiṇâ and the above named Karmaphala, the bestower of the fruits of actions, gives the desired fruits to

all their sacrificial acts and Karmas. So the Pundits, the knowers of the Vedas, say. It really he, henceforth, began to give fruits to all the persons of their acts, with his wife Dakṣinā and son, the bestower of the fruits of the actions. The Devas were all satisfied at this and went away respectively to their own abodes. Therefore, the man who performs Karmas, generally known as Karma Kartā, should pay the Dakṣinā (the Sacrificial fee) and so he completes at once his actions. It is stated in the Vedas, that no sooner the Karma Kartā pays the Dakṣinā, than he obtains the fruits of his Karmas at once. In case the Karma Kartā, after he has completed his acts, does not pay either through bad luck or through ignorance, any Dakṣinā to the Brāhmaṇas, its amount is doubled if a Muhūrta, passes away and if one night elapses, its amount is increased, to one hundred times. If three nights pass away, and the Dakṣinā not paid, the amount last brought forward, is increased again to hundred times; if a week passes, the last amount is doubled, and if one month passes away, the Dakṣinā is multiplied to one lakh times. If one year passes away, that is increased to ten millions of times and the Karma, also, bears no fruit. Such a Karma Kartā is known as taking away unfairly a Brāhmaṇa's property and is regarded as impure. He has no right to any further actions. For that sin, he becomes a pauper and diseased. Laxmī Devī goes away from his house, leaves him, cursing him severely. So much so that the Pitrīs do not accept the Śradh, Tarpaṇam offered by that wretched fellow. So the Devas do not accept his worship, nor the Fire accepts the oblations poured by him. If the person that performs sacrifices does not pay the sacrificial fee that he resolves to pay and he who accepts the offer does not demand the sum, both of them go to hell. But if the performer of the sacrifices does not pay when the priests demand the fee, then the Yajamāna (the performer of the sacrifices) only falls down to hell as the jar, severed from the rope, falls down. The Yajamāna (pupil) is denominated as a Brahmaśvāpahārī (one who robs a Brāhmaṇa's property); he goes ultimately to the Kumbhipāka hell. There he remains for one lakh years punished and threatened by Yama's messengers. He is then reborn as a Chāndala, poor and diseased. So much so that his seven generations above and his seven generations below go to hell.

64-65. O Nārada ! Thus I have narrated to you the story of Dakṣinā. What more do you want to hear ? Say. Nārada said :—“O Best of Munis ! Who bears the fruits of that Karma where no Dakṣinā is paid. Describe the method of worship that was offered to Dakṣinā by Yajna Deva.” Nārāyaṇa said :—Where do you find the fruit of any sacrifice without Dakṣinā ? (i.e. nowhere.) That Karma only gets

ruits where Dakṣinâs are paid. And the fruits of the acts void of any Dakṣinâ, Bali who lives in the Pâtâla only enjoys ; and no one else.

67-71. For, in olden times, it was ordained by Vâmana Deva that those fruits would go to the king Vali. All those that pertain to Brâdh not sanctioned by the Vedas, the charities made without any regard or faith, the worship offered by a Brâhmaṇî who is the husband of a Vrîṣâla (an unmarried girl twelve years in whom menstruation has commenced), the fruits of sacrifices done by an impure Brâhmaṇa a Brahman who fails in his duties), the worship offered by impure persons, and the acts of a man devoid of any devotion to his Guru, all these are reserved for the king Bali. He enjoys the fruits of all these. O Child ! I am now telling you the Dhyân, Stotra, and the method of worship as per Kanya Śâkhâ of Dakṣinâ Devî. Hear. When Yajñâ Deva, in ancient times got Dakṣinâ, skilful in action, he was very much fascinated by her appearance and being love-trickened, began to praise her :—“ O Beautiful One ! You were before the chief of the Gopîs in Goloka. You were like Râdhâ ; you were Her companion ; and you were loved by Śrî Râdhâ, the beloved of Śrî Kriṣṇa.

72-97. In the Râsa circle, on the Full Moon night in the month of Kartik, in the great festival of Râdhâ, you appeared from the right shoulder of Lakṣmî ; hence you were named Dakṣinâ. O Beautiful One ! You were of good nature before ; hence your name was Suśîlâ. Next you turned due to Râdhâ's curse, into Dakṣinâ. It is to my great good luck that you were dislodged from Goloka and have come here. O highly fortunate One ! Now have mercy on me and accept me as your husband. O Devî ! You give to all the doers of actions, the fruits of their works. Without you, their Karmas bear no fruit. So much so, if you be not present in their actions the works never shine forth in brilliant glory. Without Thee, neither, Brahmâ, nor Viṣṇu nor Maheś'a nor the Regents of the quarters, the ten Dikpâlas, can award the fruits of actions. Brahmâ is the incarnate of Karma. Maheś'vara is the incarnate of the fruits of Karmas ; and I Viṣṇu myself is the incarnate of Yajñâs. But Thou art the Essence of all. Thou art the Para Prakriti, without any attributes, the Para Brahma incarnate, the bestower of the fruits of actions. Bhagavân Śrî Kriṣṇa cannot award the fruits of actions without Thee. O Beloved ! In every birth let Thou be my Sakti. O Thou with excellent face ! Without Thee, I am unable to finish well any Karma. O Nârada ! Thus praising Dakṣinâ Devî, Yajñâ Deva stood before Her. She, born from the shoulder of Lakṣmî, became pleased with His Stotra and accepted Him for Her bridegroom. If anybody recites his Dakṣinâ stotra during sacrifice, he gets all the results thereof.

If anybody recites this stotra in the Rājasūya sacrifice, Vājapaya, Gomedha (cow sacrifice), Naramedha (man sacrifice), As'vamedha (horse sacrifice), Līṅgala Sacrifice, Viṣṇu Yajñā tending to increase one's fame, in the act of giving over wealth or pieces of lands, digging tanks or wells, or giving fruits, in Gaja medha (elephant sacrifice), in Loha Yajñā (iron sacrifice), Svarna Yajñā (gold sacrifice), Ratna Yajñā (making over jewels in sacrifices), Tāmra Yajñā (copper), Śiva Yajñā, Rudra Yajñā, Śakra Yajñā, Bandhuka Yajna, Varuṇa Yajñā (for rains), Kāñdaka Yajua, for crushing the enemies, Suchi Yajna, Dharma Yajñā, Pāpa mochana Yajñā, Brahmāṇḍi Karuna Yajñā, the auspicious Prakriti Yāga, sacrifices, his work is achieved then without any hitch or obstacle. There is no doubt in this. The stotra, thus, is mentioned now; hear about the Dhyānam and the method of worship. First of all, one should worship in the Śālagrāma stone, or in an earthen jar (Ghaṭa) Dakṣinā Devī. The Dhyānam runs thus :—“O Dakṣinā! Thou art sprung from the right shoulder of Lakṣmī; Thou art a part of Kamalā; Thou art clever (Dakṣe) in all the actions and Thou bestowest the fruits of all the actions.” Thou art the Śakti of Viṣṇu, Thou art revered, worshipped. Thou bestowest all that is auspicious; Thou art purity; Thou bestowest purity, Thou art good natured. So I meditate on Thee. Thus meditating, the intelligent one should worship Dakṣinā with the principal mantra. Then with the Vedic Mantras, pādyas, etc. (offerings of various sorts) are to be offered. Now the mantra as stated in the Vedas, runs thus :—“Om Śrīm, Klīm, Hrim, Dākṣiṇāyai Svāhā.” With this mantra, all the offerings, such as pādyas, arghyas, etc., are to be given, and one should worship, as per rules, Dakṣinā Devī with devotion. O Nārada! Thus I have stated to you the anecdote of Dakṣinā. Happiness, pleasure, and the fruits of all karmas are obtained by this. Being engaged in sacrificial acts, in this Bhāratavarṣa, if one hears attentively this Dhyānam of Dakṣinā, his sacrifice becomes defectless. So much so that the man who has got no sons gets undoubtedly good and qualified sons; if he has no wife, he gets a best wife, good natured, beautiful, of slender waist, capable to give many sons, sweet speaking, humble, chaste, pure, and Kulina; if he be void of learning, he gets learing; if he be poor he gets wealth; if he be without any land, he gets land and if he has no attendants, he gets attendants. If a man hears for one month this stotra of Dakṣinā Devī, he gets over all difficulties and dangers, bereavements from friends, troubles, imprisonments, and all other calamities.

Here ends the Forty-fifth Chapter of the Ninth Book on the
Anecdote of Dakṣinā in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam
18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XLVI.

1. Nārada said:—“O Thou, the foremost of the Knowers of the Vedas ! have heard from you the anecdotes of many Devis. Now I want hear the lives of other Devis also. Kindly describe.

2. Nārāyaṇa said:—“O Best of the Brāhmaṇas ! The lives and glorious deeds of all the Devis are described separately. Now say, which lives you want to hear.

3. Nārada said:—“O Lord ! Śaṣṭhī, Mangala Chāndī, and Manasā, are the parts of Prakṛiti. Now I want to hear the lives of them.

4-22. Nārāyaṇa said:—“O Child ! The sixth part of Prakṛiti is named as Śaṣṭhī. The Devī Śaṣṭhī is the Presiding Deity of infants and children ; She is the Māyā of Viṣṇu and She bestows sons to all. She is one of the sixteen Mātṛikās. She is known by the name Devasenā. She performs Vratas (vows) ; She is the chaste and most dear wife of Skanda. She decides on the longevity of children and always engaged in their preservation. So much so, that this Siddha-
gīni always keeps the children on her side.

O Best of Brāhmaṇas ! I will now talk about the method of worshiping this Devī and the history about Her bestowing children that I heard from Dharmā Deva. Hear. Svāyambhuva Manu had one son Priyavrata. He was a great Yogīndra and remained in practising austerities. So he was not inclined to have any wife. At last by the effort and request of Brahmā, he got himself married. But many days passed, and he could not see the face of a son. Then Maharsi Kas'yapa became his priest for the Putreṣṭi Sacrifice (to get a son) ; and when the sacrifice was over, he gave the sacrificial offering called charu to his wife Mālinī. On eating the charu, the queen Mālinī became pregnant. For twelve Deva years she held the womb. After twelve years she delivered a full developed son, of a golden colour ; but the son was lifeless and his two eyeballs were absent. At this, the friends' wives became very sorry and began to weep. The mother of the child became so very sorrowful that she became senseless. O Muni ! The King himself took the son on his breast and went to the burning ground. There with his child on his breast he began to cry aloud. Rather he got himself ready to quit his own

life than leave the son from away his breast. At this time he saw in the space overhead an aerial car, white as crystal, made of excellent jewels, coming towards him. The car was shining with its own lustre, encircled with woven silken cloth, which added to its beauty. Innumerable garlands of variegated colours gave it a very nice and charming appearance. On that car was seated a Siddha Yognī, very beautiful, of a lovely appearance of a colour like that of white champakas, always youthful, smiling, adorned with jewel ornaments, ever gracious to show favour to the devotees. On seeing Her, the King Priyavrata placed the child from his breast on the ground and began to worship Her and chant hymns to Her with great love and devotion. And he then asked that peaceful lady, the wife of Skanda, Who was shinning like a summer sun :—“ O Beautiful ! Who art Thou ? Whose wife art Thou and whose daughter art Thou ? From Thy appearance it seems that Thou art fortunate and respected amongst the female sex.

23-24. O Nārada ! In ancient times, when the Daityas dispossessed the Devas of their positions, this Lady was elected as a general and got victory for the Devas; hence She was named Devasenā. Hearing the words of the King Priyavrata, Devasenā, who fought for the Devas and was all good to the whole world, said:—

25-35. O King ! I am the mind-born daughter of Brahmā. My name is Devasenā. The Creator before created Me out of His mind and made Me over to the hands of Skanda. Amongst the Mātrikās, I am known as Saṣṭhi, the wife of Skanda. I am the sixth part of Prakriti; hence I am named Saṣṭhi. I give sons to those who have no sons, wives to those who have no wives, wealth to the poor, and I give works to those who are workers (karmis.)

Happiness, pain, fear, sorrow, joy, good, and wealth and adversity all are the fruits of Karmas. As the result of one's Karmas, people get lots of sons and it is due to the result of one's Karma again that people are denuded of all the issues of their family. As the result of Karma, the people get dead sons; and as the result of Karma the people get long lives. All enjoy the fruits of their Karmas, whether they be well qualified, or deformed or whether they have many wives, or whether they have no wife, whether they be beautiful, religious, diseased, it is all through Karmas, Karmas. Disease comes out of their Karmas. Again they get cured by their Karmas. So, O King ! It is stated in the Vedas that Karma is the most powerful of all. Thus saying, Devasenā took the dead child on her lap ; and, by the wisdom, early made the child alive. The King saw, the child, of a golden colour got back his life and

began to smile. Thus bidding goodbye to the King, Devasenā took the child and became ready to depart. At this the King's palate and throat got dry and he began again to chant hymns to Her. The Devī Śaṣṭhi became pleased at the stotra made by the King. The Devī then addressed the King and said :—" O King ! All that is stated in the Vedas, is made up of Karmas. You are the son of Svāyambhuva Manu, and the Lord of the three worlds. You better promulgate My worship in the three worlds and you yourself worship Me. Then I will give you your beautiful son, the lotus of your family. Your son, born in part of Nārāyaṇa, will be famous by the name of Suvrata. He will be well-qualified, a great literary man, able to remember his conditions in his former lives, the best of Yogis, performer of one hundred Yajñas, the best of all, bowed down by the Kṣattriyas, strong as one lakh powerful elephants, wealthy, fortunate, pure, favourite of literary persons, learned and bestower of the fruits of the ascetics, renowned and bestower of wealth and prosperity to the three worlds. Thus saying Devasenā gave the child to the king. When the king promised that he would promulgate Her worship, the Devī granted him boons and went up to the Heavens.

43. The king, too, becoming very glad and surrounded by his ministers, returned to his own abode and informed all about the son. The ladies of the house, become highly delighted when they heard everything. On the occasion of the son's getting back his life, the king performed everywhere auspicious ceremonies. The worship of Śaṣṭhi Devī commenced. Wealth was bestowed to the Brāhmaṇas. Since, then, on every sixth day of the bright fortnight in every month, great festivals in honour of Śaṣṭhi Devī began to be celebrated. Since then, throughout the kingdom, on every sixth day after the birth of a child in the lying-in-chamber, Śaṣṭhi Devī began to be worshipped. On the twenty-first day, the auspicious moment, at the ceremony of giving rice to a child for the first time, when sixth months old, and on all other auspicious ceremonies of the children, Śaṣṭhi Devī's worship was made extant and the king himself performed those worships with great care and according to due rules. Now I will tell you about the Dhyānam and method of worship and stotra as I heard from Dharmā Deva, and as stated in Kauthuma Śākhā, Hear. He has said :—In a Salagṛāma stone, in a jar, on the root of a Baṭa tree, or drawing the figure on the floor of the rooms, or making an image of Śaṣṭhi Devī, the sixth part of Prakriti and installing it, one should worship the Devī. The Dhyānam is this :—" O Devasenā ; Thou art the bestower of good sons, the giver of good luck ; Thou art mercy and kindness and the progenitor of the world ; Thy colour is

bright like that of the white Champaka flowers. Thou art decked with jewel ornaments. Thou art pure, and the highest and best Devī. Obeisance to Thee I mediate on Thee." Thus meditating, the worshipper should place flower on his own head. Then again meditating and uttering the principal mantra one is to offer the Pâdyâ (water for washing feet), Arghya, Āchamanîya, scents, flowers, dhûp, lights, offerings of food and best roots and fruits and one should worship thus with various things. Sañsthî Devî "Om Hrim Sañsthî Devyai Svâhâ is the principal Mantra of Sañsthî Devî. This great Mantra of eight letters a man should repeat as his strength allows. After the Japam, the worshipper should chant hymns with devotion and undivided attention and then bow down. The Stotra (hymn) of Sañsthî Devî as per Sâma Veda is very beautiful and son-bestowing. The lotus-born Brahma has said :—If one repeats (makes Japam) this eight lettered mantra one lakh of times, one gets certainly a good son. O Best of Munis! Now I am going to say the auspicious stotra of Sañsthî Devî as composed by Priyavrati. Hear,

58-73. One's desires are fulfilled when one reads this very secret stotra. Thus the King Priyavrata said :—" O Devî, Devasenâ! I bow down to Thee. O Great Devî! Obeisance to Thee! Thou art the bestower of Siddhis; Thou art peaceful; obeisance to Thee! Thou art the bestower of good; Thou art Deva-enî; Thou art Sañsthî Devî, I bow down to Thee! Thou grantest boons to persons; Thou bestowest sons and wealth to men. So obeisance to Thee! Thou givest happiness and moksa; Thou art Sañsthî Devî; I bow down to Thee. Thou thyself art Siddha; so I bow down to Thee. O Sañsthî Devî! Thou art the sixth part of this creation; Thou art Siddha Yogini, so I bow down to Thee. Thou art the essence, Thou art Sâradâ; Thou art the Highest Devî. So I bow down again and again to Thee. Thou art the Presiding Deity Sañsthî Devî of the children; I bow down to Thee. Thou grantest good; Thou Thyself art good and Thou bestowest the fruits of all Karmas. O Thou O Sañsthî Devî! Thou shewest thy form to thy devotees; I bow down to Thee! Thou art Suddha Sattva and respected by all the persons in all their actions. Thou art the wife of Skanda. All worship Thee. O Sañsthî Devî! Thou hadst saved the Devas. So obeisance to Thee O Sañsthî Devî! Thou hast no envy, no anger; so obeisance to Thee. O Suresvarî! Give me wealth, give me dear things, give me sons. Give me respect from all persons; give me victory; slay my enemies. O Maheśvarî! Give me Dharma; give me name and fame; I bow down again again to Sañsthî Devî. O Sañsthî Devî! worshipped reverentially by all! Give me lands, give me subjects, give me learning; have welfare for me; I bow down again and

again to Śaṣṭhī Devî, O Nârada ! Thus praising the Devî, Priyavrata got a son, renowned and ruling over a great kingdom through the favour of Śaṣṭhî Devî. If any man that has no son, hears this stotra of Śaṣṭhî Devî for one year with undivided attention, he gets easily an excellent son, having a long life. If one worships for one year with devotion this Devasenâ and hears this stotra, even the most barren woman becomes freed from all her sins and gets a son. Through the grace of Śaṣṭhî Devî, that son becomes a hero, well qualified, literate, renowned and long-lived. If any woman who bears only a single child or delivers dead children hears with devotion for one year this stotra, she gets easily, through the Devî's grace, a good son. If the father and mother both hear with devotion, this story during the period of their child's illness, then the child becomes cured by the Grace of the Devî.

Here ends the Forty-sixth chapter of the Ninth Book on the anecdote of Śaṣṭhî Devî in the Mahâ Purânam Srî Mad Devî Bhagvatam of 18,000 verses by Maharsi Veda Vyâsa.

CHAPTER XLVII.

1-25 Nârâyana said :—“O Nârada ! I have now narrated the anecdote of Śaṣṭhî as stated in the Vedas. Now hear the anecdote of Mangala Chandi, approved of by the Vedas and respected by the literary persons. The Chandi, that is very skilled in all auspicious works and who is the most auspicious of all good things, is Mangal Chandi-kâ. Or the Chandi who is an object of worship of Mangala (Mars), the son of earth and the bestower of desires is Mangala Chandi-kâ. Or the Chandi who is an object of worship of Mangala of the family of Manu who was the ruler of the whole world composed of seven islands and the bestower of all desires is Mangala Chandi. Or it may be that the Mâla Prakriti, the Governess, the Ever Gracious Durgâ assumed the form of Mangala Chandi and has become the Isha Devatâ of women. When there was the fight with Tripurâsura, this Mangala Chandi, higher than the highest was first worshipped by Mahâdeva, stimulated by Viṣṇu, on a critical moment. O Brâhma ! While the fighting was going on, a Daitya threw out of anger one car on Mahâdeva and as that car was about to fall on Him, Brahmâ and Viṣṇu gave a good advice when Mahâdeva began to praise Durgâ Devî at once. Durgâ Devî that time assuming the form of Mangala Chandi appeared and said “no fear no fear” Bhagavân Viṣṇu will be Thy Carrier buffalo. I will be also Thy Sakti in the action and Hari, full of Maya, will also help Thee. Thou better slayest the enemy that dispossessed the Devas. O Child ! Thus saying, the Devî Mangala

Chāndī disappeared and She became the Śakti of Mahā Deva. Then with the help of the weapon given by Viṣṇu, the Lord of Umā killed the Asura. When the Daitya fell, the Devas and Rishis began to chant hymns to Mahādeva with devotion and with their heads bent low. From the sky, a shower of flowers fell instantaneously on Mahā Deva's head. Brahmā and Viṣṇu became glad and gave their best wishes to Him. Then ordered by Brahmā and Viṣṇu, Śankara bathed joyously. Then He began to worship with devotion the Devī Mangala Chāndī with pādya, Arghya, Āchamanīya and various clothings. Flowers, sandal paste, various goats, sheep, buffaloes, bisons, birds, garment's, ornaments, garlands, Pāyasa (a preparation of rice, ghee, milk and sugar), Piṣṭaki, honey, wine, and various fruits were offered in the worship. Dancing, music, with instruments and the chanting of Her name and other festivals commenced. Reciting the Dhyān as in Mādhyandina, Mahādeva offered everything, pronouncing the principal Radical Mantra. "Om Hrīm Śrīm Klim Sarvapujye Devī Mangala Chāndike Hum Eha Śvāhā" is the twenty-one lettered Mantra of Mangala Chāndī. During worship, the Kalpa Vrikṣa, the tree yielding all desires, must be worshipped. O Nārada ! By repeating the Mantra ten lakhs of times, the Mantra Siddhi (success in realising the Deity inherent in the Mantra) comes. Now I am saying about the Dhyānam of Mangal Chāndī as stated in the Vedas and as approved by all. Listen. "O Devī Mangala Chāndike ! Thou art sixteen years old ; Thou art ever youthful; Thy lips are like Bimba fruits, Thou art of good teeth and pure. Thy face looks like autumnal lotus; Thy colour is like white champakas; Thy eyes resemble blue lilies; Thou art the Preserver of the world and thou bestowest all sorts of prosperity. Thou art the Light in this dark ocean of the world. So I meditate on Thee." This is the Dhyānam. Now hear the stotra, which Mahādeva recited before Her.

26-37. Mahādeva said :—Protect me, Protect me. "O Mother ! O Devī Mangal Chāndike ! Thou, the Destroyer of difficulties ! Thou givest joy and good. Thou art clever in giving delight and fortune. Thou the bestower of all bliss and prosperity ! Thou, the auspicious, Thou art Mangala Chāndikā. Thou art Mangalā, worthy of all good, Thou art the auspicious of all auspicious ; Thou bestowest good to the good persons. Thou art worthy to be worshipped on Tuesday (the Mangala day) ; Thou art the Deity, desired by all. The King Mangala, born of Manu family always worships Thee. Thou, the presiding Devī of Mangala ; Thou art the repository of all the good that are in this world. Thou, the Bestower of the auspicious Mokṣa. Thou, the best of all ; Thou, the repository of all good ; Thou makest one cross all the Karmas ; the people worship Thee on every Tuesday ; Thou bestowest abundance of Bliss to all." Thus praising Mangala Chāndikā with this stotra, and worshipping on every

uesday, Sambhu departed. The Devî Sarva Mangalâ was first worshipped by Mahâdeva. Next she was worshipped by the planet Mars ; then by the King Mangala ; then on every Tuesday by the ladies of every household. Fifthly she was worshipped by all men, desirous of their welfare. So in every universe Mangal Chândikâ, first worshipped by Mahâdeva, came to be worshipped by all. Next she came to be worshipped everywhere, by the Devas, Munis, Mânavas, Manus. O Muni ! he who hears with undivided attention this stotra of the Devî Mangal Chândikâ, finds no evils anywhere. Rather all good comes to him, day after day he gets sons and grandsons and so his prosperity gets increased, yea, verily increased !

38-58. Nârâyaña said :—O Nârada ! Thus I narrated to you the stories of Sañthi and Mangla Chândikâ, according to the Vedas. Now hear the story of Manasâ that I heard from the mouth of Dharama Deva.

Manasâ is the mind-born daughter of Maharsi Kas'yapa; hence she is named Manasâ; or it may be She who plays with the mind is Manasâ. Or it may be She who meditates on God with her mind and gets rapture in Her meditation of God is named Manasâ. She finds pleasure in Her Own self, the great devotee of Viñu, a Siddha Yogiñî. For three Yugas she worshipped Śrî Krisna and then She became a Siddha Yogiñî. Śrî Krisna, the Lord of the Gopîs, seeing the body of Manasâ lean and thin due to austerities, or seeing her worn out like the Muni Jarat Kâru called her by the name of Jarat Kâru. Hence Her name has come also to be Jarat Kâru. Krisna, the Ocean of Mercy, gave her out of kindness, Her desired boon ; She worshipped Him and Śrî Krisna also worshipped Her. Devî Manasâ is known in the Heavens, in the bode of the Nâgas (serpents), in earth, in Brahmaloka, in all the worlds as of very fair colour, beautiful and charming. She is named Jagadgaurî as she is of a very fair colour in the world. Her other name is Saivî and she is the disciple of Śiva. She is named Vaiśnavî as she is greatly devoted-to Viñu. She saved the Nâgas in the Snake Sacrifice performed by Parikshit, she is named Nages'varî and Naga Bhaginî and she is capable to destroy the effects of poison. She is called Viñahari. She got the Siddha yoga from Mahâdeva ; hence She is named Siddha Yogiñî ; She got from Him the great knowledge, so she is called Mahâmanayutâ, and as she got Mritisamjîvanî (making alive the dead) she is known by the name of Mritisamjîvanî. As the great ascetic is the mother of the great Muni Astik, she is known in the world as Astika mâtâ. As She is the dear wife of the great high-souled Yogi Muni Jarat Kâru, worshipped by all, she is called as Jarat Kârupriya. Jaratkâru, Jagadgaurî, Manasâ, Siddha Yogiñî, Vaiśnavî,

Nāga Bhagini, Śaivi, Nāges'vari, Jaratkārupriyā, Āstikamātā, Viṣṇu-hari, and Māha Jñanayutā these are the twelve names of Manasā, worshipped everywhere in the Universe. He who recites these twelve names while worshipping Manasā Devī, he or any of his family has no fear of snakes. If there be any fear of snakes in one's bed, if the house be infested with snakes, or if one goes to a place difficult for fear of snakes or if one's body be encircled with snakes, all the fears are dispelled, if one reads this stotra of Manasā. There is no doubt in this. The snakes run away out of fear from the sight of him who daily recites the Manasā stotra. Ten lakhs of times repeating the Manasā mantra give one man success in the stotra. He can easily drink poison who attains success in this stotra. The snakes become his ornaments; they carry him even on their backs. He who is a great Siddha can sit on a seat of snakes and can sleep on a bed of snakes. In the end he sports day and night with Viṣṇu.

Here ends the Forty-seventh Chapter of the Ninth Book on Manasā's story in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vāyasa. .

CHAPTER XLVIII.

1.30. Nārāyaṇa said:—“O Nārada! I will now speak of the Dhyānam and the method of worship of Śrī Devī Manasā, as stated in the Sāma Veda. Hear. “I meditate on the Devī Manasā, Whose colour is fair like that of the white champaka flower, whose body is decked all over with jewel ornaments, whose clothing is purified by fire, whose sacred thread is the Nāgas (serpent), who is full of wisdom, who is the foremost of great Jñanins, who is the Presiding deity of the Siddhas, Who Herself is a Siddha and who bestows Siddhis to all.” O Muni! Thus meditating on Her, one should present Her flowers, scents, ornaments, offerings of food and various other articles, pronouncing the principal Seed Mantra. O Nārada! The twelve lettered Siddha Mantra, to be mentioned below, yields to the Bhaktas their desires like the Kalpa Tree. Now the Radical mantra as stated in the Vedas is “Om Hrīm Śrīm Klim Aim Manasa Devyai Svāhā” Repetition of this, five lakhs of times, yields success to one who repeats. He who attains success in this mantra gets unbounded name and fame in this world. Poison becomes nectar to him and he himself becomes famous like Dhavanteri. O Nārada! If anybody bathes on any Samkrānti day (when the sun enters from one sign to another) and going to a private room (hidden room), invokes the Devī

Manasā Īśānā and worships Her with devotion, or makes sacrifices of animals before the Devī on the fifth day of the fortnight, he becomes certainly wealthy, endowed with sons and name and fame. Thus I have described to you the method of worship of Manasā Devī. Now hear the anecdote of the Devī as I heard from Dharma. In olden days, men became greatly terrified on earth from snakes and took refuge of Kas'yapa, the supreme amongst the Munis. The Maharsi Kas'yapa became very afraid. He then with Brahmā, and by His command composed a mantra following the principal motto of the Vedas. While composing this mantra, he intensely thought of the Devī, the Presiding Deity of that Mantra, through the power of his Tapasyā and through the mental power, the Devī Manasā appeared and was named so, as She was produced from the sheer influence of mind. On being born, the girl went to the abode of Śankara in Kailāsa and began to worship Him and chant hymns to Him with devotion. For one thousand Divine years, the daughter of Kas'yapa served Mahādeva when He became pleased. He gave her the Great Knowledge, made Her recite the Sāma Veda and bestowed to her the eight-lettered Kriṣṇa mantra which is like the Kalpa Tree. Śrīm, Hrīm Klīm Kriṣṇāya Namah was the eight lettered Mantra. She got from Him the Kavacha (amulet) auspicious to the three worlds, the method of worship and all the rules of Puraścharana (repetition of the name of a deity attended with burnt offerings, oblations, etc.) and went by His command to perform in Puṣkara very hard austerities. There she worshipped Kriṣṇa for the three Yugas. Śrī Kriṣṇa then appeared before Her." On seeing Kriṣṇa, immediately the girl, worn out by austerities, worshipped Him, and she was also worshipped by Śrī Kriṣṇa. Kriṣṇa granted her the boon "Let you be worshipped throughout the world" and departed. O Nārada ! She was thus first worshipped by the Supreme Spirit, the Devī Kriṣṇa ; secondly by Śankara ; thirdly by the Maharsi Kas'yapa and the Devas. Then she was worshipped by the Munis, Manus, Nāgas, and men ; and She became widely renowned in the three worlds. Kas'yapa gave Her over to the hands of Jaratkāru Juni. At the request of the Brāhmaṇa Kas'yapa, the Muni Jarat Kāru married Her. After the marriage, one day, being tired with his work of Tapasyā, Jarat Kāru laid his head on the hip and loins of his married wife and fell fast asleep. Gradually the evening came in, the sun set. Then Manasā thought "If my husband fails to perform the Sandhyā, the daily duty of the Brāhmaṇas, he would be involved in the sin of Brahmatyā." It is definitely stated in the Astas, that if any Brāhmaṇa does not perform his Sandhyā in the morning and in the evening, he becomes wholly impure and the sins

Brahmāhattya and other crimes come down on his head." Arguing thus, these thoughts in her mind, as commanded by the Vedas, at last she awakened her husband, who then got up from his sleep.

31-39. The Muni Jarat Kāru said :—“ O Chaste One ! I was sleeping happily. Why have you thus interrupted my sleep ? All his vows turn out useless who injures her husband.” Her tapas, fastings, gifts, and other meritorious works all come to vain who do things unpleasant to her husband. If she worships her husband, she is said to have worshipped Śrī Kṛiṣṇa. For the sake of fulfilling the vows of the chaste women, Hari himself becomes their husbands. All sorts of charities, gifts, all sacrifices, fastings, practising all the virtues, keeping to truth, worshipping all the Devas, nothing can turn out equal to even one-sixteenth part of serving one’s husband. She ultimately goes with her husband to the region of Vaikuṇṭha, who serves her husband in this holy land Bhārata. She comes certainly of a bad family who does unpleasant acts to her husband or who uses unpleasant words to her husband. She goes to the Kumbhīḍaka hell as long as the Sun and Moon last and then she becomes born as a Chandāli, without husband and son. Speaking thus, Jarat Kāru, the best of the Munis, became angry and his lips began to tremble. Seeing this, the best Manasā, shivering with fear, addressed her husband :—

I have broken your sleep and awakened you, fearing you might miss your time of Sandhyā. I have committed an offence. Punish me as you think. I know that a man goes to the Kālasūtra hell as long as the Sun and Moon last in this world, who throws an obstacle when any man eats, sleeps or enjoys with the opposite sex. O Nārada ! Thus saying, the Devī Manasā fell down at the feet of her husband and cried again and again. On the other hand, knowing the Muni angry, and ready to curse her, the Sun came there with Sandhyā Devī. And He humbly spoke to him with fear :— “ O Bhagavan ! Seeing Me going to set, and fearing that you may miss Dharma, your chaste wife has awakened you. O Brāhmaṇ ! Now I am also under your refuge ; forgive me. O Bhagavan ! You should not curse Me. The more so, a Brāhmaṇa’s heart is as tender as the fresh butter. The anger of a Brāhmaṇ lasts only half the twinkling of an eye (Kṣap). When a Brāhmaṇ becomes angry, he can burn all this world and can make a new creation. So who can possess an influence like a Brāhmaṇ ? A Brāhmaṇ is a part of Brahmā ; he is shining day and night with the Tej of Brahma. A Brāhmaṇa meditates always on the Eternal Light Brahma. O Nārada ! Hearing the words of the Sun, the Brāhmaṇ became satisfied and blessed Him. The Sun also went to His own place thus blessed duly. To keep his promise, the Brāhmaṇ Jaratkāru quitti-

Manasā. She became very sorry and began to cry aloud with pain and anguish. Being very much distressed by the then danger, she remembered Her Iṣṭa Deva, Mahādeva, Brahmā, Hari and Her father Maharsi Kas'yapa. On the very instant when Manasā remembered, Śrī Kṛiṣṇa, the Lord of the Gopis, Mahādeva, Brahmā and Maharsi Kas'yapa appeared there. Then seeing his own desired Deity Śrī Kṛiṣṇa, superior to Prakṛiti, beyond the attributes, Jaratkāru began to praise Him and bowed down to Him repeatedly. Then bowing down to Mahādeva, Brahmā and Kas'yapa, he enquired why they had come there. Brahmā, then, instantly bowed down at the lotus feet of Hṛiṣikes'a and spoke in befitting words at that time if the Brāhmaṇi Jaratkāru leaves at all his legal wife, devoted to her own Dharma, he should first of all have a son born of her to fulfil his Dharma. O Muni ! Any man can quit his wife, after he has impregnated her and got a son. But if without having a son, he leaves his wife, then all his merits are lost as all water leaks out of a sieve or a strainer. O Nārada ! Hearing thus the words of Brahmā, the Muni Jaratkāru by his Yogic power recited a Mantra and touching the navel of Manasā spoke to her :—“O Manasā ! A son will be born in your womb self-controlled, religious, and best of the Brāhmaṇas.

61-77. That son will be fiery, energetic, renowned, well-qualified, the foremost of the Knowers of the Vedas, a great Jñānin and the best of the Yogīs. That son is a true son, indeed, who uplifts his family who is religious and devoted to Hari. At his birth all the Pitrīs dance with great joy. And the wife is a true wife who is devoted to her husband, good-natured and sweet-speaking and she is religious, she is the mother of sons, she is the woman of the family and she is the preserver of the family. He is the true friend, indeed, the giver of one's desired fruits, who imparts devotion to Hari. That father is a true father who shows the way to devotion to Hari. And She is the True Mother, through whom this entering into wombs ceases for ever, yea, for ever ! That sister is the true kind sister from whom the fear of Death vanishes. That Guru is the Guru who gives the Viṣṇu Mantra and the true devotion to Viṣṇu. That Guru is the real bestower of knowledge who gives the Jūḍānam by which Śrī Kṛiṣṇa is meditated in whom this whole universe, moving and non-moving from the Brahmā down to a blade of grass, is appearing and disappearing. There is no doubt in this. What knowledge can be superior to that of Śrī Kṛiṣṇa. The knowledge derived from the Vedas, or from the sacrifices or from any other source is not superior to the service to Śrī Kṛiṣṇa. The devotion and knowledge of Śrī Hari is the Essence of all knowledge; all else is vain and mockery. It is through this Real Knowledge; that this bondage from this world is severed. But the Guru who does not impart this devotion

and knowledge of Śrī Hari is not the real Guru ; rather he is an enemy that leads one to bondage. Verily he kills his disciple when he does not free him. He can never be called a Guru, father or friend who does not free his disciple from the pains in the various wombs and from the pains of death. Verily he can never be called a friend who does not show the way to the Undecaying Śrī Kṛiṣṇa, the Source of the Highest Bliss. So, O Chaste One ! You better worship that Undecaying Para Brahma Śrī Kṛiṣṇa, Who is beyond the attributes. O Beloved ! I have left you out of a pretence; please excuse me for this. The chaste women are always forgiving ; never they become angry because they are born of Sattvaguṇas. Now I go to Puṣkara for Tapasyā ; you better go wherever you like. Those who have no desire have their minds always attached to the lotus feet of Śrī Kṛiṣṇa. O Nārada ! Hearing the words of Jaratkāru, the Devī Manasā became very much distressed and bewildered with great sorrow. Tears began to flow from her eyes. She then humbly spoke to her dearest husband :—“O Lord ! I have not committed any such offence, as you leave me altogether when I have thus broken your sleep.

73.115. However kindly show Thyself to me when I will recollect you. The bereavement of one's friend is painful ; more than that is the bereavement of a son. Again one's husband is dearer than one hundred sons ; so the bereavement of one's husband is the heaviest of all. To women, the husband is the most beloved of all earthly things ; hence he is called Priya, i. e., dear. As the heart of one who has only one son is attached to that son, as the heart of a Vaiṣṇava is attached to Śrī Hari ; as the mind of one-eyed man to his one eye, as the mind of the thirsty is attached to water, as the mind of the hungry is attached to food, as the mind of the passionate is attached to lust, as the mind of a thief is attached to the properties of others, as the mind of alewd man to his prostitute, as the mind of the learned is attached to the Śāstras, as the mind of a trader is attached to his trade, so the minds of chaste women are attached to their husbands. Thus saying, Manasā fell down at the feet of her husband. Jaratkāru, the ocean of mercy, then, took her for a moment on his lap and drenched her body with tears from his eyes. The Devī Manasī, too, distressed at the bereavement of her husband also drenched the lap of the Muni with tears from her eyes. Some time after, the true knowledge arose in them and they both became free from fear. Jaratkāru then enlightened his wife and asked her to meditate on the lotus feet of Śrī Kṛiṣṇa [the Supreme Spirit repeatedly ; thus saying he went away for his Tapasyā. Manasā, distressed with sorrow, went to his Iṣṭa Deva Mahādeva on Kailāśa. The auspicious Śiva and Pārvati both consoled her with knowledge and advice. Some days after, on an

auspicious day and on an auspicious moment she gave birth to a son born in part of Nārāyaṇa, and as the Guru of the Yogis and as the Preceptor of the Jñānins. When the child was in mother's womb, he heard the highest knowledge from the mouth of Mahādeva; therefore he was born as a Yogiṇdra and the Spiritual Teacher of the Jñānins. On his birth, Bhāgavān Śankara performed his natal ceremonies and performed various auspicious ceremonies. The Brāhmaṇas chanted the Vedas for the welfare of the child; various wealth and jewels and Kirīṭas and invaluable gems were distributed by Śankara to the Brāhmaṇas; and Pārvatī gave one lakh cows and various jewels to others. After some days, Mahādeva taught him the four Vedas with their Angas (six limbs) and gave him, at last, the Mrityumjaya Mantra. As in Manasā's mind there reigned the devotion to her husband, the devotion to her Iṣṭa Deva and Guru, the child's name was kept Āstika.

Āstika then got the Māhā Mantra from Śankara and by his command went to Puṣkara to worship Viṣṇu, the Supreme Spirit. There he practised tapasyā for three lakh divine years. And then he returned to Kailāsa, to bow down to the great Yogi and the Lord Śankara. Then, bowing down to Śankara, he remained there for some time when Manasā with her son Āstika went to the hermitage of Kāś'yapa, his father. Seeing Manasā with son, the Maharsi's gladness knew no bounds. He fed innumerable Brāhmaṇas for the welfare of the child, and distributed lakhs and lakhs of jewels. The joy of Aditi and Diti (the wives of Kāś'yapa) knew no bounds; Manasā remained there for a long, long time with his son. O Child! Hear now an anecdote on this. One day due to a bad Karma, a Brāhmaṇa cursed the king Parikṣit, the son of Abhimanyu; one Rishi's son named Śringī, sipping the water of the river Kaus'ikī cursed thus:—"When a week expires, the snake Takṣaka will bite you, and you will be burnt with the poison of that snake Takṣaka." Hearing this, the King Parikṣit, to preserve his life, went to a place, solitary where wind even can have no access and he lived there. When the week was over, Dhanvantari saw, while he was going on the road, the snake Takṣaka who was also going to bite the king. A conversation and a great friendship arose between them; Takṣaka gave him voluntarily a gem; and Dhanvantari, getting it, became pleased and went back gladly to his house. The king Parikṣit was lying on his bed-stead when Takṣaka bit the king. The king died soon and went to the next world. The king Janamejaya then performed the funeral obsequies of his father and commenced afterwards the Sarpa Yajña (a sacrifice where the snakes are the victims). In that sacrifice, innumerable snakes gave up their lives by the Brahma Teja (the fire of the Brāhmaṇas). At this, Takṣaka became

terrified and took refuge of Indra. The Brāhmaṇins, then, in a body, became ready to burn Takṣaka along with Indra, when Indra and the other Devīs went to Manasā. Mahendra, bewildered with fear, began to chant hymns to Manasā. Manasā called his own son Āstika who then went to the sacrificial assembly of the king Janamejaya and begged that the lives of Indra and Takṣaka be spared. The king, then, at the command of the Brāhmaṇas, granted their lives. The king, then, completed his sacrifice and gladly gave the Dakṣiṇās to the Brāhmaṇins. The Brāhmaṇas, Munis, and Devas collected and went to Manasā and worshipped Her separately and chanted hymns to Her. Indra went there with the various articles and He worshipped Manasā with devotion and with great love and care; and He chanted hymns to Her. Then bowing down before Her, and under the instructions of Brahmā, Viṣṇu and Maheśa offered her sixteen articles, sacrifices and various other good and pleasant things. O Nārada! Thus worshipping Her, they all went to their respective places. Thus I have told you the anecdote of Manasā. What more do you want to hear. Say.

Nārada said :—“ O Lord ! How did Indra praise Her and what was the method of His worshipping Her ; I want to hear all this.

117-124. Nārāyaṇa said :—Indra first took his bath; and, performing Āchamana and becoming pure, He put on a fresh and clean clothing and placed Manasā Devī on a jewel throne. Then reciting the Vedic mantras he made Her perform Her bath by the water of the Mandakīni the celestial river Ganges, poured from a jewel jar and then He made Her put on the beautiful clothing, uninflammable by fire. Then He caused sandalpaste to be applied to Her body all over with devotion and offered water for washing Her feet and Arghya, an offering of grass and flowers and rice, etc., as a token of preliminary worship. First of all the six Devatās Ganesa, Sun, Fire, Viṣṇu, Śiva, and Śivā were worshipped. Then with the ten lettered mantra “ Om Hrīm Śrīm Manasā Devyai Svāhā ” offered all the offerings to Her. Stimulated by the God Viṣṇu, Indra worshipped with great joy the Devī with sixteen articles so very rare to any other person. Drums and instruments were sounded. From the celestial heavens, a shower of flowers was thrown on the head of Manasā. Then, at the advice of Brahmā, Viṣṇu and Maheśa, the Devas and the Brāhmaṇas, Indra, with tears in his eyes, began to chant hymns to Manasā, when his whole body was thrilled with joy and hairs stood on their ends.

125-145. Indra said :—“ O Devī Manasā ! Thou standest the highest amongst the chaste women. Therefore I want to chant hymns to

Thee. Thou art higher than the highest. Thus art most supreme. What I now praise Thee ? Chanting hymns is characterised by the description of one's nature ; so it is said in the Vedas. But, O Prakriti ! I am unable to ascertain and describe Thy qualities. Thou art of the nature of Śuddha Sattva (higher than the pure sattva unmixed with any other gunas) ; Thou art free from anger and malice. The Muni Jaratkāru could not forsake Thee ; therefore it was that he prayed for Thy separation before. O Chaste One ! I have now worshipped Thee. Thou art an object of worship as my mother Aditi is. Thou art myister full of mercy ; Thou art the mother full of forgiveness. O Sures'varī ! It is through Thee that my wife, sons and my life are saved. I am worshipping Thee. Let Thy love be increased. O World-Mother ! Thou art eternal ; though Thy worship is extant everywhere in the universe, yet I worship Thee to have it extended further and further. O Mother ! Those who worship Thee with devotion on the Sankrānti day of the month of Āṣāḍha, or on the Nāga Pañchamī day, or on the Sankrānti day of every month or on every day, they get their sons and grandsons, wealth and grains increased and become themselves famous, well gratified, learned and renowned. If anybody do not worship Thee out of ignorance, rather if he censures Thee, he will be bereft of Lakṣmī and he will be always afraid of snakes. Thou art the Griha Lakṣmī of all the householders and the Rāja Lakṣmī of Vaikunṭha. Bhagavīn Jarat Kāru, the great Muni, born in part of Nārāyaṇa, is Thy husband. Father Kā'śyapa has created Thee mentally by his power of Tapas and fire to preserve us ; Thou art his mental creation : hence thy name is Manasā. Thou Thyself hast become Siddha Yoginī in this world by thy mental power hence thou art widely known as Manasā Devī in this world and worshipped by all. The Devas always worship Thee mentally with devotion ; hence the Pundits call Thee by the name of Manasā. O Devī ! Thou always servest Truth, hence Thou art of the nature of Truth. He certainly gets Thee who always thinks of Thee verily as of the nature of truth. O Nārada ! Thus praising his sister Manasā and receiving from her the desired boon, Indra went back, dressed in his own proper dress, to his own abode. The Devī Manasā, then, honored and worshipped everywhere, and thus worshipped by her brother, long lived in Her father's house, with Her son.

One day Surabhi (the heavenly cow) came from the Goloka and bathed Manasā with milk and worshipped Her with great devotion and revealed to Her all the Tattva Jñānas, to be kept very secret. (This is now made the current story wherever any Lingam suddenly becomes visible.) O Nārada ! Thus worshipped by the Devas and Surabhi, the Devī Manasā went to the Heavenly regions. O Muai ! Oi, get no fear from snakes who recites

this holy Stotra composed by Indra and worships Manasā; his family descendants are freed from the fear due to snakes. If anybody becomes Siddha in this Stotra, poison becomes nectar to him. Reciting the stotra five lakhs of times makes a man Siddha in this Stotra. So much so that he can sleep on a bed of snakes and he can ride on snakes.

Here ends the Forty-eighth Chapter of the Ninth Book on the anecdote of Manasā in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XLIX.

1. Nārada said :—“ O Bhagavan ! Who was that Surabhi, who came down from the region of Goloka. I want to hear Her life. Kindly describe.

2.23. Nārāyaṇa spoke :—“ O Devarṣi ! The Devī Surabhi sprang in the Goloka. She was the first in the creation of cows ; and, from Her, all the other cows have come. She is the Presiding Deity of the cows. I will now speak Her history from the very beginning. Hear. Before, She appeared in the holy Brindāban. One day the Lord of Rādhā, surrounded by the Gopīs, was going gladly with Rādhā to the Holy Vrindāvan. There he began to enjoy in a solitary place with great pleasure. He is All Will and suddenly a desire arose in His mind that He would drink milk. Then He created easily the Devī Surabhi, full of milk, with Her calf, from His own left side. The calf of Surabhi is nothing else but Her wish personified. Seeing Surabhi, Śrīdāma milked Her in a new earthen jar. The milk is more sweet than even the nectar and it prevents birth and death ! The Lord of the Gopīs drank the milk. What milk dropped out of the jar, created a big tank ! The tank measured one hundred Yojanas in length and in breadth and is known in Goloka by the name of Kṣīrasāgara. The Gopīkās and Rādhā play therein. At the will of Śrī Kṛiṣṇa, Whose Nature is All Will, that tank became full of excellent gems and jewels. Then, from every pore of Surabhi, there appeared suddenly one lakh koti Kāmadhenus (cows who yield according to one's desires). So much so that every Gopa who used to live there in Goloka had one Kāmadhenu and each house had one such. Their calves again became so many that no limit can be put to them. Thus, by degrees, the whole universe was filled with cows. This is the origin of the Cow Creation. O Nārada ! Surabhi was first worshipped by Bhagavān Śrī Kṛiṣṇa. Therefore She is so much honoured everywhere. On the day next the Dewāli night (new moon in the month of October), Surabhi was worshipped by the command of Śrī Kṛiṣṇa. This is heard from the mouth of Dharma Deva. O Child ! Now hear the Dhyānam, Stotra, and the method of worship of Surabhi.”

mentioned in the Vedas. I will now speak on this." "Om Surabhyai Namah," is the principal six-lettered mantra of Surabhi. If nobody repeats this mantra one lakh times, he becomes Siddha in this mantra. This is like Kalpa Vrikṣa (a tree yielding all desires) to the devotees. The Dhyānam of Surabhi is mentioned in the Yajur Vedas. Success, prosperity, increase and freedom come as the result of worshipping Surabhi. The Dhyānam runs as follows :—"O Devī Surabhi ! Thou art Lakṣmī, Thou art best, Thou art Rādhā ; Thou art the chief companion of Śrī Rādhā, Thou art the first and the source of the cow-creation Thou art holy and Thou sanctifiest the persons ; Thou fulfillest the desires of the devotees and Thou purifiest the whole universe. Therefore I meditate on Thee." Reciting this Dhyānam, the Brāhmaṇas worship the Devī Surabhi in jars, on the heads of cows, or on the pegs where cows are fastened or on Sālagrāma stone or in water or in fire. O Muni ! He who worships with devotion on the next day morning after Diwālī night, becomes also worshipped in this world. Once a day in the Vārāhakalpa Surabhi did not yield milk, by the influence of Viṣṇu Māyā. The Devas became very anxious. Then they went to the Brahma-loka and began to praise Brahmā. At His advice, Indra began to chant hymns (Stotra) to Surabhi :—

24-33. The Devendra said :—"O World-Mother ! O Devī ! O Māhā Devī ! O Surabhi ! Thou art the source of the cow creation. Obeisance to Thee ! Thou art the dear companion of Rādhā ; Thou art the part of Kamalā ; Thou art dear to Śrī Kṛiṣṇa ; Thou art the mother of cows, I bow down to Thee. Thou art like the Kalpa Vrikṣa (a tree yielding all desires), Thou art the Chief of all ; Thou yieldest milk, wealth and prosperity and increase thereof. So I bow down to Thee. Thou art auspicious, Thou art good, Thou bestowest cows. Obeisance to Thee ! Thou givest fame, name and Dharmā. So I bow down to Thee." O Nārada ! Thus hearing the praise sung by Indra, the eternal Surabhi, the originator of the world, became very glad and appeared in the Brahma-loka, granting boon to Mahendra, so very rare to others and desired by him, Surabhi went to the Goloka. The Devas, also, went back to their own abodes. The whole world was now full of milk ; clarified butter came out of the milk ; and from clarified butter sacrifices began to be performed and the Devas were fed and they became pleased. O Child ! He who recites this holy Stotra of Surabhi with devotion, gets cows, other wealth, name, fame and sons. The reciting of this Stotra qualifies one as if he had bathed in all the sacred places of pilgrimages and he had acquired the fruits of all the sacrifices. Enjoying happiness in this world, he goes in

the end to the Temple of Śrī Kṛiṣṇa. There living long in the service of Kṛiṣṇa, he becomes able to be a son of Brahmā.

Here ends the Forty-ninth Chapter of the Ninth Book on the anecdote of Surabhi in the Maha Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER L.

1.4. Nārada said :—“ O Bhagavan ! I have heard all the anecdotes of Prakriti, as according to the Sāstras, that lead to the freedom from birth and death in this world. Now I want to hear the very secret history of Śrī Rādhā and Durgā as described in the Vedas. Though you have told me about their glories, yet I am not satisfied. Verily, where is he whose heart does not melt away on hearing the glories of both of them ! This world is originated from their parts and is being controlled by them. The devotion towards them frees one easily from the bonds of Samsāra (rounds of birth and death). O Muni ! Kindly describe now about them.

5.44. Nārāyaṇa said :—“ O Nārada ! I am now describing the characters of Rādhā and Durgā, as described in the Vedas : listen. I did not describe to anybody this Secret which is the Essence of all essences and Higher than the highest. This is to be kept very secret. Hearing this, one ought not to divulge it to any other body. Rādhā presides over the Prāṇa and Durgā presides over the Buddhi. From these two, the Mūlāprakriti has originated this world. These two Śaktis guide the whole world. From the Mahāvirāḥ to the small insect, all, moving or non-moving, are under the Mūlāprakriti. One must satisfy them. Unless these two be satisfied, Mukti cannot be obtained.

Therefore one ought to serve Mūlā Prakriti for Her satisfaction. Now of the two in Mūlā Prakriti, I will describe fully the Rādhā Mantra. Listen. Brahmā, Viṣṇu, and others always worship this mantra. The principal mantra is “ Śrī Rādhāyai Svāhā.” By this six lettered mantra Dharma and other fruits all are obtained with ease. If to this six lettered Mūla mantra Hrim be added, it yields gems and jewels as desired. So much so, if thousand koṭi mouths and one hundred koṭi tongues are obtained, the glory of this mantra cannot be described. When the incorporeal voice of Mūlā Prakriti was heard in the Heavens, this mantra was obtained, first by Kṛiṣṇa in the Rāga Maḍalam in the region of Goloka where all love sentiments are played : (The Vedas declare him as Raso vai Sab). From Kṛiṣṇa, Viṣṇu got the Mantra; from Viṣṇu, Brahmā got ; from Brahmā

Trat got, from Virat, Dharma, and from Dharma I have got this Mantra. Repeating that Mantra, I am known by the name of Risi. Brahma and the other Devas meditate always on the Mala Prakriti with greatest joy and ecstasy. Without the worship of Radha, ever can the worship of Sri Krishna be done. So men, devoted to Krishna, should first of all worship Radha by all means. Radha is the residing Deity of the Praana of Sri Krishna. Hence Sri Krishna is so much subject to Ralha. The Lady of the Rasa Mandalam remains always close to Him. Without Her Sri Krishna could not live even for a moment. The name Radha is derived from "Rahnoti" or fulfills all desires. Hence Mala Prakriti is termed Radha. I am the Risi of all the mantras but the Durga Mantra mentioned in this Ninth Skandha. Gayatri is the chhanda (mantra) of those mantras and Radhika is the Devata of them. Really, Narayana is the Risi of all the mantras; Gayatri is the chhanda; Prajanavat (om) is the Isha (seed) and Bhuvanesvari (the Directrix of the world) is the akti. First of all the principal mantra is to be repeated six times; then meditation of the great Devi Ralhika, the Sakti of the Rasa is to be done, as mentioned in the Sama Veda. The meditation of Adhika is as follows:—O Devi Radhika! Thy colour is like white hampaka flower; Thy face is like the autumnal Full Moon; Thy body shines with the splendour of ten million moons, Thy eyes look beautiful like autumnal lotus; Thy lips are red like Bimba fruits, Thy loins are very heavy and decked with the girdle (Kanchi) ornament; Thy face is always gracious with sweet smiles; Thy breasts are the frontal globe of an elephant. Thou art ever youthful as twelve years old; Thy body is adorned all over with ornaments; thou art the waves of the ocean of Sringara (love sentiments.) Thou art ever ready to shew Thy grace to the devotees; on Thy braid of fair garlands of Mallika and Malati are shining; Thy body is like a sleeping plant, very gentle and tender; Thou art seated in the middle of Rasa Mandalam as the Chief Directrix; Thy one hand is ready to grant boons and another hand expresses "Have no fear." Thou art of peaceful appearance; Thou art ever youthful; Thou art seated on a jewel throne; Thou art the foremost guide of the Gopikas; Thou art dearer to Krishna than even His life; O Paramesvari! The Vedas reveal Thy nature. Meditating thus, one is to bathe the Devi on a Salagrama stone, jar, yantra or the eight petalled lotus and then worship Her duly. First the Devi is to be invoked; then Padya and Asana, etc., are to be offered, the principal Mantra being pronounced at every time an offering

is given. After giving water for washing both the feet, Arghya is to be placed on the head and Āchamanīyam water to be offered three times on the face. Madhuparka (an oblation of honey, milk etc.) and a cow giving a good quantity of milk are next to be offered. Then the yantra is to be thought of as the bathing place where the Devī is to be bathed. Then Her body is to be wiped and a fresh cloth given for putting on. Sandal-paste and various other ornaments are next to be given. Various garlands of flowers with Tulasi Manjari (flower stalks) Pārijātā flower and Satapatra etc., then, are to be offered. Then within the eight petals, the family members of the Devī are to be thought of ; worship is next to be offered in the right hand direction (with the hands of the watch). First of all, Mālavatī on the petal in front of (on the east) the Devī, then Mādhavī on the southeast corner, then Ratnamālā on the south, Sus'ilā on the south-west Sas'ikalā on the west, Pārijātā on the north-west, Parāvatī on the north and the benefactive Sundarī on the north-east corner are to be worshipped in order. Outside this, Brāhmī and the other Māt-ikās are to be worshipped and on the Bhūpūras (the entrances of the yantra,) the Regents of the quarters, the Dikpālas and the weapons of the Devī, thunderbolt, etc., are to be worshipped. Then all the attendant Deities of the Devī are to be worshipped with scents and various other articles. Thus finishing the worship, one should chant the Stotra (hymns) named Sahasra-nāma (thousand names) Stotra with care and devotion. O Nārada ! The intelligent man who worships thus the Rāses'varī Devī Rādhā, becomes like Viṣṇu and goes to the Go-loka.

He who performs the birth—day anniversary of Śrī Rādhā on the Full-Moon day of the month of Kārtik, gets the blessings of Śrī Rādhā who remains near to him. For some reason Rādhā, the dweller in Goloka was born in Brindāban as the daughter of Vṛiṣavānu. However, according to the number of letters of the mantras that are mentioned in this chapter, Puraścharana is to be made and Homa, one-tenth of Puraścharana, is to be then performed. The Homa is to be done with ghee, honey, and milk the three sweet things mixed with Til and with devotion.

45. Nārada said :—“O Bhagavan ; Now describe the Stotra (hymn) Mantra by which the Devī is pleased.

46-100. Nārāyaṇa said :—“O Nārada !” Now I am saying the Rādhā Stotra. Listen. “O Thou, the Highest Deity! the Dweller in Rāsa Mandalam ! I bow down to Thee ; O Thou, the Chief Directrix of the Rāsa Mandalam ; O Thou dearer to Kriṣṇa than His life even, I bow down to Thee. O Thou, the Mother of the three Lokas ! O Thou the Ocean of

Mercy! Be pleased. Brahmā, Viṣṇu and the other Devas bow down before thy lotus feet. Thou art Sarasvatī ; Thou art Sāvitrī ; Thou art Śankarī bow down to Thee ; Thou art Gangā ; Thou art Padmāvatī ; Thou art aṣṭhī ; Thou art Mangala Chandikā; Thou art Manasā ; Thou art Tulasī; Thou art Durgā; Thou art Bhagavatī ; Thou art Lakṣmī ; Thou art all, I bow down to Thee. Thou art the Mūlā Prakriti ; Thou art the Ocean of Mercy. Obedience to Thee! Be merciful to us and save us from this ocean of samsāra (round of birth and death). O Nārada ! Any body who remembers tāḍbhā and reads this Stotra three times a day does not feel the want of anything in this world. He will ultimately go to Goloka and remain in the Rāsa Maṇḍalam. O Child ! This great secret aught never to be given out to any. Now I am telling you the method of worship of the Durgā Devī. Hear. When any one remembers Durgā in this world, all his difficulties and troubles are removed. It is not seen that anybody does not remember Durgā. She is the object of worship of all. She is the Mother of all and the Wonderful Śakti of Mahādeva. She is the Presiding Deity of the intellect (Buddhi) of all and She controls the hearts of all and She removes the great difficulties and dangers of all. Therefore She is named Durgā in the world. She is worshipped by all, whether a Śaiva or a Vaiṣṇava. She is the Mūlā Prakriti and from Her the creation, preservation and destruction of the universe proceed. O Nārada ! Now I am saying the principal nine lettered Durgā Mantra, the best of all the Mantras. "Aim Hrīm Klim Chāmuṇḍāyai Vichche" is the nine lettered Vija mantra of Śrī Durgā ; it is like a Kalpa Vrikṣa yielding all desires. One should worship this mantra by all means. Brahmā Viṣṇu, and Mahes'a are the Rishis of this mantra ; Gāyatrī, Uṣṇik and Anuṣṭubha are the chhandas; Mahākālī, Mahā Lakṣmī and Sarasvatī are the Devatās ; Rakta Dantikā, Durgā, and Bhrāmari are the Vijas. Nandā, Sākambhari, and Bhīmā are the Śaktis and Dharma (Virtue), Artha (wealth) and Kāma (desires), are the places of application (Viniyoga). Assign the head to the Rishi of the mantra (Nyāsa); assign the chhandas to the mouth and assign the Devatā to the heart. Then assign the Śakti to the right breast for the success and assign the Vija to the left breast.

Than perform the Śadamga Nyāsa as follows :—Aim Hridayāya namah, Hrīm Śirase Svāhā, Klim Sikhāyām Vaṣat, Chāmuṇḍāyai Kavachāya Hum, Vichche Netrābhyaṁ Vausat, "Aim Hrīm Klim Chāmuṇḍāyai Vichche" Karatalapriṣjhābhyaṁ Phaṭ. Next say touching the corresponding parts of the body :—"Aim namah Śikhāyām, Hrīm Namah" on the right eye ; "Klim Namah" on the left eye, Chām Namah "on

the right ear, " Mum namah " on the left ear, नृदम् Namah " on the nostrils ; Vim Namah on the face ; " Chchem Namah " on the anus and finally " Aim Hrim Klim Chāmuudāyai Vichche " on the whole body. Then do the meditation (dhyān) thus :—“ O Chāmuḍe ! Thou art holding in Thy ten hands ten weapons viz., Khadga (axe) Chakra (disc) Gadā (club), Vāṇa (arrows), Chāpa (bow), Parigha, Sūla (spear), Bhūṣṇḍi Kapāla, and Khadga. Thou art Mahā Kālī ; Thou art three-eyed ; Thou art decked with various ornaments. Thou shinest like Lilājan (a kind of black pigment). Thou hast ten faces and ten feet. The Lotus born Brahmā chanted hymns to Thee for the destruction of Madhu Kaitabha I bow down to Thee.” Thus one should meditate on Mahā Kālī, of the nature of Kāmavīja (the source whence will comes). Then the Dhyānam of Mahā Lakṣmī runs as follows :—“ O Mahā Līkṣmī, the destroyer of Mahiṣāsura ! Thou holdest the garland of Akṣa (a kind of seed), Parasū (a kind of axe), Gadā (club), Iṣu (arrows), Kulis'a (the thunderbolt) Padma (Lotus), Dhanu (bow), Kuṇḍikā (a student's waterpot, Kaman-dalu), Daṇḍa (rod for punishment), Śakti (a kind of weapon), Asi (sword), Charma (shield) Padma (a kind of waterlily), Ghāṇṭā (bell,) Šurāpātra (a pot to hold liquor), Sūla (pickaxe) Pāś'a (noose) and Sudarṣana (a kind of weapon. Thy colour is of the Rising Sun. Thou art seated on the red Lotus. Thou art of the nature Māyāvīja (the source whence female energy comes). So Obeisance to Thee ! (The Vija and the Devī are one and identical). Next comes the Dhyānam of Mahā Sarasvatī as follows :—O Mahā Sarasvatī ! Thou holdest bell, pickaxe, plough (Hala), Conch shell, Muṣala (a kind of club), Sudarṣana, bow and arrows. Thy colour is like Kunda flower ; Thou art the destroyer of Śumbha and the other Daityas ; Thou art of the nature of Vāṇīvīja (the source whence knowledge, speech comes). Thy body is filled with everlasting existence, intelligence and bliss. Obeisance to Thee ! O Nārada ! Now I am going to say on the Yantra of Mahā Sarasvatī. Listen. First draw a triangle. Draw inside the triangle eight petalled lotus having twenty-four leaves. Within this draw the house. Then on the Yantra thus drawn, or in the Salagrāma stone, or in the jar, or in image, or in the Vāṇalingam, or on the Sun, one should worship the Devī with oneness of heart. Then worship the Piṭha, the deities seated also on the dais, i. e., Jayā, Vijayā, Ajitā, Aghorā, Mangalā and other Piṭha Śaktis. Then worship the attendant deities called Āvaraṇa Pūjā :—Brahmā with Sarasvatī on the east, Nārāyaṇa with Lakṣmī on the Nairirit corner, Śankara with Pārvatī on the Vāyu corner, the Lion on the north of the Devī, and Mahāsura on the left side of the Devī ; finally worship Maṇiṣa (buffalo). Next worshi-

Varuṇi, Bhūṣṇī, Śikṣāṇī, Śivī, Durgī, Bīmī, and Bhāṇarī. Then on the eight petals worship Brāhmaṇī, Mātreshvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Nārā Simhī, Aindri, and Chāmuṇḍā. Next commencing from the leaf in front of the Devī, worship on the twenty-four leaves Viṣṇu Miṭī, Chetanā, Baldri, Nidrā (sleep), hunger, shadow, Śakti, thirst, peace, peace (Jāti), modesty, faith, fame, Lakṣmī (wealth), fortitude, Vriti, Śruti, memory, mercy, Tuṣṭi, Paṣṭi (nourishment), Bhrānti (error) and other Matikās. Next on the corners of the Bhūpura (gates of the Yantra), Ganesā, Īśetrapiṇḍas, Vaṭukā and Yognīs are to be worshipped. Then on the outside of that Intra and the other Devas furnished with weapons are to be worshipped as per the aforesaid rules. For the satisfaction of the World-Mother various nice offerings and articles like those given by the royal personages are to be presented to the Mother; then the mantra is to be repeated, understanding its exoteric and esoteric meanings. Then Saptas'ati-titra (Chandī pāṭha) is to be repeated before the Devī. There is no other tantra like this in the three worlds. Thus Durgā, the Deity of the Devas, is to be appeased every day. He who does this gets within his easy reach Dharmā, Artha, Kāma, and Mokṣa, the four main objects of human pursuits (virtue, wealth, enjoyment and final beatitude). O Nārada ! Thus I have described to you the method of worship of the Devī Durgā. People get by his what they want. Hari, Brahmā, and all the Devas, Manus, Munis, the Yogis full of knowledge, the As'ramīs, and Lakṣmī and the other Devas all meditate on Śivāṇī. One's birth is attained with success at the remembrance of Durgā. The fourteen Manus have got their Manuship and the Devas their own rights by meditating on the lotus feet of Durgā. O Nārada ! Thus I have described to you the very hidden histories of the five Prakritis and their parts. Then, verily, the four objects of human pursuits Dharmā, Artha, Kāma and Mokṣa are obtained by hearing this. He who has no sons gets son, who has no learning gets learning and whoever wants any thing gets that if he hears this. The Devī Jagadīatrī becomes certainly pleased with him who reads with his mind concentrated on this for nine nights before the Devī. The Devī becomes obedient to him who daily reads one chapter of this Ninth Skandha and the reader also does what is acceptable to the Devī. To ascertain beforehand what effects, merits or demerits, would accrue from reading this Bhāgivata, it is necessary by examining through the hands of a virgin girl or a Brāhmaṇī child, the auspicious or inauspicious signs. First take a Sankalap (resolve) and worship the book. Then bow down again and again to the Devī Durgā. Then bring there a virgin girl, bathed well and worship her duly and have a golden pencil fixed duly in her

hand and placed in the middle on the body. Then calculate the auspicious or inauspicious effects, as the case may be, from the curves made by that pencil. So the effects of reading this Bhāgavata would be. If the virgin girl be indifferent in fixing the pencil within the area drawn, know the result of reading the Bhāgavata would be similar. There is no doubt in this.

Here ends the Fiftieth Chapter of the Ninth Book on the Glory of Śakti in the Mahāpurāṇam Śrimat Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

Here ends the Ninth Book.

The Ninth Book Completed.

Extracts from the Calcutta Review-No. XLVII, March 1855.

The Śaktas.—Their characteristics and Practical influence in society.

In the Mārkandeya Purāṇam, Nature (Prakriti) is said “to have assumed three transcendent forms, according to her three Guṇas or qualities, and in each of them to have produced a pair of divinities, Brahmā and Sarasvatī, Mahes'a and Kālī, Viṣṇu and Lakṣmī, after whose intermarriage, Brahmā and Sarasvatī formed the mundane egg, which Mahes'a and Kālī divided into halves; and Viṣṇu, together with Lakṣmī, preserved from destruction.

The Tantras, which are full of mysteries and mystical symbols, while they admit the three first forms of the female principle to be severally the representatives of the three primary Guṇas, derive their origin from the conjunction of Bindu, or the sound called Anusvāra, and marked (॑) with the Bija or roots of mantras or incantations. Every specific mantra, or a mantra, peculiar or exclusively belonging to any divinity, consists of Bija or root, and the Anusvāra, which together from what is called a Nāda; and it is from the Nāda, or the combination of the two symbols, that the Three forms of Śakti are said to have had their origin. But this symbolical representation, the Tantras, which exalt Śiva and his bride, above all other divinities, mean, that Bindu and Bija severally represent Śiva and Śakti, the parents of all other gods and goddesses. Thus:—“The Bindu, which is the soul of Śiva, and the Bija which is the soul of Śakti, together form the Nāda, from which the three Saktis are born (Kriyā Sāra Tantra). Here is another attempt of the worshippers of Śiva and his Śakti to identify their guardian divinities with the Supreme Brahma.

In the Gorakṣa Samhitā, we read as follows, "Will, action, and intelligence are in order the sources of Gaurī, the wife of Śiva, Brāhmī, the wife of Brahmā and Vaiṣṇavī, the wife of Viṣṇu. The theory dismisses altogether the notion of the three Guṇas, and substitutes will, action, and intelligence in their place.

Again the Śastras, it appears, have increased the number of the female divinities, according as they have increased the number of the male deities or their incarnations. The Kurma Purānam gives five forms of the original Śakti : "And she (Mūlā Prakṛiti) became in the act of creation five-fold by the will of the supreme." And the forms which, according to this authority the original Prakṛiti is said to have assumed, are:—1st, Durgā, the bride, Śakti, or Māyā of Śiva; 2nd, Lakṣmī, the bride, Śakti, or Māyā of Viṣṇu; 3rd Sarasvatī, the same of Brahmā, or in the Brahma Vaivartta Purāṇam of Hari, whilst the fourth, Śāvitṛī is the bride of Brahmā. The fifth division, Rādhā, is unquestionably, as Dr. Wilson very justly remarks, "a modern intruder into the Hindu pantheon."

In every successive creation of the universe, the Mūlā Prakṛiti is said "to assume the different gradations of 'Amsa-rūpiṇī, Kalā-rūpiṇī, and Kalāmsa-rūpiṇī, or manifests herself in portions, parts and portions of parts and further subdivisions. Thus the writers of the Purāṇas state:—"In every creation of the world, the Devī, through Divine Yoga assumes divine forms and becomes Amsa-rūpā, Kalā-rūpā, and Kalāmsa-rūpā, or Ams'āmsa-rūpī. The Amsas form the class in which all the more important manifestations of the Śakti are comprehended, the Kalās include all the secondary Goddesses, and the Kalāmsas and Ams'āmsas are subdivisions of the latter, and embrace all womankind, who are distinguished as good, middling or bad, according as they derive their being from the parts of their great original, in which the Sattva, Rajo and Tamo Guṇa predominates. At the same time, being regarded as manifestations of the one Supreme Spirit, they are all entitled not only to respect but to veneration. 'Whoever,' says the Brahma Vaivartta Purāṇam, offends or insults a female' incurs the wrath of Prakṛiti, whilst he who propitiates a female, particularly the youthful daughter of a Brāhmaṇin, with clothes, ornaments and perfumes, offers worship to Prakṛiti Herself."

We shall next determine the questions,—What is a Śākta, and what is the complexion of his faith? By Śāktas are understood the worshippers of Śakti. This is true only when we take the term Śakti in its restricted sense. This term, which had originally but one primary signification, has in the course of time come to be used in two different senses, a general and a limited one. When taken in its widest sense, it means the allegorical representation of the active energy of God and is synonymous with

Mûla Prakriti, the primitive source of Gods and men. In its limited sense, it is confined to Śiva Śakti, the Tâmasî, the offspring of darkness, and the last of the first three forms of the original Prakriti. It is Śakti in this latter sense, the bride of Śiva, whom, in her manifold forms, the Śaktas worship. The followers of the Śiva Śakti then are alone called Śaktas.

Every Hindu may pay his adoration to all the thirty-three Koṭis of Gods and Goddesses composing the Hindu pantheon, but one and one only of the five divinities, Viṣṇu, Śiva, Sûrya, Gaṇapati and Śakti must be his Iṣṭa Devatâ or tutelar divinity. Here is the marked distinction between general worshippers and special followers. To render this distinction more clear, we observe, that there are certain *general* formulâs and prayers forming the ritual of worship of every particular divinity. These may be learnt by any Hindu from the Sâstras, or from the mouth of a Brâhman and used in the adoration of any God or Goddess, according to choice or necessity. But besides these general mantras, which may be made use of by any Hindu, without any distinction of sect, there are the Bija or specific formulâs, which are received only from the hallowed lips of the Guru or spiritual guide. These are kept in great secrecy and repeated mentally every day, as a matter of highest religious duty. The God or Goddess, whose Bija or Mûla mantra is received in the prescribed manner, by any devotee, becomes his guardian divinity; and the person, thus initiated, becomes the special follower of that divinity. The Śaktas, then, are the special followers of the Śakti of Śiva. They may in general worship any other God or Goddess, but the bride of Śiva, in one or other of her horrid manifestations, must be their guardian deity. The following passage, quoted from the works of Mr. Colebrooke, will much elucidate the subject.

That the Hindus belong to various sects, is universally known. Five great sects, exclusively worship a single deity. One recognises the five divinities, which are adored by the other sects respectively; but the followers of this most comprehensive scheme mostly select one object of daily devotion and pay adoration to other deities on particular occasions only. The Hindu theologians have entered into vain disputes on the question, which, among the attributes of God, shall be deemed characteristic and pre-eminent Śankarâchârya, the celebrated commentator on the Vedâs, contended for the attributes of Śiva; and founded or confirmed the sect of Saivas, who worship Mahâdeva as the supreme being, and deny the independent existence of Viṣṇu and other Deities. Mâdhabâ Achârya and Vallava Achârya have, in like manner, established the sect of Vaishnavas who adore Viṣṇu as God. The Sauras (less numerous than the two sects above mentioned) worship the Sun, and acknowledge no

other divinity. The Gāṇapatiyas adore Ganes'a, as uniting in his person all the attributes of the Deity. Before I notice the fifth sect, I must remind the reader, that the Hindu Mythology has personified the abstract and active powers of the divinity; and has ascribed sexes to these mythological personages. The Sakti, or energy of an attribute of God, is female, and is fabled as the consort of that personified attribute, * * *. The exclusive adorers of the Sakti of Śiva, are the Saktas. (*Asiatic Researches*, Vol. VII, pp. 279).

The Saktas, who adopt the female principle in the last of her three principle modifications, as their special divinity,—instead of deriving her origin from the supreme Brahm, use to her the language which is invariably applied to the preferential object of worship in every sect, and contemplate her as the only source of life and existence. She is declared to be equally in all things, and that all things are in her, and that besides her there is nothing. In short, she is identified with the Supreme Being. Thus it is written in the Kāśī Khanda:—“Thou art predicated in every prayer—Brabmā and the rest are all born from Thee. Thou art one with the four objects of life, and from Thee they come to fruit. From Thee this whole universe proceeds, and in Thee, asylum of the world, all is, whether visible or invisible, gross or subtle in its nature: what is, Thou art in the Sakti form and except Thee nothing has ever been. “The Sakti of Śiva being indentified with Saktinān, the Deity, is declared to be not only superior to Her Lord, but the Cause of Him. Of the two objects (Śiva and Sakti) which are eternal, the greater is the Sakti.” Again Sakti gives strength to Śiva; without Her he could not stir a straw. She is therefore the Cause of Śiva. (*Sankara Vijaya*).

Although the Purāṇas do, to a certain extent, authorize the adoration of Sakti, yet the principal rites and incantations are derived from a different source. Of the Purāṇas, those which in particular inculcate the worship of the female principle, are the Brahma Vaivartta, the Skanda, and the Kālikā. But neither in them, nor in any other Purāṇam, do we find the Bija or radical mantras which the Saktas receive from their spiritual guides. These, as well as the greater portion of the formulas intended for general worshippers, are received from an independent series of works, known by the collective name of Tantras. The fabulous origin of the Tantras is derived from revelations of Śiva to Pārvatī, and confirmed by Viṣṇu. It is therefore called Agama, from the initials of the three words in a verse of the Sadala Tantra. Coming from the mouth of Śiva, heard by

the mountain born Goddess, admitted by the son of Vasudeva, it is thence called Āgama.

In the Śiva Tantra, Śiva is made to say:—“The five scriptures (the four Vedas and the Purāṇas) issued from my five mouths, are the East, West, South, North, and Upper. The five are known as the paths to final liberation. There are many scriptures, but none are equal to the upper scripture (meaning the Tantras).”

Accordingly, the observances and ceremonies they prescribe, have indeed, in Bengal, superseded the original or the Vaidik ritual. They appear also, says Dr. Wilson, to have been written chiefly in Bengal and the eastern districts, many of them being unknown in the West and South-India and the rites they teach having there failed to set aside the ceremonies of the Vedas, although they are not without an important influence upon the belief and the practices of the people.”

The Śakti of Śiva, whom the Śaktas make the particular object of their devotion, in preference to and exclusion of all other gods and goddesses, is said to have first assumed sixty (60) different forms, each of which is believed to have a great many modifications. Each of these secondary manifestations of the Śakti is again said to have taken a variety of forms, and so on almost without end. Even the cow and the jackals are declared to be parts of Bhagavati and venerated by the benighted natives of the country. Of the sixty primary forms of the Śiva Śakti, ten are held to be the chief being distinguished by the name of Das'a Mahā Vidyā or ten great Vidyās. Their names are as follows:—(1) Kālī, (2) Tārā, (3) Śodasi, (4) Bhuvanes'varī, (5) Bagalā, (6) Chhinnamastā, (7) Dhūmāvatī, (8) Bhairavi, (9) Mātangī and (10) Kamalātmikā. These are the forms in which the Śaktas generally adore the bride of Śiva as their guardian divinity. The Śaktas are divided into two leading branches, the Dakṣināchāris and the Vāmāchāris; or the followers of the right hand and left hand ritual. With the former, the chief authorities, among the Tantras, which are too numerous to be enumerated in this place are the Mantra Mahodadhi, Śāradā Tilaka, Kālikā Tantra, etc., While the impure ritual adopted by the latter is contained chiefly in the Kulachūḍāmaṇi, Rudra Yāmala, Syāma Rahasya, Yoni Tantra, and similar works.

The Vāmis or the left-hand worshippers, adopt a form of worship contrary, to that which is usual, and they not only worship the Śakti of Śiva in all her terrific forms, but pay adoration to her numerous fiend-like attendants, the Yoginis, Dākinis, and the Sākiniś.

In common with the other branch of the Sāktas, Śiva is also admitted to a share of their worshipful homage, especially in the form of Bhairava, as it is with this modification of the deity, that the Vāmā worshipper is required to conceive himself to be identified, just before he engages himself in the orgies peculiar to his sect. Thus, "I am Bhairava, I am the omniscient, endowed with qualities. The object presented to the followers of the left-hand ritual, is nothing less than an identification with Śiva and his Śakti after death, and the possession of supernatural powers in this life. It has no precedent either in the Purāṇas or in the Vedas. It is quite peculiar in itself, and perfectly distinct from every other form of worship. The Kularnava Tantra declares:—"The Vedas are pre-eminent over all works, the Vaiṣṇava sect excels the Vedas, the Śaiva sect is preferable to that of Viṣṇu and the right-hand Śākta to that of Śiva—the left hand is better than the right-hand division, and the Siddhānta is better still, the Kaula is better than the Siddhānta, and there is none better than it. The Vāmāchāris in general, and the Kaulas, in particular, make a great secret of their faith, not because they are in any way ashamed to avow the impure rites they perform, but because, by being made public, the rites are said to lose their efficacy, and become abortive. "Inwardly Śāktas, outwardly Śaivas, and in society nominally Vaiṣṇavas, the Kaulas assuming various forms traverse the earth.

The form of worship varies according to the end proposed by the worshippers: but in all the forms, the five Makāras are indispensably necessary. These are Māṃsya, Matsya, Madya, Maithuna, and Mudrā (flesh, fish, spirituous liquor, women and certain mystical gesticulations). They are called Makāra, because they all begin with the letters m (म). Thus we read in Śyāmā Rahasya:—"Wine, flesh, fish, Mudrā, and Maithuna, are the five-fold Makāra, which takes away all sin." Appropriate mantras are also indispensable, according to the immediate object of the adorer. These incantations are no more intelligible to us than Egyptian hieroglyphics, and consist of meaningless monosyllabic combinations of letters. They are very great in number and are all declared to be highly efficacious, if properly used according to the dictates of the Tantras. Take the Prasāda mantra. It is composed of two letters, H and S, and is one of the very few to which any meaning is attempted to be attached. The Kularnava says:—"The letter H is the exhaled and S the inspired letter, and as these two acts constitute life, the mantra they express is the same; with life, the animated world would not

have been formed without it, and exists but as long as it exists, as it is an integral part of the universe, without being distinct from ; as the fragrance of flowers, and sweetness of sugar, oil of sesamum seed, and Sakti of Siva.

He who knows it, needs no other knowledge, he who repeats it, need practice no other act of adoration. The authority here cited is yet elaborate upon the subject.

The rites practised by the Vâmîchâris are so grossly obscene, as to cast into shade the worst inventions which the most impure imagination can conceive (unbridled debauchery with wine and women).

Solitude and secrecy being strictly enjoined to the Vâmis the invariably celebrate their rites at midnight and in most unfrequented and private places. Those, whose immediate object is the attainment of super-human powers, or whose end is specific, aiming at some particular boon or gift, are more strict on the point, lest they reap no fruits of their devotion. They never admit a companion, not even of their own fraternity, into the place of their worship. Even when they are believed by the credulous Hindus to have become Siddhas, that is, possessed of supernatural powers; or, in other words, when they have acquired sufficient art to impose upon their ignorant and superstitious countrymen, and have established their reputation as men capable of working miracles, they take every care not to disclose the means through which they have attained the object of their wish, unless revealed by some accidental occurrence or unlooked for circumstance. Those whose object is of a general character, hold a sort of convivial party, eating and drinking together in large numbers, without any great fear of detection. But yet they always take care to choose such secluded spots for the scenes of their devotion as lie quite concealed from the public view. They generally pass unnoticed and are traced out only when we make it our aim to detect them by watching over their movements like a spy. At present, as their chief desire appears to be only the gratification of sensual appetites, they are at all times found to be more attentive to points which have direct reference to the indulgence of their favourite passions, than those minor injunctions which require of them secrecy and solitude.

We shall now enumerate some of the leading rites observed by the Vâmîchâris of this country. The drinking of spirituous liquors, more or less, is with them no less a habit than a religious practice. Here it should be observed that the orthodox Vâmis will never touch any foreign liquor or wine, but use only the country doasas, which they drink out of a cup formed either of the nut of a cocoa, or of a human

skull. They hold the bowl on the three ends of the three fingers of the left hand, viz., the thumb, the little finger, and the one next to the thumb, losing the two other fingers. The liquor is first offered to their especial divinity in quart bottles or pints but more frequently in chaupalas and earthen jars, and then distributed round the company, each member having a cup exclusively his own. If there be no company, the worshipper pours the liquor into his own cup, and after holding it in the manner just described, repeats his Bija Mantra, while covering it with his right hand. The Vāmāchāri, then, whether he be a sole worshipper or a member of a party, brings the cup filled with the heart-stirring liquid in contact with his forehead, as a mark of homage paid, and then empties it at a single sip. No symptom of nausea must be shewn, and no pittle must be thrown, indicating dis-relish of the celestial nectar to which the liquor is said to be converted by the repetition of the holy ext. Three times the cup must go round over and over, before any food can be put to the mouth. There are certain technicalities in vogue among these, which they use in their parties. For instance, when boiled rice is to be served, they say distribute the flowers ; the drinking cup is called pāttra ; onions, nutmegs ; the bottles, jantras, etc. They call themselves and all other men that drink wine, bīrs or heroes, and those that abstain from drinking, pīsus, i.e., beasts. At the time of the principal initiation, or mantra grahanā, that is, when the specific of bija mantra is received from the Guru, he and his new disciple drink together, the former at intervals giving instructions to the latter as to the proper mode of drinking.

Many ludicrous anecdotes are told of Kaula gurus and disciples, when heated with the intoxicating drug ; when their brains are excited by drinking copiously, their conduct towards each other does little agree with the relation which subsists between them. Sometimes the relation is quite inverted and the disciple acts the part of the guru, and puts his feet on his head which the latter quietly submits to this height of profanation on the part of the former.

There is still another variety of the Vāmis who substitute certain mixtures in the place of wine. These mixtures are declared in the jantras to be equivalent to wine, and to possess all its intrinsic virtues without the power of intoxication; such as the juice of the cocoanut received in a vessel made of Kānsā, the juice of the water lemon mixed with sugar, and exposed to the Sun; molasses dissolved in water, and contained in a copper vessel; the juice of the plant called Somalata, &c. etc.

In all the ceremonies, which not only comprehend the worship of Sakti, but are performed for the attainment of some proposed object,

the presence of a female, as the living representative, and the type of the goddess, is indispensably necessary. Such ceremonies are specific in their nature, and are called Sādhanās. Some who are more decent than the rest of the sect, join with their wives in the celebration of the gloomy rites of Kāli. Others make their beloved mistresses partners in the joint devotion. Here the rite assumes a blacker aspect. The favourite concubine is disrobed, and placed by the side or on the thigh of her naked paramour. In this situation, the usual calmness of the mind must be preserved and no evil lodged in it. Such is the requisition of the Śāstras, say the Vāmis when reproached for their brutal practices. But here we first remind them of the fivefold Makāra, and then ask them the plain question how many among them can really boast of ever attaining to such a state of perfection, and such thorough control over the passions as to keep them unruffled, or from being inflamed in the midst of such exciting causes.

In this way is performed the rite called the Mantra Sādhanā. It is, as must be expected, carried on in great secrecy, and is said to lead to the possession of supernatural powers. The religious part of it is very simple, consisting merely of the repetition of the Mūl-Mantra which may or may not be preceded by the usual mode of Śakta worship. Hence it is called the Mantra Sādhanā, to distinguish it from other sorts of Sādhanās, which we shall presently notice. After ten p. m. the devotee under pretence of going to bed, retires into a private chamber, where, calling in his wife or mistress, and procuring all the necessary articles of worship, such as wine, grains, water, a string of beads, etc., he shuts the doors and the windows of the room, and sitting before a lighted lamp, joins with his fair partner in drinking upto one, two, or three o'clock in the morning.

One of our neighbours, a rich and respectable man in the native community, was in the habit of holding private meetings with his mistress every night, for the purpose of making the Sādhanā. He had a string of beads made of chāndāl's teeth, which is yet preserved in his family, as a precious relic. The beads are believed to be endowed with a sort of animation, to drink or absorb milk, and to shew the appearance of grim laughter when wine is sprinkled over it. We have ourselves seen the rosary and tried its alleged virtues, but found nothing in it verifying the above statements.

There is another sort of devotion, called the "Sava Sādhanā," the object of which is to acquire an interview with and command over

the impure spirits, such as the Dānās, Tālas, Betālas, Bhūtas, Pretas, Śakinīs, Dākinīs, and other male and female goblins, so that they may be ready at command to do whatever task the worshipper shall be pleased to commit to their charge. In this horrible ceremony, a dead body is necessary. The corpse of a chāndāla is preferable to any other. But that which is declared to be the most meritorious, forming the shortest path to the acquisition of dominion, is the body of a chāndāla, having died a violent death, on Tuesday or Saturday, days sacred to Kālī and on the day of the total wane of the moon. Such a conjunction of circumstances can rarely take place, and consequently any dead body serves the purpose. The rite assumes different forms. According to some authorities, the adept is to be alone at midnight in a s'masāna, or a place where dead bodies are either buried or burned, and there to perform the prescribed rights, seated on the corpse. According to others, he must procure in the dead of night, four lifeless bodies, cut off their heads, and then bring them home. Placing these at the four corners of a square board, he should take his seat upon it, which with the worshipper upon it, must be supported by the four heads. In this latter method, the Guru is sometimes seated in the front, for giving necessary directions, as well as for the purpose of encouraging the novice and to prevent his sinking down under fear. But whatever be this preliminary step, the leading features in either case are the same. The worshipper must be furnished with spirituous liquors, and fried rice, and grain. Thus supplied, he, after worshipping the Śakti in the usual manner must continue repeating his Mūla Mantra without interruption. This sort of prayer is called Japam. Ere long, he is said to be troubled with a hundred fears and assailed by a thousand hideous appearances. Infernal beings, some skeleton-like, and others pale as death, some one-legged and others with feet turned backwards, some with flaming brands taken from funeral piles in their hands, and others tall as palm trees, emaciated, with hideous faces, and worms hanging from every part of their bodies, now dance round him, now terrify him with frowning countenances, and now threaten him with destruction. The corpse itself, upon which he has taken his seat, seems suddenly to revive, its pale eyes begin to sparkle and wear a furious look, now it laughs and then opens wide its mouth, as if to devour him, who is thus oppressing it with his burden, and, Oh! dreadful to mention, now it attempts to rise and mount in the air. The heads also are said to show the same fearful appearances. In the midst of these terrors, the devotee is required to persevere, to keep steadily in view

the object of his devotion, to fix his mind firmly on his tutelæ goddess and to pay no regard to the fiend-like phantoms. To th reviving corpse and heads, he is directed to present wine and food with the view of pacifying them. If by giving way to fear, he tries to escape by flight, he instantly falls down insensible on the ground and either dies on the spot or turns mad for life. But if, in spite of such appalling dangers, he can continually maintain his ground the evil spirits gradually cease to frighten him, and are at last enslaved to his absolute will, like the genii represented in the story of Aladdin's Wonderful Lamp.

We now come to the blackest part of the Vāmī worship. The ceremony is entitled Śrī Chakra, Pūrṇābhiṣeka, the ring or full initiation. This worship is mostly celebrated in mixed societies composed of motely groups of persons of various castes, though not of creeds. This is quite extraordinary, since, according to the established laws of the caste system, no Hindu is permitted to eat with an inferior. But here the law is at once done away with, and person of high caste, low caste, and no caste, sit, eat, and drink together. This is authorised by the Sāstras in the following text:—"Whilst the Bhairavi Tantra (the ceremony of the Chakra) is proceeding, all castes are Brāhmaṇas—when it is concluded they are again distinct. (Śyām Rahasya). Thus, while the votaries of Sakti observe all the distinctions of caste in public, they neglect them altogether in the performance of her orgies.

The principal part of the rite called the Chakra is the Śak Sādhanā, or the purification of the female representing the Sakti. In the ceremony termed the Mantra Sādhanā, we have already noticed the introduction of a female, the devotee always making his wife or mistress partner in the devotion. This cannot be done in mixed society. For although the Vāmis are so far degenerated as to perform rites such as human nature, corrupt as it is, revolts from with detestation, yet they have not sunk to that depth of depravity as to give up their wives to the licentiousness of men of beastly conduct. Neither is it the ordination of the Sāstras. For this purpose they prescribe females of various descriptions, particularly, "a dancing girl, a female devotee, a harlot, a washerwoman, or barber's wife, female of the Brahmanical or Sudra tribe, a flower girl or a milk-maid (Devī Rahasya). Some of the Tantras add a few more to the list such as, "a princess, the wife of a Kāpāli or of a chāpāla, of a Kullū or of a conch-seller" (Rebati Tantra). Others increase the number

to twenty-six, and a few even to sixty-four. These females are distinguished by the name of Kula Sakti. Selecting and procuring females from the preceding classes, the Vāmāchāris are to assemble at midnight in some sequestered spot in eight, nine or eleven couples, the men representing Bhairavas or Vīras, and the women Bhairavīs or Nāyikās. In some cases a single female representing the S'akti is to be procured. For this purpose a woman of a black complexion is always preferred. In all cases, the Kula Sakti is placed disrobed, but richly adorned with ornaments on the left of a circle (chakra) described for the purpose, whence the ceremony derives its name. Sometimes she is made to stand, stark naked, with protuberant tongue and dishevelled hair. She is then purified by the recitation of many mantras and texts, and by the performance of the mudrā or gesticulations. Finally she is sprinkled over with wine, and if not previously initiated, the Bija mantra is thrice repeated in her ear. To this succeeds the worship of the guardian divinity; and after this, that of the female to whom are now offered broiled fish, flesh, fried peas, rice, spirituous liquors, sweetmeats, flowers and other offerings, which are all purified by the repeating of incantations and the sprinkling of wine. It is now left to her choice to partake of the offerings, or to rest contented simply with verbal worship. Most frequently she eats and drinks till she is perfectly satisfied, and the refuse is shared by the persons present. If, in any case, she refuses to touch or try either meat or wine, her worshippers pour wine on her tongue while standing, and receive it as it runs down her body in a vessel held below. This wine is sprinkled over all the dishes which are now served among the votaries.

Such is the preliminary called the purification of S'akti. To this succeeds the devotional part of the ceremony. The devotees are now to repeat their radical mantra, but in a manner unutterably obscene. Then follow things too abominable to enter the ears of men, or to be borne by the feelings of an enlightened community; things of which a Tiberius would be ashamed, and from which the rudest savage would turn away his face with disgust. And these very things are contained in the directions of the S'astrās, "Dharma dharma Havirdipte Svātmāgnau manasā'ruchā, Suṣumṇā Vartmanā Nityā Mokṣivrittī juhomyaham. Svāhāntam mantra muchhārya Mūlam smaram pīram. * * * *. Tāra dvayāntaragatam Paramānanda Kāraṇam. Om Prakāś'ākāś'a Hastābhyaṁ avalambya Unmanī Śruchā, Dharmā dharma Kalāsteha Pūrṇa Vahnau juhomyaham. * * * *. Sampūjya Kāntām santarpya stutvā nattvā paraspāram, Samhāra Mudrā Mantrī Sakti Vīrāṇ

visarjjayet." Those who abide by the rules of the Śastras are comparatively few; the generality confine themselves chiefly to those parts that belong to gluttony, drunkenness and whoredom, without acquainting themselves with all the minute rules and incantations of the Śastras. The chakra is nothing more than a convivial party, consisting of the members of a single family, or at which men are assembled and the company are glad to eat flesh and drink spirits under the pretence of a religious observance.

The Sāktas delineate on their foreheads three horizontal and semi-circular lines, with ashes, obtained, if possible, from the hearth on which a consecrated fire is perpetually maintained. But as such ashes are not always procurable, they generally draw lines of red sandal or vermillion. They sometimes add a red streak up the middle of the forehead, with a red circlet at the root of the nose. The circular spot, they mark, when they avow themselves, either with saffron or with turmeric and borax, but most frequently with red sandal, which, however, properly belongs to the Śaiva sect.

The beads are made either of coral, or of a certain species of stone called sphatic, or of human bone, or the teeth of a Chāndāla. This last sort is said to be replete with miracles, and is much valued by the Vāmāchāris. The seeds of the Rudrākṣa and more specially what they call the Śunkhya Gutikā are highly prized by the Dakṣinās.

There is another set of impostors who pretend to have obtained dominion over the impure spirits. These go about doing miracles among the ignorant Hindus, by whom they are called in for various purposes, generally for curing diseases, barrenness, etc. They invariably come at night, in a body of two, three or four persons, one of whom is always a ventriloquist. They require to be brought yavā flowers, which are sacred to Kālī, sweetmeats, curds, etc., which being placed on the floor of a room, they and the visitors enter the room. The worship of the Sakti is now performed and then the lights are extinguished. The chief actor then begins to call his vassal goblin by name, saying, "Arambaraye, Arambaraye," and a hollow voice answers from a distance. "Here I am coming." Soon after a variety of sounds are heard as if some one knocking at the door, windows, roof, etc., or if it be a cot, the thatches shake, the bamboos crack, etc., in short, the room is filled with the presence of the spirit. Now the head impostor asks him a number of questions as to the nature of the disease to be cured, and then begs some medicine to be given, on which a sound is heard, as if something were thrown on the floor. The lights being then brought in, roots of plants or some such

ings are discovered. In this way, the commanders of ghosts impose upon the credulous Hinlus. The process is called *Chandujāgāna*, or wakening the ghost. The impostors always fail before men of sense in their attempt to call in the ghost.

The tenets of the Śaktas open the way for the gratification of all the unusual appetites, they hold out encouragement to drunkards, thieves and scoundrels; they present the means of satisfying every lustful desire; they blunt the feelings by authorising the most cruel practices, and bad men to commit abominations which place them on a level worse than the beasts. The Śaktya worship is impure in itself, obscene in its practices, and highly injurious to the life and character of men."

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By H. H. Wilson, L. L. D., and F. R. S. Calcutta, 1846.

THE TENTH BOOK.

CHAPTER I.

1-6. Nârada said:—“ O Nârâyaña ! O Thou, the Supporter of the whole world ! The Preserver of all ! Thou hast described the glorious characters of the Devî, that take away all the sins. Kindly describe now to me the several forms that the Devî assumed in every Manvantara in this world as well as Her Divine Greatness. O Thou, full of mercy! Describe also how and by whom She was worshipped and praised how She, so kind to the devotees, having been thus pleased, fulfill their desires. I am very eager to hear these, the very best and blissful characters of the Devî. Śrî Nârâyaña said:—“ Hear, Maharsi ! The glories and greatness of the Devî Bhagavatî leading the devotion of the devotees, capable of giving all sorts of wealth and destroying all sins.” From the navel lotus of Viñu, the holder of the Chakra (discus), was born Brahmâ, the Creator of the universe, the great Energetic One, and the Grand Sire of all the world.

7-14. The four faced Brahmâ, on being born, produced from His mind Svâyambhuva Manu and his wife Śatarûpâ, the embodiment of all virtues. For this very reason, Svâyambhuva Manu has been known as the mind-born Son of Brahmâ. Svâyambhuva Manu gat from Brahmâ the task to create and multiply ; he made an earthen image of the Devî Bhagavatî, the Bestower of all fortunes, on the base of the sanctifying Kṣîra Samudra (ocean of milk) and he engaged himself in worshipping Her and began to repeat the principal mystic mantra of Vâbhava (the Deity of Speech). Thus engaged in worship, Svâyambhuva Manu conquered by and by his breath and food and observed Yamâ, Niyama and other vows and became lean and thin. For one hundred years he remained standing always on one leg and became successful in controlling his six passions lust, anger etc. He meditated on the feet of that Adyâ Sakti (the Primordial Sakti) so much that he became inert like a vegetable or mineral matter. By his Tapas the Devî the World Mother appeared before him and said :—“ O King ! As divine boons from Me.” Hearing these joyous words, the King wanted his long cherished and heart-felt boon, so very rare to the Devas.

15-22. Manu said:—“ O Large eyed Devî ! Victory to Thee residing in the hearts of all ! O Thou honoured, worshipped ! O Thou the Upholdress of the world ! O Thou, the Auspicious of all auspicious

By Thy Gracious Look, it is that the Lotus born has been able to create the worlds ; Viṣṇu is preserving and Rudra Deva is destroying in a minute. By Thy command it is that Indra, the Lord of Śachi, has got the charge of controlling the three Lokas ; and Yama, the Lord of the departed, is awarding fruits and punishing according, to their merits or demerits, the deceased ones. O Mother ! By Thy Grace, Varuna, the holder of the noose, has become the lord of all aquatic creatures and is preserving them ; and Kuvera, the lord of the Yakṣas, has become the lord of wealth. Agni (fire), Nairṛit, Vāyu (wind), Is'āna and Ananta Deva are Thy parts and have grown by Thy power. Then, O Devī ! If Thou desirest to grant me my desired boon, then, O Thou ! the Auspicious One ! Let all the great obstacles to my work of procreating in this universe and increasing my dominions die away. And if any body worships this great Vāgbhava Mantra or any body hears with devotion this history or makes others hear this, they all shall be crowned with success and enjoyment and Mukti be easy to them.

23-24. Specially they would get the power to remember their past lives, acquire eloquence in speaking, all round beauty, success in obtaining knowledge, success in their deeds and especially in the increase of their posterity and children. O Bhagavati ! This is what I want most.

Here ends the First Chapter of the Tenth Book on the story of Śvāyambhuva Manu in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER II.

1-6. The Devī said :—“ O King ! O Mighty-armed One ! All these I grant unto you. Whatever you have asked for, I give them to you. I am very much pleased with your hard Tapasyā and with your Japam of the Vāgbhava Mantra. Know Me that My power is infallible in killing the Lords of the Daityas. O Child ! Let your kingdom be free from enemies and let your prosperity be increased. Let your devotion be fixed on Me and in the end you will verily get Nirvāṇa Mukti. O Nārada ! Thus granting the boon to the high-souled Manu, the Great Devī disappeared before him and went to the Bindhya Range. O Devarṣi ! This Bindhya mountain increased in height so much so that it was well nigh on the way to prevent the course of the Sun when it was arrested by Maharṣi Agastya, born of a kumbha (water jar). The younger sister of Viṣṇu, Varadeśvarī, is staying here as Bindhyavāsinī. O Best of the Munis ! This Devī is an object of worship of all.

7-8. Saunaka and the other Rishis said :—O Sūta ! Who is that Bindhy Mountain ? And why did He intend to soar high up to the Heavens to resist the Sun's course ? And why was it that Agastya, the son of Mitravaruna quietened that rising mountain ? Kindly describe all these in detail.

9-15. O Saint ! We are not as yet satisfied with hearing the Glory of the Devī, the ambrosial nectar, that have come out of your mouth. Rather our thirst has been increased. Sūta said :—“ O Rishi ! This was the Bindhya Mountain, highly honoured and reckoned as the chief of the mountains on the earth. It was covered with big forests and big trees. Creeping plants and shrubs flowered there and it looked very beautiful. On it were roaming deer, wild boars, buffaloes, monkey-hares, foxes, tigers and bears, stout and cheerful, with full vigour and all very merrily. The Devas, Gandharbas, Apsarās, and Kinnaras come here and bathe in its rivers ; all sorts of fruit trees can be seen here. On such a beautiful Bindhya Mountain, came there one day the ever joyful Devarṣi Nārada on his voluntary tour round the world. Seeing the Maharsi Nārada, the Bindhya Mountain got up and worshipped him with pādya and arghya and gave him a very good Āsana to sit. When the Muni took his seat and found himself happy, the Mountain began to speak.

16-17. Bindhya said :—“ O Devarṣi ! Now be pleased to say whence you are coming ; your coming here is so very auspicious ! My house is sanctified today by your coming. O Deva ! Your wandering is, like the Sun, the cause of inspiring the beings with freedom from fear. So, O Nārada ! Kindly give out your intention as to your coming here which seems rather wonderful.

18-28. Nārada said : “ O Bindhya ! O Enemy of Indra ! (Once the mountains had a very great influence. Indra cut off their wings and so destroyed their influence. Hence the mountains are enemies of Indra). I am coming from the Sumeru Mountain. There I saw the nice abodes of Indra, Agni, Yama, and Varuṇa. There I saw the houses of these Dikpālas (the Regents of the several quarters), which abound in objects of all sorts of enjoyments. Thus saying, Nārada gave out a heavy sigh. Bindhya, the king of mountains, seeing the Muni heaving a long sigh, asked him again with great eagerness. “ O Devarṣi ! Why have you heaved such a long sigh ? Kindly say.” Hearing this, Nārada said :—“ O Child ! Hear the cause why I sighed. See ! The Himalaya Mountain is the father of Gaurī and the father-in-law of Mahādeva ; therefore he is the most worshipped of all the mountains. The Kailas again, is the residence of Mahādeva ; hence that is also

worshipped and chanted as capable of destroying all the sins. So the Niṣadha, Nila, and Gaṇḍhamādāna and other mountains are worshipped at their own places. What more than this, that the Sumeru Mountain, round whom the thousandrayed Sun, the Soul of the universe, circumambulates along with the planets and stars, thinks himself the supreme and greatest amongst the mountains "I am the supreme ; there is none like me in the three worlds." Remembering this self-conceit of Sumeru, I sighed so heavily. O Bindhya ! We are ascetics and though we have no need to discuss these things, yet by way of conversation I have told this to you. Now I go to my own abode."

Here ends the Second Chapter of the Tenth Book on the conversation between Nārada and the Bindhya Mountain in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER III.

1-16. Sūta said :—" O Rishis ! Thus advising, the Devarṣi, the great Ṛṣi and Muni going wherever he likes, went to the Brahmaloka. After the Muni had gone, the Bindhya became immersed in great anxiety and, becoming always very sorrowful, could not get peace. " What shall I do now so as to overthrow Meru ? Until I do that, I won't be able to get the peace of my mind or my health. The high souled persons always praised me for my enthusiasm and energy. Fie to my energy, honour, fame and family ! Fie to my strength and heroism ! O Rishis ! With all these cogitations in his mind, Bindhya came finally to this crooked conclusion :—" Daily the Sun, stars and planets circumambulate round the Sumeru ; hence Sumeru is always so arrogant ; now if I can resist the Sun's course in the heavens by my peaks, He will not be able to circumambulate round the Sumeru. If I can do this, certainly I will be able to curb the Sumeru in his pride. Thus coming to a conclusion, Bindhya raised his arms that were the peaks high up to the heavens and blocking the passage in the Heavens remained so and passed that night with great uneasiness and difficulty, thinking when the Sun would rise and he would obstruct His passage. At last, when the morning broke out, all the quarters were clear. The Sun, destroying the darkness, rose in Udaya Giri. The sky looked clear with His rays ; the lotus, seeing Him, blew out with joy ; while the excellent white water-lilies, at the bereavement of the Moon, contracted their leaves and closed as if at the separation of one's lover, one to a distant place. The people began to do their own works on the appearance of the day ; the worship of the gods, the offerings to the Gods,

the Homas and the offerings to the Pitris were set a going on (in the morning, afternoon and evening respectively). The Sun marched on in His course. He divided the day into three parts, morning, mid-day, and after-noon. First of all he consoled the eastern quarter which seemed like a woman suffering from the bereavement of her lover ; then he consoled the south eastern corner ; then as He wanted to go quickly towards the south, His horses could not go further. The charioteer Aruṇa, seeing this, informed the Sun what had happened.

17. Aruṇa spoke :—“O Sun! The Bindhya has become very jealous of the Sumeru as You circumambulate round the Sumeru Mountain daily. He has risen very high and obstructed your course in the Heavens, hoping that you would circumambulate round him. He is thus vying with the Sumeru Mountain.

18-26. Sūta said :—“O Rishis! Hearing the words of Aruṇa, the charioteer, the Sun began to think thus :—“Oh ! The Bindhya is going to obstruct My course ! What can a great hero not do, when he is in the wrong path ? Oh ! My horses' motions are stopped to-day ! The fate is the strongest of all (Because Bindhya is strong to-day by Daiva, therefore he is doing this) Even when eclipsed by Rāhu (the ascending node) I do not stop for a moment even; and now obstructed in My passage, I am waiting here for a long time. The Daiva is powerful ; what can I do ? The Sun's course having been thus obstructed, all from the Gods to the lowest became helpless and could not make out what to do. Chitragupta and others ascertain their time through the Sun's course ; and that Sun is now rendered motionless by the Bindhya mountain ! What a great adverse fate is this ! When the Sun was thus obstructed by the Bindhya out of his arrogance, the sacrifices to the Devas, the offerings to the Pitris all were stopped ; the world was going to rack and ruin. The people that lived on the west and south had their nights prolonged and they remained asleep. The people of the east and the north were scorched by the strong rays of the Sun and some of them died ; some of them lost their health and so forth. The whole earth became devoid of Śrāddhas and worships and a cry of universal distress arose on all sides. Indra and the other Dāvas became very anxious and began to think what they should do at that moment.

Here ends the Third Chapter of the Tenth Book on the obstruction of the Sun's course by the Bindhya Mountain in the Mahā Purāṇam Sri Mad Devi Bhagavatam of 18000 verses by Maharṣi Veda Vyāsa.

CHAPTER IV.

1-2. Sūta said:—O Rīṣis! Then Indra and all the other Devas, taking Brahmā along with them and placing Him at the front, went to Mahādeva and took His refuge. They bowed down to Him and chanted sweet and great hymns to Him, Who holds Moon on His forehead, the Deva of the Devas, thus:—

3-1. O Thou, the Leader of the host of Gods! Victory to Thee! O Thou, Whose lotus feet are served by Umā, Victory to Thee! O Thou, the Giver of the eight Siddhis and Vibhūtis (extraordinary powers) to Thy devotees, Victory to Thee! O Thou, the Background of this Great Theatrical Dance of this Insurmountable Māyā! Thou art the Supreme Spirit in Thy True Nature! Thou ridest on Thy vehicle, the Bull, and residest in Kālāś'a; yet Thou art the Lord of all the Devas. O Thou, Whose ornament is snakes, Who art the Honoured and the Giver of honours to persons! O Thou! the Unborn, yet comprising all forms, O Thou Śambhu! That findest pleasure in this Thy Own Self! Victory to Thee!

6-9. O Thou, the Lord of Thy attendants! O Thou, Giris'a! The Giver of the great powers, praised by Mahā Viṣṇu! O Thou, That livest in the heart lotus of Viṣṇu, and deeply absorbed in Mahā Yoga! Obeisance to Thee! O Thou that can't be known through Yoga, and nothing but the Yoga itself; Thou, the Lord of the Yoga! We bow down to Thee. Thou awardest the fruits of yoga to the Yogins. O Thou, the Lord of the helpless! The Incarnate of the ocean of mercy! The Relief of the diseased and the most powerful! O Thou, whose forms are the three gunas, Sattva, Rajo, Tamas! O Thou! Whose Emblem (carrier) is the Bull (Dharma); Thou art verily the Great Kāla; yet Thou art the Lord of Kāla! Obeisance to Thee! (The Bull represents the Dharma or Speech).

10. Thus praised by the Devas, who take the offerings in sacrifices he Lord of the Devas, whose emblem is Bull, smilingly told the Devas in deep voice:—

11. O Thou, the excellent Devas! The residents of the Heavens! I am pleased with the praises that you have sung of Me. I will fulfil the desires of you, all the Devas.

12-15. The Devas said:—"O Lord of all the Devas! O Giris'a! O Thou whose forehead is adorned with Moon! O Thou, the Doer of good to the distressed. O Thou, the Powerful! Dost Thou do good to us. O Thou, the Sinless One! The Bindhya Mountain has become jealous of the umeru Mountain, and has risen very high up in the Heavens and he has obstructed the Sun's course, thereby causing great troubles to all. O

Thou, the Doer of good to all! O Is'āna! Dost Thou check the mountain's abnormal rise. How can we fix time if the Sun's course be obstructed? And when there is no knowledge, what is now the time, the sacrifices to the Devas and the offerings to the Pitrīs are now almost dead and gone? O Deva! Who will now protect us? We see Thee as the Destroyer of the fear of us and of those who are terrified. O Deva! O Lord of Giris'a! Be pleased with us.

16-18. Śrī Bhagavān said:—“O Devas! I have no power to curb the Bindhya Mountain. Let us go to the Lord of Rāmā and pay our respects to Him. He is our Lord, fit to be worshipped. He is Gobinda, Bhagavān Viṣṇu, the Cause of all causes. We will go to Him and tell Him all our sorrows. He will remove them.”

19. Hearing thus the words of Giris'a, Indra and the other Devas with Brahmā placed Mahādeva at their front and went to the region of Vaikuṇṭha, trembling with fear.

Here ends the Fourth Chapter of the Tenth Book on the going of the Devas to Mahādeva in the MahāPurāṇam Śrīmad Devī Bhāgavatam of 18,000 verses by Mahaṛsi Veda Vyāsa.

CHAPTER V.

1-5. Sūta said:—Then the Devas, on arriving at Vaikuṇṭha, saw the Lord of Lakṣmī, the Deva of the Devas, the World-Teacher with his eyes beautiful like Padma Palāsa (lotus-leaves), shining with brilliance and began to praise Him in a voice choked with intense feelings of devotion, thus:—“Victory to Viṣṇu! O Lord of Rāmā, Thou art prior to the Virāṭ Puruṣa.” O Enemy of the Daityas! O Thou, the Generator of desires in all and the Bestower of the fruits of those desires to all! O Gobinda! Thou art the Great Boar and Thou art of the nature of Great Sacrifices! O Mahā Viṣṇu! O Lord of Dharma! Thou art the Cause of the origin of this world! Thou didst support the earth in Thy Fish Incarnation for the deliverance of the Vedas! O Thou Satyavrata of the form of a Fish! We bow down to Thee. O Thou! The Enemy of the Daityas! The Ocean of mercy! Thou dost do the actions of the Devas out of mercy. O Thou! the Tortoise Incarnation! That grantest Mukti to others! Obeisance to Thee!

6-18. O Thou! That didst assume the form of a Boar for the destruction of the Daityas Jaya and others and for raising the earth from the waters! Obeisance to Thee! Thou didst assume that form—Half man and half Lion—of the Nr̥siṁha Mūrti and tore asunder

BOOK A.I

Hiranya Kas'ipu, proud of his boons, by Thy nails. We bow down to Thee ! Obeisance to Thee ! That in Thy Dwarf Incarnation, didst deceive Bali, whose head got crazed by the acquisition of the kingdom over the three Lokas. We bow down to Thee, that in Thy Pāras'u Rāma Incarnation, didst slay Kārta Vīryāryuna, the thousand handed, and the other wicked Kṣattriyas ! Obeisance to Thee ! That very born of the womb of Renukā as the son of Jamadagni. Obeisance to Thee, of great prowess and valour, that in Thy Rāma Incarnation as the son of Dasaratha, didst cut off the heads of the wicked Rākṣasas, the son of Pulastyā ! We bow down again and again to Thee, the Great Lord, that in Thy Kṛiṇa incarnation, didst deliver this earth from the clutches of the wicked King Duryodhana, Kūṇa and others and didst establish the religion by removing the then prevailing vicious ideas and doctrines. We bow down to Thy Buddha Incarnation, that Great Deva who didst come down here to put a stop to the slaughtering of the innocent animals and to the performance of the wicked sacrificial ceremonies ! Obeisance to the Deva ! When almost all the persons in this world will turn out in future as Mlechchhas and when the wicked Kings will oppress them, right and left, Thou wilt then incarnate Thyself again as Kalki and redress all the grievances ! We bow down to Thy Kalki Form ! O Deva ! These are Thy ten Incarnations, for the preservation of Thy devotees, for the killing of the wicked Daityas. Therefore Thou art called as the Great Reliever of all our troubles. O Thou ! Victory to Thee ! The Deva Who assumes the forms of women and water for destroying the ailments of the devotees ! Who else can be so kind ! O Thou, the Ocean of mercy ! O Risi ! Thus praising the yellow robed Viṣṇu, the Lord of all the Devas, the whole host of the Devas bowed down to Him and made Shāstāṅgas. Then Viṣṇu Gadādhara, hearing their hymns, gladdened them and spoke :—

19-27. Śrī Bhagavāna said :—“ O Devas ! I am pleased with your stotra. You need not be sorrowful. I will remove all your troubles that have become unbearable to you. O Devas ! I am very glad to hear the praises that you have offered on Me. Better ask boons from Me. I will grant them though very rare even and obtained with difficulty. Any person who rises early in the morning and recites with devotion this stotra sung by you, will never experience any sorrow. O Devas ! No poverty, no bad symptoms, no Vētālas nor planets nor Brahma Rākṣasas nor any misfortunes will overtake him. No disease, due to Vāta (windy temperament), Pitta (bile) and Kapha (phlegm) nor untimely death will visit him. His family will not

be extinct and happiness will always reign there. O Devas ! This stotra can give every thing. Both the enjoyment and freedom will come within any one's easy access. There is no doubt in this. Now what is your difficulty ? Give out. I will remove it at once. There is not a bit of doubt in this. Hearing these words of Śrī Bhagavān, the Devas became glad and spoke to Viṣṇu.

Here ends the Fifth Chapter of the Tenth Book on the Devas' going to Viṣṇu, in the Mahā Purāṇam Śrī Mad Devi Bhāgavatam of 18,000 verses by Mahareśi Veda Vyāsa.

CHAPTER VI.

1-6. Sūta said:—“O Rishis ! Hearing the words of the Lord of Lakṣmī, all the Devas became pleased and they spoke:—The Devas said:—“O Deva of the Devas ! O Mīthā Viṣṇu ! O Thou, the Creator, Preserver and the Destroyer of the Universe ! O Viṣṇu ! The Bindhya mountain has risen very high and it has stopped the Sun's course. Therefore all the works on earth are suspended. We are not receiving our share of Yajñas. Now where we will go, what we will do, we do not know. Śrī Bhagavān said:—“O Devas ! There is now in Benares the Muni Agastya of indomitable power, in devoted service of that Primordial Śakti Bhagavati, the Creatrix of this Universe. This Muni alone can put a stop to this abnormal Bindhya Range. Therefore it behoves you all to go to that fiery Dvija Agastya at Benares where the people get Nirvāṇa; the Highest Place and pray to him (to kindly fulfil your object).

7-19. Sūta said:—“O Rishis ! Thus ordered by Viṣṇu, the gods felt themselves comforted and, saluting Him, went to the city of Benares.

In a moment they went to the Holy City of Benares, and bathing there at the Maṇikarnikā ghāṭ, worshipped the Devas with devotion and offered Tarpanas to the Pitrīs and duly made their charities. Then they went to the excellent Āśrama of the Muni Agastya. The hermitage was full of quiet quadruped animals ; adorned with various trees, peacocks, herons, geese and Chakravākas and various other birds tigers, wolves, deer, the wild boars, rhinoceros, young elephants, Ruru deer and others. Though there were the ferocious animals, yet the place was free from fear and it looked exceedingly beautiful. On arriving before the Muni, the gods fell prostrate before him and bowed down again and again to him. They then chanted hymns to him and said :—O Lord of Dvijas ! O Thou honoured and most worshipful ! Victory to Thee. Thou art sprung from a water jar. Thou art the destroyer of

Tatāpi, the Asura. Obeisance to Thee ! O Thou, full of Śrī, the son of Mitravaruna ! Thou art the husband of Lopāmudrā. Thou art the store house of all knowledge. Thou art the source of all the Sāstras. Obeisance to Thee ! At Thy rise, the waters of the ocean become bright and clear ; so obeisance to Thee ! At Thy rise (Canopus) the Kās'a flower blossoms. Thou art adorned with clots of matted hair on Thy head and Thou always livest with Thy disciples. Śrī Rāma Chandra is one of Thy chief disciples. O great Muni ! Thou art entitled to praise from all the Devas ! Best ! The Store-house of all qualities ! O great Muni ! We now bow down to Thee and Thy wife Lopāmudrā ! O Lord ! O very Energetic ! We all are very much tormented by an unbearable pain inflicted on us by the Bindhya Range and we therefore take refuge of Thee. Be gracious unto us. Thus praised by the gods, the highly religious Muni Agastya, the twice born, smiled and graciously said :—

20-27. O Devas ! You are the lords of the three worlds, superior to all, high souled, and the preserver of the Lokas. If you wish, you can favour, disfavour, do anything. Especially He who is the Lord of heavens, whose weapon is the thunderbolt, and the eight Siddhis are ever at his service is your Indra, the Lord of the Devas. What is there that he cannot do ? Then there is Agni, Who burns everything and always carries oblations to the gods and the Pitris, Who is the mouth piece of the Devas. Is there anything impracticable with him ! O Devas ! Then again Yama is there amongst you, the Lord of the Rākṣasas, the Witness of all actions, and always quick in giving punishment to the offenders, that terrible looking Yama Rāja. What is there that he can not accomplish ?

20-27. Still, O Devas ! if there be anything required by you that waits my co-operation, give out at once and I will do it undoubtedly. Hearing these words of the Muni, the Devas became very glad and joyfully began to say what they wanted. O Maharsi ! The Bindhya mountain has risen very high and thwarted the Sun's course in the Heavens. A cry of universal distress and consternation has arisen and the three worlds are now verging to the ruins. O Muni ! Now what we want is this that Thou, by Thy power of Tapas, curbst the rise of this Bindhya Mountain. O Agastya ! Certainly, by Thy fire and austerities, that mountain will be brought down and humiliated. This is what we want.

Here ends the Sixth Chapter of the Tenth Book on the Devas' praying to the Muni Agastya for checking the abnormal rise of the Bindhya Range in the Māha Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER VII.

4-21. Sūta said :—Hearing the words of the Devas, Agastya, the Best of the Brāhmaṇas promised that he would carry out their works “O Rishis ! All the Devas then became very glad when the Muni, born of the water jar, promised thus. They then bade good-bye to him and went back gladly to their own abodes. The Muni then spoke to his wife thus :—“ O daughter of the King ! The Bindhya Mountain has baffled the progress of the Sun’s course and has thus caused a great mischief. What the Munis, the Seers of truths said before referring to Kāśī, all are now coming to my mind when I am thinking why this disturbance has overtaken me. They said that various hindrances would come to him at every step. who is a Sādhu intending to settle at Kāśī. Let him who wants Mukti, never quit Kāśī, the Avimukta place, in any case. But, O Dear ! To-day I have got one hindrance during my stay at Kāśī. Thus talking with much regret on various subjects with his wife, the Muni bathed in the Maṇikarṇikā ghāṭ, saw the Lord Viśveṣvara worshipped Dandapāṇi and went to the Kāla Bhairava. He said in the following terms :—“ O Mighty armed Kālabhai’raval Thou destroyest the fear of the Bhaktas ; Thou art the God of this Kāśī City. Then why art Thou driving me away from this Kāśīdhām. O Lord ! Thou removest all the obstacles of the devotees and Thou preservest them. Then why, O Destroyer of the sorrows of the Bhaktas ! Art Thou removing me from here ? Never I blamed others ; nor did I practise any hypocrisy with any person nor did I lie ; then under what sin, Thou art driving me away from Kāśī. O Rishis ! Thus praying to Kāla Bhairava, the Muni Agastya, born of water jar and the husband of Lopāmudrā, went to Sākṣī Gaṇeśa, the Destroyer of all evils and seeing and worshipping Him, went out of Kāśī and proceeded to the south. The Muni, the ocean of great fortune, left Kāśī ; but he became very much distressed to leave it and he remembered it always. He began to march on with his wife. As if riding on his car of asceticism he arrived at the Bindhya mountain in the twinkling of an eye and saw that the Mountain had risen very high and obstructed the passage of the Sun in the Heavens. The Bindhya Mountain, seeing the Muni Agastya in front, began to tremble and as if desirous to speak something to the earth in a whisper became low and dwarfish and bowed down to the Muni and fell down with devotion in sāstāngas with devotion just like a stick dropped flat on the ground before the Muni.

seeing the Bindhya thus low, the Muni Agastya became pleased and spoke with a gracious look :—“O Child! Better remain in this state till I come back. For, O Child! I am quite unable to ascend to our lofty heights. Thus saying, the Muni became eager to go to the south; and, crossing the peaks of the Bindhya, alighted gradually again to the plains. He went on further to the south and saw the Sri Saila Mountain and at last went to the Malayāchala and there, building his Āśrama (ermitage), settled himself. O Saunaka! The Devī Bhagavatī, worshipped by the Muni went to the Bindhya Mountain and settled there and became known, in the three worlds, by the name of Bindhyavāsinī.

22-26. Sūta said :—Any body who hears this highly pure narrative of the Muni Agastya and Bindhya, becomes freed of all his sins, all his enemies are destroyed in no time. This hearing gives knowledge to the Brāhmaṇas, victory to the Kṣattriyas, wealth and corn to the Vais'yas and happiness to the Sūdras.

If any body once hears this narrative, he gets Dharma if he wants harma, gets unbounded wealth if he wants wealth and gets all desires if he wants his desires fulfilled. In ancient times Svāyambhuva Manu worshipped this Devī with devotion and got his kingdom for his own Manvantara period. O Saunaka! Thus I have described to you the boly character of the Devī in this Manvantara. What more shall I say? Men-on please.

Here ends the Seventh Chapter of the Tenth Book on the checking of the rise of the Bindhyā Range in the Māhā Purāṇam Sri Mad Devī Bhāgavatam of 18,000 verses by Maharshi Veda Vyāsa.

CHAPTER VIII.

1. Saunaka said:—“O Sūta! You have described the beautiful narrative of the first Manu Svāyambhuva. Now kindly describe to us the narratives of other highly energetic Deva-like Manus.

2-3. Sūta said:—“O Rishi! The very wise Nārada, well versed in the knowledge of Sri Devī, hearing the glorious character of the first Svāyambhuva Manu, became desirous to hear of the other Manus and asked the eternal Nārāyaṇa:—“O Deva! Now favour me by reciting the origins and narratives of the other Manus.

4. Nārāyaṇa said:—“O Devarshi! I have already spoken to you everything regarding the first Manu. He had worshipped the Devī Bhagavatī and thus he got his fœless kingdom. You know that then.

5-24. Manu had two sons of great prowess, Priyavrata and Uttanapāda. They governed their kingdoms with fame. The son of this Priyavrata,

of indomitable valour, is known by the wise as the second Svārochiṣa Manu. Dear to all the beings, this Svārochiṣa Manu built his hermitage near the banks of the Kālindī (the Jumna) and there making an earthen image of the Devī Bhagavatī, worshipped the Devī with devotion, subsisting on dry leaves and thus practised severe austerities. Thus he passed his twelve years in that forest; when, at last, the Devī Bhagavatī, resplendent with brilliance of the thousand Suns, became visible to him. She got very much pleased with his devotional stotras. The Devī, the Saviour of the Devas, and Who was of good vows, granted to him the sovereignty for one Manvantara. Thus the Devī became famous by the name Tāriṇī Jagaddhātri. O Nārada! Thus, by worshipping the Devī Tāriṇī, Svārochiṣa obtained safely the foeless kingdom. Then establishing the Dharma duly, he enjoyed his kingdom with his sons; and, when the period of his manvantara expired, he went to the Heavens. Priyavrata's son named Uttama became the third Manu. On the banks of the Ganges, he practised tapasyā and repeated the Vija Mantra of Vāgbhabha, in a solitary place for three years and became blessed with the favour of the Devī. With rapt devotion he sang hymns wholly to the Devī with his mind full; and, by Her boon, got the foeless kingdom and a continual succession of sons and grandsons. Thus, enjoying the pleasures of his kingdom and the gifts of the Yuga Dharma, got in the end, the excellent place, obtained by the best Rājarśis. A very happy result. Priyavarata's another son named Tāmasa became the fourth Manu. He practised austerities and repeated the Kāma Vija Mantra, the Spiritual Password of Kāma on the southern banks of the Narmadā river and worshipped the World Mother. In the spring and in the autumn he observed the nine nights' vow (the Navarātri) and worshipped the excellent lotus eyed Dēvesī and pleased Her. On obtaining the Devī's favour, he chanted excellent hymns to Her and made prapāms. There he enjoyed the extensive kingdom without any fear from any foe or from any other source of danger. He generated, in the womb of his wife, ten sons, all very powerful and mighty, and then he departed to the excellent region in the Heavens.

The young brother of Tāmasa, Raivata became the Fifth Manu and practised austerities on the banks of the Kālindī (the Jumna) and repeated the Kāma-Vija Mantra, the spiritual password of Kāma, the resort of the Sādbakas, capable to give the highest power of speech and to yield all the Siddhis, and thus he worshipped the Devī. He obtained excellent heavens, in-domitible power, unhampered and capable of all success and a continual line of sons, grandsons, etc. Then the unrivalled excellent hero Raivata Manu established the several divisions of Dharma and went to the excellent region of Indra.

Here ends the Eighth Chapter of the Tenth Book on the origin of Manu in the Mahāpurāṇam Śrī Mad Devī Bhāgvatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTAR IX.

1-7. Nārāyaṇa said:—“O Nārada ! I will now narrate the supreme glories of the Devī and the anecdote how Manu, the son of Anga, obtained excellent kingdom by worshipping the Devī Bhagavatī. The son of the king Anga, named Chākṣuṣa became the Sixth Manu. One day he went to the Brāhmaṛsi Pulaha Rishi and taking his refuge said :—“O Brāhmaṛsi ! Thou removest all the sorrows and afflictions of those that come under Thy refuge ; I now take Thy refuge. Kindly advise Thy servant how he may become the Lord of an endless amount of wealth. O Muni ! What can I do so that I may get the sole undisputed sway over the world ? How my arms can wield the weapons and manipulate them so that they may not be baffled ? How my race and line be constant and my youth remain ever the same, undecayed ? And how can I, in the end, attain Mukti ? O Muni ! Kindly dost Thou give instructions to me on these points and oblige. Hearing thus, the Muni wanted him to worship the Devī and said :—“O King ! Listen attentively to what I say you to-day. Worship to-day the all auspicious Śakti ; by Her grace, all your desires will be fulfilled.

8. Chākṣuṣa said :—“O Muni ! What is that very holy worship of Śrī Bhagavatī ? How to do it ? Kindly describe all these in detail.

9-20. The Muni said :—“O King ! I will now disclose all about the excellent Pūja of the Devī Bhagavatī. Hear. You recite (mentally) always the seed mantra of Vākbhāva (Speech) (The Deity being Mahā Sarasvatī). If any one makes japam (recites slowly) of the Vākbhava Vīja thrice a day, one gets both the highest enjoyment here and, in the end, release (Mukti) O Son of a Kṣattriya ! There is no other Vīja Mantra (word) better than this of Vāk (the Word). Through the Japam of this Vīja Mantra comes the increase of strength and prowess and all successes. By the Japam of this, Brahmā is so powerful and has become the Creator ; Viṣṇu preserves the Universe and Maheśvara has become the Destroyer of the Universe. The other Dikpālas (the Regents of the quarters) and the other Siddhas have become very powerful by the power of this Mantra, and are capable of favouring or disfavouring others. So, O King ! You, too, worship the Devī of the Devas, the World Mother and ere long you will become the Lord of unbounded wealth. There is no doubt in

this. O Narada ! Thus advised by Pulaha Rishi, the son of the King Anga went to the banks of the Virajā river to practise austerities. The king Chākṣusa remained absorbed in making Japam of the Vāgbhava Vija Mantra and took for his food the leaves of the trees that dropped on the ground and thus practised severe austerities.

The first year he ate leaves ; the second year he drank water and in the third year he sustained his life by breathing air simply and thus remained steady like a pillar. Thus he remained without food for twelve years. He went on making Japam of the Vāgbhava Mantra and his heart and mind became purified. While he was sitting alone, absorbed in the meditation of the Devī Mantra, there appeared before him suddenly the Paramesvarī, the World Mother, the Incarnate of Lakṣmī. The Highest Deity, full of dauntless fire and the Embodiment of all the Devas, spoke graciously in sweet words to Chākṣusa, the son of Anga.

21-29. O Regent of the earth ! I am pleased with your Tapasyā. Now ask any boon that you want. I will give that to you. Chākṣusa said:—“O Thou, worshipped by the Devas ! O Sovereign of the Devas of the Devas ! Thou art the Controller Inside ; Thou art the Controller Outside. Thou knowest everything what I desire in my mind. Still, O Devī ! When I am so fortunate as to see Thee, I say “Thou grantest me the kingdom for the Manvantara period.” The Devī said:—“O Best of the Kṣattriyas ! I grant unto you the kingdom of the whole world for one manvantara. You will have many sons, very powerful, indeed, and well qualified. Your kingdom will be free from any danger till at last you will certainly get Mukti. Thus granting the excellent boon to Manu, She disappeared then and there, after being praised by Manu, with deep devotion. The Sixth Manu, then favoured by the Devī, enjoyed the sovereignty of the earth and other pleasures and became the best of the Manus. His sons became the devotees of the Devī, very powerful and expert and became respected by all and enjoyed the pleasures of the kingdom. Thus getting the supremacy by the worship of the Devī, the Chākṣusa Manu became merged in the end in the Holy Feet of the Devī.

Here ends the Ninth Chapter of the Tenth Book on the narrative of Chākṣusa Manu in the Mahāpurānam Śrīmad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER X,

1.4. Nârâyaña said :—Now the Seventh Manu is the Right Hon'ble His Excellency the Lord Vaivasvata Manu Śrâddha Deva, honoured by all the kings, and the Enjoyer of the Highest Bliss, Brahmânanda. I will now speak of this seventh Manu. He, too, practised austerities before the highest Devî and by Her Grace, got the sovereignty of the earth for one Manvantara.

The Eighth Manu is the Sun's son, known as Sâvarṇi. This personage, a devotee of the Devî, honoured by the kings, gentle, patient, and powerful king Sâvarṇi worshipped the Devî in his previous births; and, by Her boon, became the Lord of the Manvantara.

5. Nârada said:—"O Bhagavan ! How did this Sâvarṇi Manu worship in his previous birth the earthen image of the Devî. Kindly describe this to me.

6.13. Nârâyaña said : "O Nârada ! This Eighth Manu had been, before, in the time of Svârochîṣa Manu (the second Manu), a famous, known by the name of Suratha, born of the family of Chaitra, and very powerful. He could well appreciate merits, clever in the science of archery, amassed abundance of wealth, a generous donor, a very liberal man and he was a celebrated poet and honoured by all. He was skilled in all arts of warfare with weapons and indomitable in crushing his foes. Once on a time, some of his powerful enemies destroyed the city of Kolâ, belonging to the revered king and succeeded in besieging his capital wherein he remained. Then the king Suratha, the conqueror of all his foes went out to fight with the enemies but he was defeated by them. Taking advantage of this opportunity, the king's ministers robbed him of all his wealth. The illustrious king then went out of the city and with a sorrowful heart rode alone on his horse on the plea of having gained and walked to and fro, as if, absent-minded.

14-25. The king, then, went to the hermitage of the Muni Samedhâ, who could see far-reaching things (a Man of the Fourth Dimensions). It was a nice, quiet As'rama, surrounded by quiet and peaceful animals and filled with disciples. There in that very sacred As'rama, his heart became relieved and he went on living there.

One day, when the Muni finished his worship, etc., the king went to him and saluted him duly and humbly asked him the following :—"O Muni ! I am suffering terribly from my mental pain. O Deva on the earth ! Why I am suffering so much though I know everything, as if I am quite an ignorant man. After my defeat from my enemies, why does my mind become now

compassionate towards those who stole away my kingdom. O Best of the knowers of the Vēlas ! What am I to do now ? Where to go ? How can I make me happy ? Please speak on these. O Muni ! Now I am in want of your good grace. The Muni said :—“O Lord of the earth ! Health extremely wonderful glories of the Devī that have no equal and that can fructify all desires. She, the Mahā Māyā, Who is all this world is the Mother of Brahmā, Viṣṇu and Maheś'a. O King ! Know verily that it is She and She alone, that can forcibly attract the hearts of all the Jīvas and throw them in dire utter delusion. She is always the Creatrix, Preserving and Destructrix of the Universe in the form of Hara. This Mahā Māyā fulfills the desires of all the Jīvas and She is known as the insurmountable Kālarātri. She is Kālī, the Destructrix of all this universe and She is Kamalā residing in the lotus. Know that this whole world rests on Her and it will become dissolved in Her. She is therefore, the Highest and Best. O King ! Know, verily, that he alone can cross the delusion (Moha) on whom the Grace of the Devī falls and otherwise no one can escape from this Anādi Moha.

Here ends the Tenth Chapter of the Tenth Book on the anecdote of the King Suratha in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XI.

1-2. The king Suratha spoke :—“O Best of the twice born ! Who is that Devī that you spoke just now? Why the Devī deludes all these beings? What for does She do so ? Whence is the Devī born ? What is Her Form ? and what are Her qualities ? O Brāhmaṇ ! Kindly describe all these to me.

3-9. The Muni spoke :—“O King ! I will now describe the nature of the Devī Bhagavati and why does She take Her Form in due time. Listen. In ancient days, when Bhagavān Nārāyaṇa, the king of the Yogis, was lying in deep sleep on the ocean on the bed of Ananta, after He had destroyed the Universe, there came out of the wax of his ear the two Daṇavas, Madhu and Kaiṭabha, of monstrous appearances. They wanted to kill Brahmā, who was lying on the lotus coming out of the navel of Bhagavān. Seeing the two Daityas Madhu and Kaiṭabha and seeing also Hari asleep the Lotus-born Brahmā became very anxious and thought :—Now Bhagavān is asleep ; and these two inimitable Daityas are ready

till me. Now what am I to do ? Where to go ? How shall I get
? "O Child ! Thus thinking, the high souled Lotus born suddenly
to a practical conclusion. He said :—"Let me now take refuge to
Goddess Sleep, Nidrâ, the Mother of all and under Whose power
Agavân Hari is now asleep.

10-24. Brahmâ then began to praise Her thus :—"O Devî of the
nas ! O Upholdress of the world ! Thou grantest desires of Thy
otees. O Thou auspicious ! Thou art Para Brahma ! By Thy Com-
and all are doing respectively their works in their proper spheres ! Thou
the Night of Destruction (Kâla Râtri); Thou art the Great Night (Mahâ
tri). Thou art the greatly terrible Night of Delusion (Moha Râtri) ;
ou art omnipresent ; omniscient; of the nature of the Supreme Bliss. Thou
regarded as the Great. Thou art highly worshipped ; Thou art alone in
world as highly intoxicated ; Thou art submissive to Bhakti
y ; Thou art the Best of all the things ; Thou art sung as the
ghest ; Thou art modesty ; Thou art Puṣṭi (nourishment) ; Thou
forgiveness (Kṣamâ) ; Thou art Beauty (Kânti) ; Thou art the
bodiment of mercy ; Thou art liked by all ; Thou art adorned by the
ole world ; Thou art of the nature of wakefulness, dream and deep
ep ; Thou art the Highest ; Thou art alone Highest Deity ; Thou
highly attached to the Supreme Bliss. There is no other thing
n Thee. There is One only and that is Thee. Hence Thou art de-
nated as One ; Thou becomest again the two by contact with Thy
iyâ. Thou art the refuge of Dharma, Artha and Kâma ; hence Thou
ou art Three ; Thou art the Turiya (the fourth state of consciousness)
ee Thou art Four. Thou art the God of the five elements, hence
ou art Panchamî (five) ; Thou presidest over the six passions Kâma,
ger etc.; hence Thou art Săsthi ; Thou presidest over the seven days of
a week and Thou grantest boons seven by seven ; hence Thou art
ven. Thou art the God of the eight Vasus ; hence Thou art
amî, Thou art full of the nine Râgas and nine parts and Thou art the
ddress of nine planets ; hence Thou art Navamî. Thou pervadest
ten quarters and Thou art worshipped by the ten quarters ; hence
ou art named Das'amî (the tenth day of the fortnight) ; Thou art
red by the Eleven Rudras, the Goddesses of eleven Ganas and Thou art
nd of Ekâdasî Tithi ; hence Thou art denominated Ekâdasî ; Thou art
velve armed and the Mother of the twelve Ādityas ; hence Thou art
vâdasî ; Thou art dear to the thirteen Ganas ; Thou art the presiding
ity of Visve Devâs and Thou art the thirteen months including the
lalas Mâsa (dirty month), hence Thou art Trayodasî. Thou didst

grant boons to the fourteen Indras and Thou gavest birth to the fourth Manus; hence Thou art Chaturdas'i. Thou art knowable by Pañchadas'i. Thou art sixteen armed and on Thy forehead the sixteen digits of the Moon are always shining; Thou art the sixteenth (ray) of the Moon named Amā; hence Thou art Sodas'i. O Devi! Thou, though attributeless and formless, appearest in these forms; attributes. Thou hast now enveloped in Moha and Darkness the L of Rāmā, the Bhagavān, the Deva of the Devas. These Daityas, Ma and Kaiṭabha are indomitable and very powerful. So to kill th Thou better dost awake the Lord of the Devas.

25-34. The Muni said:—Thus praised by the Lotus-born, Tāmasi Bhagavatī (the Goddess of sleep and ignorance), the Beloved Bhagavān, left Viṣṇu and enchanted the two Daityas.

On being awakened, the Supreme Spirit Viṣṇu, the Lord the world, the Bhagavān, the Deva of the Devas, saw the Daityas. Those two monstrous Dānavas, beholding Madhu Śāk came up before Him, ready to fight. The hand-to-hand fight lasted amongst them for five thousand years. Then the two Dānavas, m dined by their great strength, were enchanted by the Māyā Bhagavatī and told the Supreme Deity "Ask boon from us" Hear this, the Bhagavān Ādi Puruṣa (the Prime Man) asked the b that both of them would be killed that day by Him. Those very powerful Dānavas spoke to Hari again "Very Well. Kill us that part of the earth which is not under water." O King! Bhag Viṣṇu, the Holder of the conch and club, spoke:—"All right. Ind Let that be so.

Saying this He placed their heads on His thigh and sew them with His disc (chakra). O King! Thus Mahā Kālī, the Queen of all the Yogas arose on this occasion when the praise was offered by Brahmā. O King! Now I will describe another account how Mahā Lakṣmī appeared on another occasion. Listen.

Here ends the Eleventh Chapter of the Tenth Book on killing of Mañhu Kaiṭabha in the Mahā Purāṇam Sri Mad Bhāgavatam of 13,000 verses by Maharṣi Veda Viyāsa.

CHAPTER XII.

1-6. The Muni said:—"O King! The powerful Asura Ma born of a She-buffalo, defeated all the Devas and became the L of the whole universe. That indomitable Dānava seized forcibly

the rights of the Devas and began to enjoy the pleasures of the kingdom over the three worlds. The Devas, thus defeated, were expelled from their abodes in Heavens. They took Brahmā as their Leader and went to the excellent regions where Mahā Deva and Viṣṇu resided and informed them of all that had been done by that vicious Asura Mahiṣa. They said:—“O Deva of the Devas! The insolent Mahiṣasura has become unbearable and he has taken possessions of the rights and properties of the whole host of the Devas and he is now enjoying them. Both of you are quite capable to destroy the Asura. So why do you not devise means to annihilate him in no time!”

7-10. Hearing these pitiful words of the Devas, Bhagavān Viṣṇu became quite indignant. Śankara, Brahmā and the other Devas all were inflamed with anger. O King! From the face of the angry Hari, then emanated an Unusual Fire, brilliant like thousand Suns. Then by and by emanated fires also from the bodies of all the Devas who were filled then with joy. From the mass of fire thus emanated there came out a beautiful Female Figure. The face of this figure was formed out of the fire that emanated from the body of Mahā Deva. Her hairs were formed out of the fire of Yama and Her arms were formed out of the fire that emanated from Viṣṇu.

11-21. O King! From the fire of the Moon came out two breasts; from the fire of Indra came out Her middle portion; from the fire of Varuṇa, appeared Her loins and thighs; from the fire of Earth, Her hips were formed; from the fire of Brahmā, Her feet were formed; from the fire of the Sun, Her toes were formed; from the fire of the Vasus, Her fingers were formed; from Kuvera's fire, Her nose came out; from the excellent tejas of Prajāpati, teeth; from the fire of Agni, Her three eyes; from the fire of the twilights, Her eye-brows and from the fire of Vāyu, Her ears appeared.

11-21. O Lord of men! Thus Bhagavati Mahiṣamardini was born of the Tejas (fiery substances) of the Devas. Next Śiva gave Her the Śula (weapon spear); Viṣṇu gave Sudarśana (Chakra); Varuṇa gave the conchshell; Fire gave Śakti (weapon); Vāyu gave Her bows and arrows; Indra gave Her thunder bolt and the bell of the elephant Airāvata; Yama gave Her the Destruction Staff (Kāla Daṇḍa); Brāhma gave Her the Rulrakṣa, rosary and Kamandalu; the Sun gave Her, in every pore the wonderful rays; the Time (Kāla) gave Her sharp axe and shield; the oceans gave Her the beautiful necklace and new clothes two in number; Visvakarmā gladly gave Her the crown, ear-rings,

kāṭaka, Angada, Chandrārdha, tinklets; and the Himālayās gave Her the Lion as Her Vehicle and various gems and jewels.

22-30. Kuvera, the Lord of wealth gave Her the cup filled with the drink; Bhagavān Ananta Deva gave Her a necklace of snakes (Nāgāra). Thus the World Mother, the Devī, became honoured by all the Devas. The Devas, very much oppressed by Mahiṣāsura, then, chanted various hymns of praise to the World Mother Māhesvarī Mahā Devī.

22-30. Hearing their Stotras, the Deves'i, worshipped by the Devas, shouted aloud the War-Cry. O King! Mahiṣāsura, startled at that War-Cry, came to Bhagavatī with all his army corps. Then that great Asura Mahiṣa hurled various weapons in the air and overcast the sky with them and began to fight with great skill. The several generals Chikṣura, Durdhara, Durmukha, Vāskala, Tāmraka, Viḍālakṣa and various other innumerable generals as if Death incarnate, accompanied Mahiṣa, the chief Dānava. A fierce fight then ensued. Then the Devī Who enchanteth all the beings, became red-eyed with anger and began to kill the generals of the against party. When the generals were killed one by one Mahiṣāsura, skilled in the science of magic, came up quickly to the front of the Devī.

31-40. The Lord of the Dānavas, then, by his magic power, began to assume various forms. Bhagavatī, too, began to destroy his those forms. Then the Daitya, the crusher of the Devas, assumed the form of a buffalo and began to fight. The Devī then fastened the animal, the Asura, the Death of the Devas, tightly and cut off his head by Her axe. The remainder of his forces, then, fled away in terror and disorder with a loud cry. The Devas became very glad and began to chant hymns to the Devī. O King! Thus the Lakṣmī Devī appeared to kill Mahiṣāsura. Now I will describe how Sarasvatī appeared. Listen. Once on a time the two very powerful Daityas Sumbha and Niśumbha were born. They attacked the Devas, oppressed them and seized their houses and rights. The Devas became dispossessed of their kingdoms and went to the Himālayās and offered stotras to the Devī with the greatest devotion:—“O Deves'i! O Thou, skilled in removing the difficulties of the Bhaktas! Victory to Thee! O Thou, the Sinless One! Old age and death cannot touch Thee. O Thou! Death incarnate to the Dānavas! O Deves'i! O Thou, of mighty valour and prowess! O Thou, the embodiment of Brahma, Viṣṇu and Maheśa! Unbounded is Thy might; Thou canst be easily reached by the power of devo-

tion. O Thou, the Creator, Preserver and Destroyer! O Mâdhavî! O Thou, the Giver of Bliss! Thou dancest with great joy at the time of the dissolution of all the things (Pralaya).

41-50. O Thou, full of mercy! O Deva Deve'sî! Be gracious unto us. O Thou, the Remover of the sufferings of the refugees! We now come unto Thy protection. The terror of Sumbha and Nis'umbha is like an endless ocean unto us. Save, save us from their fast clutches. O Devî! save us O King! verily. When the Devas praised thus, the daughter of the Himâlayâs, Bhagavatî became pleased and asked "What is the matter?" In the meanwhile, there emitted from the physical sheath of the Devî, another Devî Kaus'ikî who gladly spoke to the Devas:—"O Suras! I am pleased with Thy Stotra. Now ask the boon that you desire. The Devas then asked for the following boon:—"O Devî! The two famous Daityas Sumbha and Nis'umbha have attacked forcibly the three worlds. The wicked Lord of the Dânavas, Sumbha, has overcome us by the power of his arm and is now tormenting us without any break. Kindly devise some means to kill him." The Devî said:—"O Devas! Be patient. I will kill these two Daityas, Sumbha and Nis'umbha and thus remove the thorn on your way. At an early date I will do good to you" Thus saying to Indra and the other Devas, the merciful Devî disappeared at once before their eyes. The Devas with their hearts delighted went to the beautiful Sumeru Mountain and dwelt there in the caves thereof.

41-50. Here the servants of Sumbha and Nis'umbha Chanda and Munda, while they were making their circuits, saw the exquisitely beautiful Devî, the Enchantress of the world, and came back to Sumbha, their King and said:—

51-60. "O Destroyer of enemies! O Giver of honour! O Great King! You are the Lord of all the Daityas and are fit to enjoy all the gems and jewels. To-day we have seen an extraordinary beautiful woman jewel. She is fit to be enjoyed by you. So now you would better bring that perfectly beautiful woman and enjoy. No such enchanting women can be seen amongst the Asura women Nâga Kanyâs, Gandharba women, Dânavis or men." Hearing thus the words of the servant, Sumbha, the tormentor of the foes, sent a Daitya named Sugriva as a messenger to Her. The messenger went to the Devî as early as possible and spoke to Her all that Sumbha had told him. "O Devî! The Asura Sumbha is now the conqueror of the three worlds and respected by the Devas. O Devî!

He is now enjoying all that is best, the gems and jewels. O Devî! I am his messenger sent here to convey to you his message as follows :—“O Devî! I am the sole enjoyer of all the jewels. O Beautiful-eyed! You are a gem; so you would worship me. O Fair One! All the gems and jewels that are in the Deva loka, in the Daitya loka, or amongst the regions of men, are under my control. So you would lovingly worship me.” The Devî said :—“O Messenger! True that you are speaking for your King; but I made a promise before. How can I act against it? O Messenger! Hear what I promised.

61-70. Whoever in the three worlds will conquer Me by sheer force and thus crush My vanity, whoever will be as strong as Myself, He can enjoy Me. So the King of Daityas can prove My promise true and by sheer force can marry Me. What is there with him that he cannot do? So, Messenger! Go back to your master and tell him all this so that the powerful Śumbha may fulfil My promise. Hearing thus the words of the Great Devî, the messenger went back to Śumbha and informed him everything regarding the Devî's sayings. The very powerful Lord of the Daityas, Śumbha became very angry at the unpleasant words of the messenger and commanded the Daitya named Dhumrâkṣa :—“O Dhumrâkṣa! Listen to my words with great attention. Go and catch hold of that wicked woman by her hairs and bring her to me. Go quickly; do not delay. Thus commanded, the very powerful and the best of the Daityas, Dhumrâkṣa, went at once to the Devî with sixty thousand Daityas and cried aloud to Her :—

“O Auspicious One! You would better worship quickly our Lord Śumbha, who is very powerful and mighty; you will then acquire all sorts of pleasures; else I will hold you by your hairs and take you to the Lord of the Daityas.

71-80. Thus addressd by Dhumrâkṣa Daitya, the enemy of the Devas, the Devî said :—“O Powerful One! O Daitya! What you have spoken is perfectly right, but tell me first what you or your king Śumbha can do to Me? When the Devî said thus, the Daitya Dhûmrâlochana rushed on Her at once with arms and weapons. With one loud noise, Mâhesvari burnt him immediately to ashes. O King! The other forces were partly crushed by the Lion, the vehicle of the Devî and partly fled away in disorder to all the quarters; some became senseless out of fear. Śumbha, the Lord of the Daityas, became very angry to hear this. His face assumed a terrible form with eyebrows contracted. Then he became impatient with anger and sent in order Chanda, Muṇḍa and Raktabija.

the three powerful Daityas went to the battle and tried their might to capture the Devî. The Devî Jagaddhâtri, of violent prowess, seeing that these three Daityas were coming to Her, killed them by Her dent and laid them prostrate on the ground. Hearing their death with their army, Sumbha and Nis'umbha came in their own persons roguishly to the battlefield. Sumbha and Nis'umbha fought for a time with the Devî a terrible fight and became tired, when the Devî killed them outright. When the Bhagavatî, Who is all this world, killed Sumbha and Nis'umbha, the Devas began to praise Bhagavatî, the Supreme Deity of Vâk (Word) incarnate.

81-93. O King ! Thus I have spoken to you in due order the manner which the beautiful Kâli, Mahâ Lâkshmi and Sarasvatî incarnated themselves on the earth. That Supreme Deity, the Devî Paramesvari thus creates, preserves, and destroys the Universe. You better take refuge of that highly adored Devî, that causes the distinction and delusion of this Universe. Then only you will attain success. Sri Râya said :—The king Suratha, hearing these beautiful words of the Muni, took refuge of the Devî, that yields all desired objects. He built an earthen image of the Devî and, with concentrated attention, thought wholly of the Devî and began to worship Her with devotion. When the worship was over, he offered sacrifices of the blood of his body to the Devî. Then the World-Mother, the Deity of the Devas, became pleased and appeared before him and asked him :—Accept the boon that I desire. When the Devî said thus, the king asked from the Mahesvari that excellent knowledge whereby the ignorance is destroyed and well the kingdom free from any dangers or difficulties. The Devî said :—“O King ! By My boon, you will get your foainless kingdom in this very birth as well as the Jñânam that removes ignorance. O King ! I will tell you also what you will be in the next birth. Hear. In your next birth, you will be the son of the Sun and be famous as Sâvârni Manu. My boon you will be the Lord of the Manvantara, become very powerful and you will get good many sons. Thus granting him this boon, the Devî disappeared. By the Grace of the Devî, Suratha became the Lord of the Manvantara. O Sâdhu ! Thus I have described to you the birth and deeds of Sâvârni. He who hears or reads this anecdote with devotion, will be a favourite of the Devî.

Here ends the Twelfth Chapter of the Tenth Book on the anecdote of Sâvârni Manu in the Mahâpurânam Sri Mad Devi Bhâgavatam 18,000 verses by Maharsi Veda Vyâsa.

CHAPTER XIII.

1-10. Śrī Nārāyaṇa spoke :—“ O Child Nārada ! Hear now the wonderful anecdotes of the births of the remaining other Manus. The mere remembrance of these birth anecdotes causes Bhakti to grow, and well up towards the Devī. Vaivasvata Manu had six sons :—viz., Karuṇa, Prisadha, Nābhāga, Diṣṭa, Saryāti, and Tris'āṅku. All of them were stout and strong. Once they all united went to the excellent banks of the Jumna and began to practise Prāṇayama without taking any food and became engaged in worshipping the Devī. Each of them built separately an earthen image of the Devī and worshipped Her with devotion and with various offerings. In the beginning, they took the dry leaves of the trees that dropped off themselves for their food, then they drank water only, then breathed air only; then the smoke from the fire of the Homa; then they depended on the Solar Rays. Thus they practised tapasyā with great difficulties. The continual worship of the Devī with the greatest devotion made them conscious of their clear intellect, destructive of all sorts of vanities and delusions, and the Manu's sons thought only of the Hallowed Fest of the Devī; their intellects were purified and they were greatly wondered to see within their Self the whole Universe. Thus they practised their Tapasyā full twelve years when Bhagavatī, the Ruling Principle of this Universe resplendent with the brilliance of the thousand Suns, appeared before them. The princes with their intelligences thus purified saw Her, bowed down and, with their lowly hearts, began to chant hymns to Her with greatest devotion. “ O Is'āni ! O Merciful ! Thou art the Devī presiding over all. Thou art the Best. So Victory to Thee ! Thou art known by the Vāgbhava Mantra. Thou gettest pleased when the Vāgbhava Mantra is repeated. O Devī ! Thou art of the nature of Klim Kāra (of the form of Klim). Thou gettest pleased with the repetition of Klim Mantra. O Thou, that gladdenest the Lord ! Thou bestowest joy and pleasure in the heart of the King of Kāma. O Mahā Māya ! When Thou art pleased, Thou givest that Unequalled Kingdom. O Thou that increasest the enjoyments ! Thou art Viṣṇu, Sūrya, Hara, Indra and the other Devas.” When the high-souled princes praised Her thus, Bhagavatī became pleased and spoke to them the following sweet words :—“ O High-souled Prince ! You all have worshipped Me and practised, indeed, very hard tapasyās and thus you have become sinless and your intellects and hearts have become thoroughly purged and thus purified. Now ask boons that you

sire. I will grant them ere long to you. The Princes said : O Devî ! We want unrivalled Kingdoms, many sons of long longevity, continual enjoyment of pleasures, fame, energy, freedom in all actions, and as well the good and keen intelligence. These will be beneficial to us. The Devî said :—Whatever you have desired, I grant them you all. Besides I give you another boon. Listen attentively. By My grace you all will be the Lords of the Manvantaras and acquire strength that will experience no defeat, and you will get prosperity, fame, energy, powers, and a continual line of descent and abundant full enjoyments.

22-32. Nârâyâna said :—After the World Mother Bhrâmari Devî granted them these boons, the princes chanted hymns to Her and then instantly vanished. The very energetic princes acquired in that excellent kingdoms and abundance of wealth. They all had sons and thus established their families, and became the Lords of Manvantara in their next births. By the Grace of the Devî, the first of the princes Aruña became the Ninth Manu, the exceedingly powerful Daksha Sâvarpi; the second prince Priçadhra became the Tenth Manu, named Guru Sâvarpi; the third prince, the highly enthusiastic Nâbhâga became the Eleventh Manu, named Sûrya Sâvarpi; the fourth prince Ishta became the Twelfth Manu, named Chandra Sâvarpi; the powerful fifth prince Saryâti became the Thirteenth Manu named Rudra Sâvarpi and the sixth prince Tris'anku became the Fourteenth Manu named Viṣṇu Sâvarpi and became the celebrated Lord of the world.

33-41. Nârada questioned :—“O Wise One ! Who is that Bhrâmari Devî ? What is Her Nature ? What for She takes birth ? Kindly describe all this beautiful and pain destroying anecdotes to me. I am not satiated with the drinking of the nectar of the Glories of the Devî ; my desire to hear further more is as strong as ever. As the drink of the nectar takes away death, so the drink of this anecdote of the Devî takes away the fear of death. Nârâyâna said :—“O Nârada ! I will now narrate the wonderful glories of that unthinkable, unmanifested World-Mother, leading to Mukti. Hear, as a Mother behaves towards Her child kindly and without any hypocrisy, so the World-Mother in all her lives manifests Her merciful sincere dealings for the welfare of the humanity. In days gone by, in the nether regions, in the city of the Daityas, there lived a powerful Daitya named Aruṇa. He was a furious Deva Hater and a pâkkâ hypocrite. With a view to conquer the Devas, he went to the banks of the Ganges in the Himâlayâs, practised a very hard tapasyâ, to Brahmâ, taking Him to be the Protector of the Daityas. Most influenced by Tamo Guṇa, he withheld in his body the five Vâyus

and partook only the dry leaves and repeated the Gāyatrī Mantra and practised austerities. Thus he practised for full ten thousand years. Then for another ten thousand years the Daitya lived drinking some drops of water only ; then for another ten thousand years he remained by inhaling air only ; and then for another ten thousand years he did not take anything and thus practised he his wonderful Tapasyā.

42-49. Thus practising his Tapasyā, a sort of wonderful halo of light emitted from his body and began to burn the whole world. This thing then appeared a great wonder. All the Devas then exclaimed. "Oh ! What is this ! Oh ! What is this ! And they trembled. All were very much terrified and took refuge of Brahmā. Hearing all the news from the Devas, the four faced Bhagavān rode on His vehicle, the Swan, and with the Gāyatrī went very gladly to where the Daitya was practising his austerities and saw that the Daitya was immersed in meditation with his eyes closed ; and he looked, as it were, blazing with fire, as if a second Fire himself. His belly had become dried up, body withered and the nerves of the bodies, too, became almost visible ; only the life breath was lingering there. Brahmā then spoke to him :—"O Child ! Auspices to you ! Now ask the boon that you desire. Hearing these gladdening nectar-like words from the mouth of Brahmā, Aruṇa, the chief of the Daityas opened his eyes and saw Brahmā in his front. Seeing Brahmā before him with a rosary of beads and Kamandalu in his hand and attended by Gāyatrī and the four Vedas, muttering the name of the Eternal Brahma, the Daitya rose up and bowed down to Him and sang to Him various Stotras.

50-59. Then the intelligent Daitya asked from Brahmā the following boon that "I shall not die. Grant this." Brahmā then gently explained to him :—"O Best of the Dānavas ! See that Brahmā, Viṣṇu, Maheśvara and others are not free from this limitation of death ! What to speak then for others ! I cannot grant you a boon that is an impossibility. Ask what is possible and just. The intelligent persons never show an eagerness to an impossibility." Hearing the above words of Brahmā, Aruṇa again said with devotion :—"O Deva ! If Thou art unwilling to grant me the above boon, then, O Lord ! Grant me such a boon, as is practicable, that my death shall not be caused by any war, nor by any arms or weapons, nor by any man or any woman, by any biped or quadruped or any combinations of two and grant me such a boon, such a large army as I can conquer the Devas." Hearing the words of the Daitya, Brahmā said "Let that be" so and went back instantly to His own abode. Then, puffed up with that boon, the Daitya Aruṇa called on all the other Daityas that lived in

the nether regions. The Daityas, that were under his shelter, came and saluted him, as their king and, by his command, they sent messengers to the Heavens to fight with the Devas. Hearing from the messenger that the Daityas were willing to fight with the Devas, Indra trembled with fear and went instantly with the Devas to the abode of Brahmā. Taking Brahmā, too, along with them from there, they went to the Viṣṇu Loka and took Viṣṇu with them and all went to the Śiva Loka.

60-70. There they all held a conference how to kill the Daitya, the enemy of the Gods. While, on the other hand, Aruna, the king of the Daityas surrounded by his army, went ere long to the Heavens.

O Muni ! The Daitya, then, through the power of his Tapas, assumed various forms and seized the rights and possessions of the Moon, the Sun Yama, Agni and all the others. All the Devas, then, dislodged from their stations went to the region of Kailās'a and represented to Sankara about their own troubles and dangers respectively. Then, what was to be done on this subject, on this, great discussions cropped up. When Brahmā said, that the death of the Daitya would not ensue from any fight, with any arms or weapons, from any man or woman, biped, quadruped or from any combination of the above two. Then the Devas became all anxious and could not find out any solution at that instant, when the Incorporeal Voice was clearly heard in the Heavens :—Let you all worship the Queen of the Universe. She will carry out your work to success. If the king of the Daityas, always engaged in muttering the Gāyatrī, forsakes the Gāyatrī any how, then his death will occur. Hearing this gladdening Celestial Voice, the Devas held the council with great caution. When it was settled what ought to be done, Indra asked Brihaspati and said :—"O Guru Deva ! You would better go to the Daitya for the carrying out of the Devas' ends and do so that he forsakes the Devī Gāyatrī Parameśvarī. We will all now go and meditate on Her. When She will be pleased, She will help us.

71-77. Thus commanding Brihaspati and thinking that the beautiful Protectress of Jāmbū Nada would protect them the Devas all started to worship Her and, going there, began the Devī Yajna and with great devotion muttered the Māya Vija and practised asceticism. On the other hand, Brihaspati went ere long in the garb of a Muni to the Daitya Aruna. The king of the Daityas then asked him :—"O Best of Munis ! Whence and why have you come here. Say, O Muni ! Where have you come ? I am not one of your party. Rather I am your enemy. Hearing the above words, Brihaspati said :—When you are worshipping incessantly the Devī whom we too worship, then say how you are not a one on our side ! "O Saint ! The vicious Daitya, hearing the above words and deluded

by the Māyā of the Devas, forsook the Gāyatrī Mantra out of vanity and therefore he became weak, bereft of the Holy Fire.

78-85. Then Brihaspati, having succeeded in his work there, went to the Heavens and saw Indra and told him everything in detail. The Devas became satisfied and worshipped the Highest Deity. O Muni ! Thus a long interval passed, when one day the World Mother, the Auspicious Devi appeared before them. She was resplended with the brilliance of ten million suns and looked beautiful like ten millions of Kandarpas (Gods of love). Her body was anointed with variegated colours, etc.; She wore a pair of clothings; a wonderful garland suspended from Her neck ; Her body was decked with various ornaments and in the fists of Her hands there were worderful rows of hornets (large black bees). Her one hand was ready to grant boons and Her other hand was ready to hold out "no fear." On the neck of Bhagavatî, the Ocean of Mercy, and peaceful, were seen the variegated garlands with large black bees all round. Those male and female bees singing incessantly all round Her the Hrīmkāra Mantra (the First Vibration of Force), koṭis of black bees surrounded Her. The All-auspicious Bhagavatî, praised by all the Vedas, Who is all in all, composed of all, Who is all good, the Mother of all, Omniscient, the Protectress of all, was adorned fully with dress.

86-96. Seeing suddenly the Devî, in their front Brahmâ and the other Devas became surprised and by and by they got relieved and gladly began to chant hymns of praise to Bhagavatî, Whose Glories have been written in the Vedas.

The Devas said:—"O Devî ! Obeisance to Thee ! Thou art the Highest Knowledge and the Creatrix, Preservrix and the Destructrix of the Universe. O Thou, the Lotus-eyed ! Thou art the Refuge of all ! So we bow down to Thee. O Devî ! Thou art collectively and individually Vis'va, Taijasa, Prâjña, Virâṭ and Sûtrâtmâ. O Bhagavatî. Thou art differentiated and undifferentiated ; Thou art the Kûṭastha Chaitanya (the Unmoveable, Ulchangeable Consciousness).

So we bow down to Thee. O Durge ! Thou art unconcerned with the creation, preservation and destruction ; yet Thou punishest the wicked and art easily available by the sincere devotion of Thy Bhaktas, O Devî ! Thou scorchest and destroyest the ignorance and sin of the embodied souls. Hence Thou art named Bhargâ. So we bow down to Thee. O Mother ! Thou art Kâlikâ, Nila Sarasvatî, Ugra Târâ, Mahagrâ ; Thou assumest many other forms. So we always bow down to Thee. O Devî ! Thou art Tripura Sundrî, Bhaiarabî, Mâtangi, Dhûmâvatî, Chhinnamastâ, Śâkambhari and Rakta Dantikâ. Obeisance to Thee ! O Bhagavatî ! It is Thou that didst appear as Lakṣmî out of

the milk ocean (Kṣīra Samudra). Thou hadst destroyed Vṛitrāsura, Chāṇḍa, Muṇḍa, Dhūmrālochana, Raktā Bijā, Sumbha, Nis'umbha and the Exterminator of the Dānavas and thus, Thou didst do great favours to the Devas. So, O Gracious Countenced ! Thou art Vijayā and Gāngā ; O Sārade ! We bow down to Thee. O Devī ! Thou art the earth, fire, Prāṇa and other Vāyus and other substances. O Merciful ! Thou art of the form of this Universe ; the Deva form, and the Moon, Sun and other Luminous forms and of the Knowledge Form.

97-109. O Devī ! Thou art Sāvitrī; Thou art Gāyatrī; Thou art Sarasvatī; Thou art Svadhā, Svāhā, and Dakṣinā. So we bow down to Thee. Thou art, in the Vedas, the Āgamas, " Not this " " Not this " Thou art what is left after the negation of all this. This all the Vedas declare of Thy True Nature thus as the Absolute Consciousness in all. Thus Thou art the Highest Deity So we worship Thee. As Thou art surrounded by large black bees, Thou art named Bhrāmarī. We always make obeisance to Thee ! Obeisance to Thee ! Obeisance to Thy sides ! Obeisance to Thy back ! Obeisance to Thy front ! O Mother ! Obeisance to Thy above ! Obeisance to Thy below ! Obeisance to everywhere round of Thee ! O Thou, the Dweller in Maṇī Dvīpa ! O Mahā Devī ! Thou art the Guide of the innumerable Brahmāṇḍas ! O World Mother ! Let Thou be merciful to us. O Devī ! Thou art higher than the highest. O World Mother ! Victory be to Thee ! All Hail ! O Goddess of the universe ! Thou art the Best in the whole universe ; Victory to Thee ! O Lady of the world ! Thou art the mine of all the gems of qualities. O Parameśvarī ! O World Mother ! Let Thee be pleased unto us." Nārāyaṇa said :—Hearing those sweet, ready and confident words of the Devas, the World Mother said in the sweet tone of a Mad Cuckoo :— " O Devas ! As far as granting boons to others is concerned, I am ever ready. I am always pleased with you. So, O Devas ! Say what you want." Hearing the words of the Devī, the Devas began to express the cause of their sorrows. They informed Her of the wicked nature of the vicious Daitya, the neglect of the Devas, the Brāhmaṇas and the Vedas and the ruins thereof, and the dispossession of the Devas of their abodes and the receiving by the Daitya of the boon from Brahmā ; in fact, everything what they had to say, duly and vigorously. Then the Bhagavatī Bhrāmarī Devī sent out all sorts of black bees, hornets, etc., from Her sides, front and forepart.

110-120. Innumerable lines of black bees then were generated and they joined themselves with those that got out of the Devī's hands and thus they covered the whole earth. Thus countless bees began to emit from all sides like locusts. The sky was overcast with the bees; and the earth was covered with darkness. The sky, mountain peaks, trees, forests all became filled with bees and the spectacle presented a grand dismal sight. Then the black bees began to tear asunder the breasts of the Daityas as the bees bite those who destroy their beehives. Thus the Daityas could not use their weapons nor could they fight nor exchange any words. Nothing they could do; they had no help but to die. The Daityas remained in the same state where they were and in that state they wondered and died. No one could talk with another. Thus the principal Daityas died within an instant. Thus completing their destruction, the bees came back to the Devī. All the people then spoke to one another "Oh! What a wonder!" "Oh! What a wonder! Or like this:—'Whose Māyā is this! What a wonder that She will do like this!'" Thus Brahmā, Viṣṇu and Mahes'a became merged in the ocean of joy and worshipped the Devī Bhagavatī with various offerings and shoutings of chants "Victory to the Devī" and showered flowers all around. The Munis began to recite the Vedas. The Gandharbas began to sing.

121-127. The various musical instruments. Mridangas, Murajas, the Indian lutes, Dhakkās, Damaras, Śankhas, bells, etc., all sounded and the three worlds were filled with their echoes. All with folded palms chanted various hymns of praise to the Devī and said "O Mother! Isānī! Victory to Thee!" The Mahā Devī became glad and gave to each separate boons and when they asked "for unshakeable devotion to Thy lotus feet," She granted them that also and disappeared before them. Thus I have described to you the glorious character of the Bhrāmāri Devī. If anybody hears this very wonderful anecdote, he crosses at once this ocean of the world. Along with the glories and greatness of the Devī, if one hears the accounts of Manus, then all auspiciousness comes to him. He who hears or recites daily this Greatness of the Devī, becomes freed from all his sins and he gets himself absorbed in the thoughts of the Devī (Sājuya). Note.—The Mantra is here not merely the Seed, the Spiritual Password, but it connotes, besides the idea of the password, the Ādi First vibration and it exhibits the *First Spiritual Form*, endowed with the highest feelings of Faith, Wisdom, Bliss and Joy, displayed with the grandest colours, startling thrills, rapt enchanting

signs, gestures, and postures, the shooting forth of all powers, the sources of Siddhis, that cannot be ordinarily conceived in the worldly concerns. Their faint echoes govern this mighty world. The Mantras are seated in the six chakras or plexuses or the six Laya centres in the spinal cord. Within these chakras, the transformations of the Tattvas take place. Some vanish. Some appear and so on. Remark :—In this chapter we find clearly the mention of the several names of the ten Das'a Mahâ Vidyâs.

Here ends the Thirteenth Chapter of the Tenth Book of the account of Brâhmañî Devî in the Mahâpurânam Šrî Mad Devî Bhâgavatam of 18,000 verses by Maharsi Veda Vyâsa and here ends as well the Tenth Book.

[The Tenth Book completed.]

THE ELEVENTH BOOK.

CHAPTER I.

1-13. Nārada said:—“O Bhagavan ! O Thou, the Eternal One ! O Nārāyaṇa ! O Lord of the past and the future ! Thou art the Creator and the Lord of all the beings that lived in the past and that will come into existence in the future. Thou hast described to me the highly wonderful and excellent anecdote of the Exalted Devī. How She did assume the form, of Mahākālī, Mahā Lākṣmī, Mahā Sarasvatī and Bhrāmarī, for the fulfilment of the Devas’ purposes and how the Devas got back their possessions by the Grace of the Devī. All you have described. O Lord ! Now I want to hear the rules of Sadāchāra (right way of living), the due observance of which by the devotees pleases the World-Mother. Kindly describe them. Nārāyaṇa said:—“O Knower of Truth ! Now I am telling you those rules of the right way of living, which rightly observed, always please Bhagavatī. Listen first, I will talk of the Brāhmaṇas, how their welfare is secured, what the Brāhmaṇas ought to do on getting up early in the morning from their bed. From the sunrise to the sunset the Brāhmaṇas should do all the daily and occasional duties (Nitya and Naimittik Karmas) and they are to perform the optional works for some particular object such as Puttreṣṭi Yajña and other good works (not acts of black magic as killing, causing pain and inconveniences to others, etc. It is the Self alone and not the Father, Mother, etc., nor any other body that helps us on our way to that happiness in the next world. Father, Mother, wife, sons and others are helps merely to our happiness in this world. None of them are helpful to us in bettering our states in the next world.

1-13. Deliverance of one’s Self depends verily on his own Self. Therefore one should always earn and store dharma (religion) and observe always there the right conduct to help one in the next world. If Dharma be on our side, this endless sea of troubles can be safely crossed. The rules of right living as ordained by Manu in Śrutis and Manu Smritis are the principal Dharmas. The Brāhmaṇas should always be observant to their Dharma as ordained in the Sastras, Śruti and Smriti. Follow the right conduct and then you will get life, posterity and increase of happiness easily here and hereafter. By right conduct, food is obtained and sins are easily destroyed ; the right conduct is the auspicious principal

Dharma of men. Persons of right living enjoy happiness in this world as well as in the next. Those, who are veiled in darkness by Ignorance and thus wildly enchanted, can verily see their way to Mukti if they follow the Great Light revealed to them by Dharma and the right conduct. It is by Sadâchâra, that superiority is attained. Men of right conduct always do good deeds. From good deeds, knowledge comes. This is the advice of Manu.

14-24. Right way of living is the best of all the Dharmas and is a great Tapasyâ (asceticism). The knowledge comes from this Right Living. Everything is attained thereby. He who is devoid of Sadâchâra, is like a Sûdra, even if he comes of a Brâhmañ family. There is no distinction whatsoever between him and a Sûdra: Right conduct is of two kinds :—(1) as dictated by the Śâstras, (2) as dictated by the popular custom, Laukika). Both these methods should be observed by him who wants welfare for his Self. He is not to forsake one of them. O Muni ! The village Dharma, the Dharma of one's own caste, the Dharma of one's own family, and the Dharma of one's own country all should be observed by men. Never, Never he is to do anything otherwise. With great loving devotion that is to be preserved. Men who practise wrong ways of living, are censured by the public ; they always suffer from diseases. Avoid wealth and desires that have no Dharma in them. Why ? If in the name of Dharma, painful acts (e. g. killing animals in sacrifices) are to be committed, those are blamed by the people ; so never commit them. Avoid them by all means. Nârada said :—“ O Muni ! The Śâstras are not one, they are many and they lay down different rules and contradictory opinions, How then Dharma is to be followed ? And according to what Dharma Śâstra ? Nârâyaña said :—Śruti and Smriti are the two eyes of God ; the Purânam is His Heart. Whatever is stated in the Śruti, the Smriti and the Purânas is Dharma ; whatever else is written in other Śâstras is not Dharma. Where you will find differences between Śruti, Smriti and Purânas, accept the words of the Śruti as final proofs. Wherever Smriti disagrees with the Purâpas, know the Smritis more authoritative.

And where differences will crop up in the Śrutis themselves, know that Dharma, too, is of two kinds. And where the differences will crop up in the Smritis themselves, consider, then, that different things are aimed at. In some Purâpas, the Dharma of the Tantras is duly described ; but of these, which go against the Vedas, they are not to be accepted by any means,

25-37. Tantra is accepted as the authoritative proof then and then only when it contradicts not the Vedas. Whatever goes clearly against the Vedas can in no way be accepted as a proof. In matters concerning Dharma, the Vedas is the Sole Proof. Therefore that which is not against the Vedas can be taken as proof; otherwise not. Whoever acts Dharma according to other proofs than what is ordained in the Vedas, goes to the hell in the abode of Yama to get his lesson. So the Dharma that is by all means to be accepted as such, is what is stated in the Vedas. The Smritis, the Purāṇas, or the Tantra Śāstras can be taken also as authoritative when they are not conflicting to Vedas. Any other Śāstras can be taken as authoritative when it is fundamentally coincident with the Vedas. Else it can never be accepted.

25-37. Those who do injury to others even by the blade of a Kus'a grass used as a weapon, go to hell with their heads downwards and their feet upwards. Those that follow their own sweet free will, that take up any sort of dress (e. g. Baudhīnas), those that follow the philosophical doctrines called Pāśupatas, and the other hermits and saints and persons that take up other vows contrary to the religions of the Vedas, for example, the Vaikhānasa followers, those who brand their bodies by the hot Mudrās, at the places of pilgrimages, e. g. Dvārakā, etc., they go to hell with their bodies scorched by red hot brands (Tapta Mudrās). So persons should act according to the excellent religions commanded by the Vedas. Everyday he should get up from his bed early in the morning and think thus :—" What good acts have I done, what have I given as charities ? Or what I advised others to do charities what greater sins (Mahāpātakas) and what smaller sins have I committed?" At the last quarter of the night he should think of Para Brahma. He should place his right leg on his left thigh and his left on his right thigh crosswise keeping his head straight up and touching the breast with his chin, and closing his eyes, he should sit steadily so that the upper teeth should not touch the lower jaw.

He should join his tongue with his palate and he should sit quiet, restraining his senses. He should be Śuddha Sattva. His seat should not be very low. First of all he should practice Prāṇayāma twice or thrice; and within his heart he should meditate the Self of the shape of the Holy Flame or the Holy Light. (Om Mani Padme Hum.)

38-49. He should fix his heart for a certain time to that Luminous Self whose Eyes are everywhere. So the intelligent man should practise Dhāraṇā. Prāṇayāma is of six kinds:—(1) Sadhūma (when the breaths are not steady), (2) Nirdhūma (better than the Sadhūma),

(3) *Sagarbha* (when united with one's mantra), (4) *Agarbha* (when the practice is without the thought of any mantra), (5) *Salakṣya* (when the heart is fixed on one's Deity) and (6) *Alakṣya* (when the heart is not fixed on one's Deity). No yoga can be compared with *Prāṇāyāma*. This is equal to itself. Nothing can be its equal. This *Prāṇāyāma* is of three kinds, called *Rechaka*, *Pūraka* and *Kumbhaka*. The *Prāṇāyāma* consists of three letters, A, U, M, i. e. of the nature of "Om". Or, in other words the letter A, of the Praṇava Om indicates *Pūraka*, the letter "U" denotes *Kumbhaka* and the letter "M" denotes *Rechaka*. By the *Idā Nādi* (by the left nostril) inhale as long as you count "A" (Visnu) thirty-two times; then withhold breath, i. e., do *Kumbhaka* as long as you count "U" (Śiva) sixty-four times and by the *Pingalā Nādi* (the right nostril) do the *Rechaka*, i. e., exhale the breath as long as you count "M" (Brahmā) for sixteen times. O Muni! Thus I have spoken to you of the *Sadhuṁa Prāṇāyāma*. After doing the *Prāṇāyāma* as stated above, pierce the Six Chakras (i. e., plexuses) (called *Śūchakra bhoda*) and carry the Kula Kundalini to the Brahma Randhra, the brain aperture, or to the thousand petalled lotus in the head and meditate in the heart the Self like a Steady Flame. (The *Nādis* are not those which are known to the Vaidya or the Medical Śāstras. The latter are the gross physical nerves. The *Nādis* here are the Yoga *Nādis*, the subtle channels (*Vivaras*) along which the *Prāṇik* currents flow. Now the process of piercing the six Chakras (or nerve centres or centres of moving *Prāṇik* forces) is being described. Within this body, the six nerve centres called *Padmas* (Lotuses) exist. They are respectively situated at the (1) *Mūlādhāra* (half way between Anus and Linga *Mūla*), called the Sacral Plexus; (2) *Linga Mūla* (the root of the genital organs); called posta:ic plex is; (this is also called *Svādhiṣṭhāna*) (3) *Navel*, the Solar Plexus (4) *Heart*, the cardiac Plexus, (5) *Throat* (6) *Forehead*, between the eye brows there-the lotus in the forehead, called the cavernous plexus (*Ājñā Chakra*) has two petals; in these two petals, the two letters "Ham" "Kṣam" exist in the right hand direction (with the hands of the watch; going round from left to right keeping the right side towards one circumambulated as a mark of respect). I bow down to these which are the two-lettered Brahma. The lotus that exists in the throat laryngeal or pharyngeal plexus has sixteen petals (*vis'uddhā chakra*); in these are in due order in right hand direction the sixteen letters (vowels) a, å, i, ï, u, ü, ri, ñi, lri, lrî, e, ai, o, au, am, åh; I bow down to these which are the sixteen lettered Brahma. The lotus that exists in the heart, the cardiac plexus (*anāhata chakra*), has twelve petals; wherein are the twelve letters k, kh, g, gh, n, ch, chh, j, jb, ñ, t, ñh; I bow to to these twelve lettered Brahma. The Solar

plexus forms the Great Junction of the Right and Left sympathetic chains Idā and Pingala with the Cerebro spinal Axis. The lotus that exists in the navel, called the Solar Plexus, or Epigastric plexus (Maṇipura Chakra) has ten petals wherein are the ten letters d, dh, ḡ, t, th, d, dh, n, p, ph, counting in the right hand direction (that is clockwise) (and the action of this clock is vertical in the plane of the spinal cord ; also it may be horizontal). The lotus that exists at the root of the genital organ, the genital plexus or postatic plexus has six petals. The petals are the configurations made by the position of Nādis at any particular centre. Svādhiṣṭhāna chakra or Svayambhu Linga, wherein are situated the six letters, b, bh, m, y, r, l; I bow down to this six-lettered Brahma. (These are the Laya Centres). The lotus that exists in the Mālādhāra, called the sacral or sacrococcygeal plexus has four petals, wherein are the four letters v, s', ḡ, s. I bow down to these four-lettered Brahma. In the above six nerve centres or Laya Centres, or lotuses, all the letters are situated in the right hand direction (clockwise). (Note.—All the nerves of the body combine themselves in these six nerve centres or Laya Centres. Each of these centres is spheroidal and is of the Fourth Dimension. At each centre many transitions take place, many visions take place, many forces are perceived and wonderful varieties of knowledge are experienced. These are called the Laya Centres. For many things vanish into non-existence and many new Tattvas are experienced.) Thus meditating on the Six Chakras or plexuses, meditate on the Kula Kāndalī, the Serpent Fire. She resides on the four petalled lotus (Centre of Sakti) called Mālādhāra Chakra (Coccygeal plexus); She is of Rajo Guṇa; She is of a blood red colour, and She is expressed by the mantra "Hrīm," which is the Māyāvija; she is subtle as the thread of the fibrous stock of the water lily. The Sun is Her face; Fire is Her breasts; he attains Jivan mukti (liberation while living) within whose heart such a Kula Kūḍalī arises and awakens even once. Thus meditating on Kula Kūḍalī, one should pray to Her :—Her sitting, coming, going, remaining, the thought on Her, the realisation of Her and chanting hymns to Her, etc., all are Mine, Who is of the nature of all in all; I am that Bhagavatī; O Bhagavatī! All my acts are Thy worship; I am the Devī; I am Brahma, I am free from sorrow. I am of the nature of Everlasting Existence, Intelligence and Bliss. Thus one should meditate of one's own self. I take refuge of that Kula Kūḍalī, who appears like lightning and who holds the current thereof, when going to Brahmaṇḍra, in the brain, who appears like nectar when coming back from the brain to the Mālādhāra, and who travels in the Suṣumnā Nādī in the spinal cord. Then one is to meditate on one's own Guru, who is thought of as one with God, as seated

iu one's brain and then worship HIm mentally. Then the Sâdhaka, controlling himself is to recite the following Mantra "The Guru is Brahma, the Guru is Viṣṇu, it is the Guru again that is the Deva Mahes'vara ; it is Guru that is Para Brahma. I bow down to that Śrī Guru.

Here ends the First Chapter of the Eleventh Book on what is to be thought of in the morning in the Mahâ Purânam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharsi Veda Vyâsa.

CHAPTER II.

1-42. Nârâyana said :—Even if a man studies the Vedas with six Angas (limbs of the Vedas), he cannot be pure if he be devoid of the principle of right living (Sadâchâra) and if he does not practise it. All that is in vain. As soon as the two wings of the young ones of birds appear, they leave their nests, so the chhandas (the Vedas) leave such a man devoid of Sadâchâra at the time of his death. The intelligent man should get up from his bed at the Brâhma muhûrta and should observe all the principles of Sadâchâra. In the last quarter of night, he should practise in reciting and studying the Vedas. Then for some time he should meditate on his Iṣṭa Deva (his Presiding Deity). The Yogi should meditate on Brahma according to the method stated before. O Nârada ! If meditation be done as above, the identity of Jîva and Brahma is at once realised and the man becomes liberated while living. After the fifty-fifth Dânda (from the preceding sunrise i. e., 2 hours before the sunrise comes the Uṣâkâla ; after the fifty seventh danda comes the Aruṇodayakâla ; after fifty eighth Dânda comes the morning time ; then the Sun rises. One should get up from one's bed in the morning time. He should go then to a distance where an arrow shot at one stretch goes. There in the south-west corner he is to void his urines and faeces. Then the man, if he be a Brahmacâhârî, should place his holy thread on his right ear and the householder should suspend it on his neck only. That is, the Brahmacâhârî, in the first stage of his life should place the holy thread over his right ear ; the householder and the Vânaprasthis should suspend the holy thread from the neck towards the back and then void their faeces, etc. He is to tie a piece of cloth round his head ; and spread earth or leaves on the place where he will evacuate himself. He is not to talk then nor spit nor inhale hard. One is not to evacuate oneself in cultivated lands, that have been tilled, in water, over the burning pyre, on the mountain, in the broken and ruined temples, on the ant-hills, on places covered with grass, on road side, or on holes where living beings exist. One ought not

to do the same also while walking. One ought to keep silence during both the twilights, while one is passing urine or voiding one's faeces, or while one is holding sexual intercourse, or before the presence of one's Guru, during the time of sacrifice, or while making gifts, or while doing Brahma Yajña. One ought to pray before evacuating, thus :—"O Devas ! O Rīgis ! O Pis'āchas ! O Uragas ! O Rākṣasas ! You all who might be existing here unseen by me, are requested to leave this place. I am going to ease myself here duly." Never one is to void oneself while one looks at Vāyu (wind), Agni (fire), a Brāhmaṇa, the Sun, water or cow. At the day time one is to turn one's face northward and at the night time, southward, while easing oneself and then one is to cover the faeces, etc., with stones, pebbles, leaves or grass, etc. Then he is to hold his genital organ with his hand and go to a river or any other watery place ; he is to fill his vessel with water then and go to some other place.

The Brāhmaṇa is to use the white earth, the Kṣattriya is to take the red earth, the Vais'ya is to use the yellow earth and the Sūdra is to apply the black earth and with that he is to cleanse himself. The earth under water, the earth of any temple, the earth of an anthill, the earth of a mouse hole, and the remnant of the earth used by another body for washing are not to be used for cleansing purposes. The earth for cleansing faeces is twice as much as that used in case of urine clearance ; in the cleansing after sexual intercourse thrice as much. In urine cleansing the earth is to be applied in the organ of generation once, thrice in the hand. And in dirt clearing, twice in the organ of generation, five times in anus, ten times in the left hand and seven times in both the hands. Then apply earth four times first in the left feet and then on the right feet. The house holder should clear thus : the Brahmachārī is to do twice and the Yatis four times. At every time the quantity of wet earth that is to be taken is to be of the size of an Āmalakī fruit ; never it is to be less than that. This is for the clearance in the day time. Half of these can be used in the night time. For the invalids, one-fourth the above measurements ; for the passers-by, one-eighth the above dimensions are to be observed. In case of women, Sūdras, and incapable children, clearings are to be done till then when the offensive smell vanishes. No numbers are to be observed. Bhagvān Mīnu says—for all the Varnas the clearing is to be done till then when the offensive smell vanishes. The clearing is to be performed by the left hand. The right hand is never to be used. Below the navel, the left hand is to be used ; and above the navel the right hand is to be used for clearing. The wise man should never hold his water pot while evacuating himself. If by mistake he catches hold of his waterpot, he will have to perform the penance (prāyashchitta).

If, out of vanity or sloth, clearing be not done, for three nights, one is to fast, drinking water only, and then to repeat the Gāyatrī Mantra and thus be purified. In every matter, in view of the place, time and materials, one's ability and power are to be considered and steps are to be taken accordingly. Knowing all this, one should clear oneself according to rule. Never be lazy here. After evacuating oneself of faeces, one is to rinse one's mouth twelve times; and after passing urine and clearing, one is to rinse four times. Never less than that is to be done. The water after rinsing is to be thrown away slowly downwards on one's left. Next performing Āchaman one is to wash one's teeth. He is to take a tiny piece, twelve Āngulas (fingers) long (about one foot) from a tree which is thorny and gummy. The cleansing twig (for teeth) is thick like one's little finger. He is to chew the one end of it to form a tooth brush. Karanja, Udumbara (figtree), Mango, Kadamba, Lodha, Champaka and Vadari trees are used for cleansing teeth. While cleansing teeth, one is to recite the following mantra:—"O Tree! Wherein resides the Deity Moon for giving food to the beings and for killing the enemies! Let Him wash my mouth to increase my fame and honour! O Tree! Dost Thou please give me long life, power, fame, energy, beauty, sons, cattle, wealth, intellect, and the knowledge of Brahma." If the cleansing twig be not available and if there be any prohibition to brush one's teeth that day (say Pratipad day, Amāvas, Saṅthi and Navamī), take mouthfuls of water, gargle twelve times and thus cleanse the teeth. If one brushes one's teeth with a twig on the new moon day, the first, sixth, ninth and eleventh day after the Full or New Moon or on Sunday, one eats the Sun (as it were, by making Him lose his fire), makes his family line extinct and brings his seven generations down into the hell. Next he should wash his feet and sip pure clean water thrice, touch his lips twice with his thumb, and then clear the nostrils by his thumb and fore finger. Then he is to touch his eyes and ears with his thumb and ring finger, touch his navel with his thumb and little finger, touch his breast with his palm and touch his head with all his fingers.

Here ends the Second Chapter of the Eleventh Book on cleansing the several parts of the body in the Mahāpurāṇam Śrī Mad Devī Bhāgvatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER III.

1-21. Śrī Nārāyaṇa said:—"O Nārada! 'There are the six kinds of Āchamana:—(1) Śuddha, (2) Smārta, (3) Paurāṇik, (4) Vaidik, (5) Tāntrik and (6) 'Śrauta. The act of cleaning after evacuating oneself of urine and faeces is known as Śuddha Saucha. After cleaning, the Āchaman, that is

performed according to rules, is named as Smārta and Paurāṇik. In places where the Brhma Yajña is performed, the Vaidik and Śrauta Āchamanas are done. And where acts e. g. the knowledge of warfare are being executed, the Tāntrik Āchaman is done. Then he is to remember the Gāyatrī Mantra with Praṇava (om) and fasten the lock of hair on the crown of his head, thus controlling all the hindrances (Bighna Bandhanam). Sipping again, he is to touch his heart, two arms, and his two shoulders. After sneezing, spitting, touching the lower lip with teeth, accidentally telling a lie, and talking with a very sinful man, he is to touch his right ear (Where the several Devas reside). On the right ear of the Brāhmaṇas reside Fire, Water, the Vedas, the Moon, the Sun, and the Vāyu (wind). Then one is to go to river or any other reservoir of water, and there to perform one's morning ablutions and to cleanse his body thoroughly. For the body is always uncleansed and dirty and various dirts are being excreted out of the nine holes (doors) in the body. The morning bath removes all these impurities. Therefore the morning bath is essentially necessary. The sins that arise from going to those who are not fit for such purposes, from accepting gifts from impure persons or from the practice of any other secret vices all are removed by the morning ablutions. Without this bath, no acts bear any fruit. Therefore every day, this morning bath is very necessary. Taking the Kusa grass in hand, one is to perform one's bath and Sandhyā. If for seven days, the morning ablutions are not taken, and if for three days, the Sandhyās are not performed, if for twelve days, the daily Homas are not performed, the Brāhmaṇas become Sūdras. The time for making the Homa in the morning is very little; therefore lest ablutions be done fully which would take a long time and hence the time for the Homa might elapse the morning bath should be performed quickly. After the bath the Prāṇayāma is to be done. Then the full effects of bath are attained. There is nothing holier in this world or in the next than reciting the Gāyatrī. It saves the singer who sings the Gāyatrī; hence it is called Gāyatru. During the time of Prāṇayāma, one must control one's Prāṇa and Ajāti Vāyus i. e. make them equal. The Brāhmaṇi, knowing the Vedas and devoted to his Dharma, must practise Prāṇayāma three times with the repetition of Gāyatrī and Praṇava and the three Vyārbhitis (Om Bhu, Om Bhuvah, Om Svah).

While practising, the muttering of Gāyatrī is to be done three times. 1 Prāṇayāma, the Vaidik mantra is to be repeated, never a Laukika Mantra is to be uttered. At the time of Prāṇayāma, if any body's mind be not fixed, even for a short while, like a mustard seed on the apex of a coconut, he cannot save even one hundred and one persons in his father-

or in his mother's line. Prāṇyāma is called Sagarbha when performed with the repetition of some mantra; it is called Agarbha when it is done simply with mere meditation, without repeating any mantra. After the bathing, the Tarpanam with its accompaniments, is to be done; i. e., the peace offerings are made with reference to the Devas, the Rishis, and the Pitrīs (whereby we invoke the blessings from the subtle planes where the high-souled persons dwell.) After this, a clean pair of clothes is to be worn and then he should get up and come out of the water. The next things preparatory to practise Japaṇam are to wear the Tilaka marks of ashes and to put on the Rudrākṣa beads. He who holds thirty-two Rudrākṣa beads on his neck, forty on his head, six on each ear (12 on two ears), twenty four beads on two hands (twelve on each hand) thirty-two beads on two arms (sixteen on each), one bead on each eye and one bead on the hair on the crown, and one hundred and eight beads on the breast, (251 in all) becomes himself Mahā Deva. One is expected to use them as such. O Muni! You can use the Rudrākṣas after being, stringing together with gold or silver always on your Śikhā, the tuft of hair on the head or on your ears. On the holy thread, on the hands, on the neck, or on the belly (abdomen) one can keep the Rudrākṣa after one has repeated sincerely and with devotion the five lettered mantra of Śiva, or one has repeated the Prāṇava (Om). Holding the Rudrākṣa implies that the man has realised the knowledge of Śiva-Tattva. O Brāhmaṇa! The Rudrākṣa bead that is placed on the tuft or on the crown hair represents the Tāra tattva i. e., Om Kāra; the Rudrākṣa beads that are held on the two ears are to be thought of as Deva and Devī, (Śiva and Śivā).

22-37. The one hundred and eight Rudrākṣa beads on the sacrificial thread are considered as the one hundred and eight Vedas (signifying the Full Knowledge, as sixteen digits of the Moon completed; on the arms, are considered as the Dik (quarters); on the neck, are considered as the Devī Sarasvatī and Agni (fire). The Rudrākṣa beads ought to be taken by men of all colours and castes. The Brāhmaṇas, Kṣattriyas and Vais'yas should hold them after purifying them with Mantras i. e. knowingly; whereas the Śūdras can take them without any such purification by the Mantras. i. e. unknowingly. By holding or putting on the Rudrākṣa beads, persons become the Rudras incarnate in flesh and body. There is no doubt in this. By this all the sins arising from seeing, hearing, remembering, smelling, eating prohibited things, talking incoherently, doing prohibited things, etc., are entirely removed with the Rudrākṣa beads on the body; whatever acts, eating, drinking, smelling, etc., are done, are, as it were, done by Rudra Deva Himself. O Great Muni! He who feels

sham, in holding and putting on the Rudrākṣa beads, can never be freed from this Samsāra even after the Koṭi births. He who blames another person holding Rudrākṣa beads has defects in his birth (is a bastard). There is no doubt in this. It is by holding on Rudrākṣa that Brahmā has remained steady in His Brahmāhood untainted and the Munis have been true to their resolves. So there is no act better and higher than holding the Rudrākṣa beads. He who gives clothing and food to a person holding Rudrākṣa beads with devotion is freed of all sins and goes to the Śiva Loka. He who feasts gladly any holder of such beads at the time of Śradh, goes undoubtedly to the Pitri Loka. He who washes the feet of a holder of Rudrākṣa and drinks that water, is freed of all sins and resides with honour in the Śiva Loka. If a Brāhmaṇa holds with devotion the Rudrākṣa beads with a necklace and gold, he attains the Rudrahood. O Intelligent One! Wherever whoever holds with or without faith and devotion the Rudrākṣa beads with or without any mantra, is freed of all sins and is entitled to the Tattvajñāna. I am unable to describe fully the greatness of the Rudrākṣa beads. In fact, all should by all means hold the Rudrākṣa beads on their bodies.

Note.—The Number one hundred and eight (108) signifies the One Hundred and Eight Vedas, the Brahman, the Source of all Wisdom and Joy.

Here ends the Third Chapter of the Eleventh Book on the glories of the Rudrākṣa beads in the Mahā Purāṇam Śrī Mad Devī Bhāgvatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER IV.

1-11. Nārada said :—“O Sinless one ! The greatness of the Rudrākṣa seed that you have described is verily such. Now I ask why is this Rudrākṣam so much entitled to worship by the people. Please speak clearly on this point. Nārāyaṇa spoke :—“O Child ! This is the very question that was asked once by Kārtika, the sixfaced One, to Bhagavān Rudra, dwelling in Kailās'a. What He replied, I say now. Listen. Rudra Deva spoke :—“O Child Śiḍānaua. I will dwell briefly on the secret cause of the greatness of the Rudrākṣa seed. Hear. In days of yore, there was a Daitya called Tripurā who could not be conquered by any body. Brahmā, Viṣṇu and the other Devas were defeated by him. They then came to Me and requested Me to kill the Asura. At their request, I called in my mind the Divine Great weapon, named Aghora, beautiful and terrible and containing the strength of all the Devas, to kill him. It was inconceivable and it was blazing with fire.

For full divine one thousand years I remained awake with eyelids wide open in thinking of the Aghora weapon, the destroyer of all obstacles, whereby the killing of Tripurāsurī might be effected and the troubles of the Devas be removed. Not for a moment my eyelids dropped. There by my eyes were affected and drops of water came out of any eyes.—Note here. How enemies are to be killed. It requires great thought, great concentration, great yoga and great powers.) O Mahāsena ! From those drops of water coming out of my eyes, the great tree of Rudrākṣam did spring for the welfare of all. This Rudrākṣa seed is of thirty-eight varieties. From My Sūrya Netra i.e., My right eye, symbolizing the Sun, twelve yellow coloured (Pingala colour) varieties have come ; and from my left eye representing the Moon, the Soma Netra, sixteen varieties of white colour and from my third eye on the top, representing Fire i.e. the Agni Netra, ten varieties of black colour have come out. Of these the white Rudrākṣams are Brāhmaṇas and they are used by the Brāhmaṇas ; the red coloured ones are the Kṣattriyas and should be used by the Kṣattriyas and the black ones are Śūdras and should be used by the Vaiṣyas and the Śūdras.

12-19. One faced Rudrākṣa seed is the Śiva Himself, made manifest and rendered vivid; even the sin incurred in killing a Brāhmaṇa is destroyed thereby. Two faced or two headed Rudrākṣam is like the Deva and the Devī. Two sorts of sins are destroyed thereby. The three faced Rudrākṣam is like fire ; the sin incurred in killing a woman is destroyed in a moment. The four faced Rudrākṣa seed is like Brahmā and removes the sin of killing persons. The five faced Rudrākṣam is verily an image of Rudra; all sorts of sins, e. g. eating prohibited food, going to the ungoables, etc., are destroyed thereby. The six faced Rudrākṣam is Kārtikeya. It is to be worn on the right hand. One becomes freed of the Brahmatyā sin. There is no manner of doubt in this. The seven faced Rudrākṣam is named Ananga. Holding this frees one from the sin of stealing gold, etc., O Mahāsena! The eight faced Rudrākṣa is Vināyaka. Holding this frees one from the sin of holding an illicit contact with a woman of a bad family and with the wife of one's Guru, etc., and other sins as well. It enables one to acquire heaps of food, cotton, and gold ; and in the end the Highest Place is attained.

20-35. The fruit of holding the eight faced Rudrākṣa seed has been said. Now I will talk of the nine-faced Rudrākṣam. It is verily the Bhairava made manifest. On the left hand it should be worn. By this, the people get both Bhoga (enjoyment) and Mokṣa (liberation)

and they become powerful like Me and get themselves freed at once, without the least delay, of the sins incurred by committing thousands of abortions, hundreds of Brahmahattyās (killing the Brāhmaṇas). Holding the ten-faced Rudrākṣa is verily wearing Janārdana, the Deva of the Devas. The holding of which pacifies the evils caused by planets, Pis'āchas, Vetalas, Brahma Rākṣasas, and Pannagas. The eleven-faced Rudrākṣam is like the Eleven Rudras. The fruits, the efficacy of which I now describe. Hear. The fruits obtained through the performance of one thousand horse sacrifices, one hundred Vājapeya sacrifices, and making gifts of one hundred thousand cows are obtained thereby.

If one wears the twelve-headed Rudrākṣam on one's ear, the Ādityas get satisfied. The fruits of performing Gomedha and As'vamedha sacrifices are obtained thereby. No fear comes from horned buffaloes, armed enemies and wolves and tigers and other murderous animals. Also the several diseases of the body never come to him. The holder of the twelve-faced Rudrākṣa seed feels always happy and he is the master of some kingdoms. He becomes freed of the sins incurred in killing elephants, horses, deer, cats, snakes, mice, frogs, asses, foxes and various other animals.

O Child ! The thirteen faced Rudrākṣam is very rare ; if anybody gets it, he becomes like Kārti Keya and gets all desires fulfilled ; and the eight siddhis are under his grasp. He learns how to make gold, silver and other metals ; he attains all sorts of enjoyments. There is no manner of doubt in this. O Śadānana ! If anybody holds the thirteen faced Rudrākṣam, he becomes freed from the sins incurred in killing mother, father and brothers.

O Son ! If one holds on one's head the fourteen-faced Rudrākṣam always, one becomes like Śiva. O Muni ! What more shall I speak to you ! The Devas pay their respects to one holding the fourteen faced Rudrākṣas and he in the end attains the Highest Goal, the state of Śiva. His body becomes verily the body of Śiva.

36.40. The Devas always worship the Rudrākṣa seed ; the highest goal is attained by wearing the Rudrākṣam. The Brāhmaṇas should hold on their heads at least one Rudrākṣam with devotion. A rosary of twenty-six Rudrākṣams is to be made and tied on the head. Similarly a rosary of fifty seeds is to be worn and suspended on the breast ; sixteen each on each of the two arms ; twenty-four Rudrākṣams to be worn on the wrists twelve on each. O Śadānana ! If a rosary be made of one hundred and eight, fifty or twenty-seven Rudrākṣams and if japam be done with that, immeasurable merits are obtained. If anybody wears a rosary of one hundred and eight seeds, he gets at every moment

The fruit of performing the As'vamedha sacrifices and uplifts his twenty-one generations and finally he resides in the Siva Loka.

Here ends the Fourth Chapter of the Eleventh Book on the Greatness of the Rudrâkṣam in the Mahâpurânam Śrî Mañ Devî Bhâgavatam of 18,000 verses by Maharsi Veda Vyâsa.

CHAPTER V.

1-14. Is'vara said:-“O Kârtikeya! Now I will speak how to count the Japam (repetition of the mantra) with the rosary. Hear. The face of Rudrâkṣam is Brahmâ ; the upper summit point is Siva and the tail end of Rudrâkṣam is Viṣṇu. The Rudrâkṣam has two-fold powers :— It can give Bhoga (Enjoyment) as well as Mokṣa (Liberation). Then string or tie together, like a cow's tail, and like the snake's coiling a body, twenty-five faced Rudrâkṣa seeds, thorny and of red, white, mixed colours bored through and through. The rosary is to taper as a cow's tail tapers down. In stringing the beads into a rosary, it should be seen that the flat face of one Rudrâkṣam is in front of the flat face of another Rudrâkṣam ; so the tail, the pointed end of one, must come in front of the tail or the narrower end of another. The Meru or the topmost bead of the string must have its face turned upwards and the knot should be given over that. The rosary, thus strung, yields success of the Mantra (mantra-siddhi). When the rosary is strung, it is to be bathed with clear and scented water and afterwards with the Pañchagavya (cow-dung, cow urine, curd, milk, and ghee); then wash it with clear water and sanctify it with the condensed electrical charge of the Mantra. Then recite the Mantra of Siva (Six imbed, with “Hûm” added) and collect the rosaries. Then repeat over them the Mantra “Sadyojâta, etc., and sprinkle water over it one hundred and eight times. Then utter the principal mantra and place them in a holy ground and perform Nyâsa over it, i. e., think that the Great Laure Siva and the World-Mother Bhagavati have come on them. Thus make the Samskâra of the rosary (i. e., purify it) and you will find then that your desired end will be attained successfully. Worship the rosary with the Mantra of that Devatâ for which it is intended. One is to wear the Rudrâkṣa rosary on one's head, neck or ear and controlling one self, one should make japam with the rosary on the neck, head, breast, or the ears or on the arms, the rosary should be held with the greatest devotion. What is the use in saying about it so often? It is highly meritorious and commendable

to holds always the Rudrākṣam. Especially on such occasions as taking baths making gifts, making japams, performing the Homas, or sacrifices to Viṣṇu Devās, in performing the Poojās of the Devas, in making Prāyashchittams (penances), in the time of Śrādha and in the time of initiation, it is highly necessary to hold Rudrākṣam. A Brāhmaṇi is sure to go to hell if he performs any Vaidik act without wearing any Rudrākṣam. Note :—It would be offering an insult to Śiva !

15-29. It is advisable to use the true Rudrākṣam with gold and jewel, on the head, neck or on one's hand. Never use the Rudrākṣam worn by another. Use Rudrākṣam always with devotion; never use it while you are impure. Even the grass that grows with the air in contact with the Rudrākṣa tree, goes verily to a holy region for ever. Jābāla Muni says in the Śruti:—If a man wearing Rudrākṣam commits a sin, he gets deliverance from that sin. Even if animals hold Rudrākṣam, they become Śiva; what of men ! The devotees of Śrī Rudra should always use at least one Rudrākṣa on the head. Those great devotees, who with Rudrākṣam on take the name of the Highest Self Śambhu, get themselves freed of all sorts of sins and pains. Those who are ornamented with Rudrākṣam are the best devotees. It is highly incumbent on those who want their welfare to wear Rudrākṣam. Those who hold Rudrākṣam on their ears, crown hair, neck, hands, and breast, get Brahmā, Viṣṇu, and Maheśvara under them as their Vihhūtis (manifestations, powers). The Devas and all those Rishis that started the Gotra, the Ādipuruṣas (the first chief men in several families), held with reverence the Rudrākṣams. All the other Munis, that descended from their families, the ardent followers of Śrauta Dharma, the pure souled, held the Rudrākṣams. It may be, that many might not like at first to hold this Rudrākṣam, the visible giver of liberation and so well written in the Vedas; but after many births, out of the Grace of Mahādeva, many become eager to take the Rudrākṣams. The Munis' that are the Jābāla Sākhis are famous in expounding the inestimable greatness of Rudrākṣams.

The effect of holding Rudrākṣams is well known in the three worlds. Puṇyam (great merit) arises from the mere sight of Rudrākṣams; ten million times that merit arises by its touch; and by wearing it one hundred Koṭi times the fruit arises and if one makes Japa every day, then one lakh koṭi times the puṇyam arises. There is no manner of questionings in this.

30-36. He who holds in his hand, breast, neck, ears, head, the Rudrâkṣams, becomes an image of Rudra. There is no manner of doubt in this. By holding Rudrâkṣam, men become invulnerable of all the beings, become respected, like Mahâ Deva, by the Devas and Asuras and they roam on the earth like Rudra. Even if a man be afflicted to evil deeds and commits all sorts of sins, he becomes respected by all, on holding Rudrâkṣams. By this men are freed of the sin of taking Uchhiṣṭa and of all the other sins. Even if you suspend a Rudrâkṣam rosary on the neck of a dog and if that dog dies in that state, he gets liberation! Then what to speak of others! By holding Rudrâkṣams, men even if they be devoid of Japam and Dhyânam, become freed of all sins and attain the highest state. Even if one holds merely one Rudrâkṣa seed purified and sucharged with Mantra Sakti, he uplifts his twentyone generations, gets to Heaven and resides there with respect. I am speaking now further of the Greatness of Rudrâkṣam.

Here ends the Fifth Chapter of the Eleventh Book on the Rudrâkṣam rosaries in the Mahâ Purânam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharshi Veda Vyâsa.

CHAPTER VI.

1-21. Is'vara said :—“O Kârtikeya! Kus'agranthi, Jîvapatrî and other rosaries cannot compare to one-sixteenth part of the Rudrâkṣa rosary. As Viṣṇu is the best of all the Puruṣas, the Gangâ is the best of all the rivers, Kas'yapi, amongst the Munis, Uchchaiḥsravâ amongst the horses, Mahâ Deva amongst the Devas, Bhagavatî amongst the Devis, so the Rudrâkṣam rosary is the Best of all the rosaries. All the fruits that occur by reading the stotras and holding all the Vratas, are obtained by wearing the Rudrâkṣam bead. At the time of making the Akṣaya gift, the Rudrâkṣam bead is capable of giving high merits. The merit that accrues by giving Rudrâkṣam to a peaceful devotee of Śiva, cannot be expressed in words. If anybody gives food to a man holding the Rudrâkṣam rosary, his twenty one generations are uplifted and he ultimately becomes able to live in the Rudrâ Loka. He who does not apply ashes on his forehead and who does not hold Rudrâkṣam and is averse to the worship of Śiva is inferior to a chândâla. If Rudrâkṣam be placed on the head then the flesh-eaters, drunkards, and the associates with the vicious become freed of their sins. Whatever fruits are obtained by performing various sacrifices, asceticism and the study of the Vedas are easily attained by simply holding the Rudrâkṣam rosary. Whatever merits are obtained by read-

ing the four Vedas and all the Purâṇas and bathing in all the Tîrthas and the results that are obtained by immense practise in learning all are, obtained by wearing Rudrâkṣam. If at the time of death, one wears Rudrâkṣam and dies, one attains Rudrahood. One has not to take again one's birth. If anybody dies by holding Rudrâkṣam on his neck or on his two arms, he uplifts his twenty-one generations and lives in the Rudra Loka. Be he a Brâhmaṇ or a Chândâla, be he with qualities or without qualities, if he applies ashes to his body and holds Rudrâkṣam, he surely attains Śivahood. Be he pure or impure; whether he eats uneatables or be he a Mlechha or a Chândâla or a Great Sinner, any body if he holds Rudrâkṣam is surely equal to Rudra. There is no doubt in this.

If any body holds Rudrâkṣam on his head he gets Koṭi times the fruit; on his ears, ten Koṭi times the fruit, on his neck, one hundred Koṭi times the fruit; on his holy thread, ayuta times the fruit; on his arm, one lâkh Koṭi times the fruit and if one wears Rudrâkṣam on one's wrist, one attains Mokṣa. Whatever acts, mentioned in the Vedaś be performed with Rudrâkṣam on, the fruits obtained are unbounded. Even if a man be without any Bhakti and if he wears on his neck the Rudrâkṣa rosary though he does always vicious acts, he becomes freed of the bondage of this world. Even if a man does not hold Rudrâkṣa but if he be always full of devotion towards the Rudrâkṣam, he attains the fruit that is got by wearing the Rudrâkṣam and he attains the Śiva Loka and is honoured like Śiva. As in the country of Kikatâ, an ass which used to carry Rudrâkṣam seed got Śivahood after his death, so any man, whether he be a Jñâni (wise) or Ajuñâni (unwise), gets Śivahood if he holds Rudrâkṣam. There is no doubt in this.

22-28. Skînda said :—“ O God ! How is it that in the country of Kikatâ (Bihar), an ass had to carry Rudrâkṣa ; who gave him the Rudrâkṣams ! And what for did he hold that ?

Bhagavân Is'vara said :—“ O Son ! Now hear the history of the case. In the Bindhya mountain one ass used to carry the load of Rudrâkṣam of a traveller. Once the ass felt tired and became unable to carry the load and fell down on the road and died. After his death the ass came to Me by My Grace, becoming Mahes'vara with trident in his hand and with three eyes. O Kârtikeya ! As many faces as there are in the Rudrâkṣam, for so many thousand Yugas the holder resides with honour in the Śiva Loka. One should declare the greatness of Rudrâkṣam to one's own disciple ; never to disclose its glories to one who is not a disciple nor a devotee of Rudrâkṣam nor to him who is an illiterate brute. Be he a Bhakta or not a

Bhakta, be he low or very low, if he holds Rudrâkṣam, then he is freed from all sins. No equal can be to the merit of him who holds the Rudrâkṣams.

29-39. The Munis, the Seers of truth, describe this holding on of Rudrâkṣam as a very great vow. He who makes a vow to hold one thousand Rudrâkṣams, becomes like Rudra; the Devas bow down before him. If thousand Rudrâkṣams be not obtained, one should hold at least sixteen Rudrâkṣams on each arm, one Rudrâkṣam on the crown hair; on the two hands, twelve on each; thirty-two on the neck; forty on the head; six on each ear and one hundred and eight Rudrâkṣams on the breast; and then he becomes entitled to worship like Rudra. If any body holds Rudrâkṣam together with pearls, Prabâla, crystal, silver, gold and gem (lapis lazuli), he becomes a manifestation of S'iva. If a body, through laziness even, holds Rudrâkṣam, the sin cannot touch him as darkness cannot come near light. If any body makes japam of a mantram with a Rudrâksa rosary, he gets unbounded results. Such a merit giving Rudrâkṣam, if one such Rudrâkṣam be not found in any one's body, his life becomes useless, like a man who is void of Tripundra (three curved horizontal marks made on the forehead by the worshippers of S'iva). If any body simply washes his head all over with Rudrâkṣam on, he gets the fruit of bathing in the Ganges. There is no doubt in this. One faced Rudrâkṣam, the five faced, eleven faced and fourteen faced Rudrâkṣams are highly meritorious and entitled to worship by all. The Rudrâkṣam is S'ankara made manifest; so it is always worshipped with devotion. The greatness of Rudrâksam is such as it can make a king out of a poor man. On this point, I will tell you an excellent Purânic anecdote.

40-49. There was a Brâhmaṇ, named Girinâtha in the country of Kosala. He was proficient in the Vedas and Vedâmgas, religious and very rich. He used to perform sacrifices. He had a beautiful son named Gunanidhi. The son gradually entered into his youth and looked beautiful like Kandarpa, the God of Love. While he was studying at his Guru Sudhîṣṭana's house, he, by his beauty and youth captivated the mind of his Guru's wife named Muktâvalî. The Guru's wife became so much enchanted by his extraordinary beauty that she, being unable to control herself, mixed with him and for some time remained with him in secret enjoyment. Then feeling inconveniences, due to the fear of his Guru, to enjoy her freely, used poison to the Guru, killed him and then he began to live freely with her. Next when his father, mother came to know about this, he put to death instantly his father and mother, administering poison to them. He became

addicted to various pleasures and his wealth was exhausted gradually. He began to steal in Brāhmaṇas' houses and became addicted very much to drinking. His relatives outcasted him from the society for his bad behaviour and banished him outside the town. He then went into a dense forest with Muktāvalī; and he began to kill the Brāhmaṇas for their wealth. Thus a long time passed away; when at last he fell into the jaws of death.

50-54. Then to take him to the region of Death, thousands of the Yama's messengers came; at the same time the Śiva's messengers came from Śiva-Loka. O Kārtikeya! A quarrel then ensued between both the parties of Yama and Śiva," The Yama's messengers, then, said:— "O Servers of Śambhu! What are the merits of this man that you have come to take him? First speak to us of his merits." Śiva's messengers spoke—"Fifteen feet below the ground where this man died, there exists the Rudrākṣam. O Yama's messengers! By the influence of that Rudrākṣam, all his sins are destroyed; and we have come to take him to Śiva." Then the Brahmin Guṇanidhi assumed a divine form and, getting on an aerial car went with Śiva's messengers before Śiva. "O One of good vows! Thus I have described briefly to you the greatness of Rudrākṣam. This is capable to remove all sorts of sins and yield great merits.

Here ends the Sixth Chapter of the Eleventh Book on the Greatness of Rudrākṣams in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Māharsi Veda Vyāsa.

CHAPTER VII.

1-4. Śrī Nārāyaṇa said :—"O Nārad! When Girīś'a thus explained to Kārtikeya the greatness of Rudrākṣam, he became satisfied. Now I have spoken to you of the glories of the Rudrākṣams as far as I know. Now, as to our subject of right way of acting, I will now speak on other things that ought to be known. Listen. The seeing of Rudrākṣam brings in a lakh times of Puṇyam and koṭi times the merit arises from touching that; holding it brings in koṭi times merit; again if one makes the japaṇ of a Mantra with that Rudrākṣam, one obtains merit one hundred lakh koṭi times and one thousand lakh koṭi times the merit. The merit in holding the Rudrākṣam is far superior to that in holding Bhadrākṣam. The Rudrākṣam seed that is of the size of an Āmalakī is the best; which is of the size of a plum, is middling; and which is of the size of a gram is the worst.

this is my word and promise. The Rudrākṣam tree is of four kinds :—Brāhmaṇa, Kṣattriya, Vais'ya, and Sūdra. The white colour is Brāhmaṇa; the red colour is Kṣattriya; the yellow colour is Vais'ya and the black coloured Rudrākṣam seed is Sūdra. The Brāhmaṇas are to use the white coloured Rudrākṣams; the Kṣattriyas, the red coloured ones, the Vais'yas, the yellow coloured ones; and the Sūdras, the black ones. Those Rudrākṣa seeds that are nicely circular, smooth, hard, and whose thorns or points are distinctly visible, are the best. Those that are pierced by insects, broken in parts, whose thorns are not clearly visible, with swells and holes and those that are coated over, these six varieties of Rudrākṣams are faulty. Those Rudrākṣams that have their holes by nature running through and through are best; and those that have their holes pierced by men are middling. The Rudrākṣa seeds that are all of uniform shape, bright, hard, and beautifully circular should be strung together by a silken thread. How to test the Rudrākṣa seed? As gold is tested by a touch stone; so the Rudrākṣam is tested by drawing lines on it; those on which the lines are most uniform, bright and beautiful are the best and they should be worn by the Śaivas. One should hold one Rudrākṣam on the crown hair, thirty on the heel, thirty six on the neck; sixteen on each arm, twelve on each wrist, fifty on the shoulders, one hundred and eight Rudrākṣams in the place of the sacrificial thread; and the devotee should have two or three rounds on the neck. On the earrings, on the crown of the head, the head, on bracelets, on armlets, on necklace, on the ornament worn on the loins one should hold Rudrākṣam always, whether one sleeps or eats. Holding three hundred Rudrākṣams is the lowest; holding five hundred is middling; holding one thousand Rudrākṣams is the best; so one ought to wear one thousand Rudrākṣams. At the time of taking Rudrākṣam, on one's head, one should utter the Mantra of Isāna; the mantra of Tat Puruṣa while holding on one's ears; Aghora mantra on one's forehead and heart; and the vīja of Aghora mantra i. e. "hasau" while holding on one's hands. One should wear the rosary of fifty Rudrākṣa seeds, suspended up to the belly, uttering the Vāmadeva mantra, i. e., Sadyojātādi, etc., the five Brahma mantras, and the six-limbed Śiva mantra. One is to string every Rudrākṣa seed, uttering the root mantra and then hold it. One-faced Rudrākṣa reveals Paratattva (the highest Tattva); when worn, the knowledge of the highest Tattva arises; the Brahma is seen here. The two-faced Rudrākṣam is Ardhanārisvara, the Lord of the other half which represents woman (in the same person); if worn, Ardhanāriśvara Śiva is always pleased with that man who holds it. The three-faced Rudrākṣam is Fire made manifest; it destroys in a moment the sin of killing a woman.

The three-faced Rudrākṣam is the three Agnis, Dakṣināgni, Gārhapatya, and Āhvaniya ; Bhagavān Agni is always pleased with that man who wears the three-faced Rudrākṣam. The four-faced Rudrākṣam in Brahmā Himself. The wearer gets his prosperity enhanced, his diseases destroyed, the divine knowledge springs in him and his heart is always pleased. The five-faced Rudrākṣam is the five faced Śiva Himself ; Mahādeva gets pleased with him who holds it. The Presiding Deity of the six faced Rudrākṣam is Kārtikeya. Some Pundits take Gaṇapati to be the Presiding Deity of the six-faced Rudrākṣam. The presiding Deity of the seven-faced Rudrākṣam is the seven Mātrikās, the Sun and the seven Riśis. By putting on this, the prosperity is increased, health and the pure knowledge are established. It should be put on when one becomes pure. The Presiding Deity of the eight-faced Rudrākṣam is Brāhma, the eight Mātrikās. By holding this, the eight Vasus are pleased and the river Ganges is also pleased. The putting on of this makes the Jivas truthful and pleasant-minded. The Devatā of the nine-faced Rudrākṣam is Yama ; holding this puts off the fears of Death. The Devatā of the eleven-faced Rudrākṣam is ten quarters the ten quarters are pleased with him who wears the ten-faced Rudrākṣam. The Devatā of the eleven mouthed Rudrākṣam is the eleven Rudras and Indra. Holding this enhances happiness. The twelve-faced Rudrākṣam is Viṣṇu made manifest ; its Devatās are the twelve Ādityas ; the devotees of Śiva should hold this. The thirteen-faced Rudrākṣam, if worn, enables one to secure one's desires; he does nowhere experience failures. The Kāma Deva becomes pleased with him who wears this. The fourteen-faced Rudrākṣam destroys all diseases and gives eternal health. While holding this, one ought not to take wine, flesh, onion, garlic, Sajñā fruit, Chālā fruit and the flesh of the boar which eats excrements, etc., During the Lunar and Solar eclipses, during the Uttarāyaṇa Śamkrānti or the Dakṣināyaṇa Samkrānti, during the full Moon or the New Moon day, if Rudrākṣam be worn, one becomes instantly freed of all one's sins.

Here ends, the Seventh Chapter of the Eleventh Book on the greatness of one faced etc., Rudrākṣam in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maṭhaṛsi Veda Vyāsa.

CHAPTER VIII.

1.21. Nūrāyapa said :—“ O Great Muni ! Now I shall tell you the rules of Bhūta Suddhi i. e. the purification of the elements of the body (by respiratory attraction and replacement, etc.) Firstly, think of the Highest Deity Kūṇḍalini (the Serpent Fire) as rising up in the hollow

ernal Suṣūmnā in the Spinal Cord from the Mulādhāra (the sacral plexus) to the Brahmarandbra (the aperture supposed to be at the crown of the head). Next, the devotee is to meditate on the Mantra " Hamsa " and consider his Jivātmā (the embodied soul) united with Para Brahma. Then think from leg to the knees in the form of a square Yantra (diagram as furnished with Vajra thunderbolt) (represented by 63 lines at the four corners); consider this square as the earth, of a golden colour and represented by the letter " Lām," representing the Seed Mantra of earth. Next from the knee to the navel consider the semi-moon and at its two ends consider that the two lotuses are situated. Consider this as the circle of water, of white colour, represented by the letter " Vam " the Seed Mantra of water. Then again from the navel to the heart consider it as of a triangular form and the Svastik mark at its three angles and think it as of fire and represented by the letter " Ram " its root Mantra, of red colour. Next from the heart to the centre of the eyebrows, consider as marked with six dots, with the Seed Mantra " Yam " of a smoke-coloured colour (dark-red) and of a circular appearance and consider it as air. Then again from the centre of the eyebrows to the crown of the head consider as Ākāśa Mandalam (a region of ether) beautiful and clear and with " Ham " as its viñi letter. Thus thinking consider firstly the earthly principle originated from watery principle, dissolved in water. Then think water as dissolved in fire, its cause; fire dissolved in air, its cause; air dissolved in Ākāśa, ether, its cause; then consider Ākāśa dissolved in its cause Ahamkāra, egoism; then again Ahamkāra dissolved in the Great Principle (Mahattatva); and Mahattatva again in its cause Prakriti and consider Prakriti again diluted in its cause, the Supreme Self. Then consider your ownself as the Highest Knowledge and only that. Think, then, of the Pāpa Puruṣa, the Sinful Man in your body. The size of this Man is that of a thumb and it is situated in the left abdomen. The head of him is represented by Brahmahatyā (murdering a Brāhmaṇ); his arm as stealing gold; his heart as drinking wine; his loins as going to the wife of his Guru, his legs as mixing with people who go to their Guru's wives, and his toes as representing other sins and venial offences. The Sinful Man holds axes and shield in his hands; he is always angry, with his head bent down and his appearance is very horrible. Inhale air through the left nostril thinking of " Vam " the Root Mantra of air and make Kumbhaka i. e., fill the whole body with that air, and hold it inside, purifying the sinful man; then repeating " Ram," the seed Mantra of fire, think the sinful man with his own body burnt down to ashes. Then exhale outside through the right nostril those ashes of the Sinful Man. Next consider the ashes

due to the burning of the Sinful Man, as rolled and turned into a round ball with the nectar seed of the Moon. Think steadily this ball as transmuted into a golden egg by the Seed Mantra " Lam " of the earth. Repeat then, " Ham " the seed Mantra of Akās'a and think yourself as an ideal being; pure and clear, and shape thus your body and the several limbs.

Create, then, fresh in an inverse order from the Brahma the elements Akās'a, air, fire, water, earth and locate them in their respective positions. Then by the Mantra " Soham " separate the Jivātmā from the Paramātmā and locate the Jivātmā in the heart. Think also that the Kundalinī has come to the Sacral Plexus, after locating the Jivātmā, turned into nectar by contact with the Highest Self, in the heart. Next meditate on the vital force, the Prāṇa Śakti, thus located as follows:— There is a red lotus on a wide boat in a vast ocean of a red colour; on this lotus is seated the Prāṇa Śakti. She has six hands holding, in due order, the trident, the arrows made of sugarcane, noose, goad, five arrows and a skull filled with blood. She is three-eyed. Her high breasts are decorated; the colour of Her body is like the Rising Sun. May She grant us happiness. Thus meditating on the Prāṇa Śakti, Who is of the nature of the Highest Self, one ought to apply ashes on his body in order to attain success in all actions. Great merit arises from the application of ashes (besmearing ashes) on the body. I will now dwell on this subject in detail. Listen. This point of holding ashes on to the body is particularly proved in the Vedas and Smritis.

Here ends the Eighth Chapter in the Eleventh Book on Bhūta S'uddhi (purification of elements in the body) in the Mahapurānam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahaśi Veda Vyāsa.

CHAPTER IX.

1-43. Śrī Nārāyaṇa said :—The Brāhmaṇas that will perform duly the Śirovrata, to be described in the following, are the only ones who will attain very easily the highest knowledge, destroying all Avidyā or Ignorance. So much so that the rules of right living and right conduct as ordained in the Śrutis and Smritis are not necessary to be observed by those who duly and devotedly perform the Śirovrata (i. e. vow of the head; i. e. vow to apply ashes on the forehead). O Learned One ! It is through this Śirovrata that Brahmā and the other Devas have been able to get their Brahmāhood and the Devāhood. The ancient sages glorified highly this Śirovrata. Brahmā, Viṣṇu, Rudra and the other Devas all performed this Śirovrata. O Wise One ! Those that performed

duly ~~with~~ ~~in~~ ~~any~~ ~~way~~, ~~as~~ ~~now~~ ~~also~~ ~~though~~ ~~they~~ ~~were~~ ~~sins~~
in every way. Its name is S'irovrata, inasmuch as it is mentioned in the first part of the Atharva Veda. Only this vrata (vow) is called S'irovrata; no other thing is denominated by this name. By no other merit can this be acquired. O Muni! Different names are assigned to this vrata in different Śākhās; in fact, they are all one and the same.

N. B.—Pāsupata vrata, S'ivavrata, etc., are the different names assigned to it. In all the Śākhās, the One Substance, Intelligence solidified named S'iva and the knowledge thereof is mentioned. This is "S'irovrata." He who does not perform this Śirovrata, is irreligious and he is banished from all religious acts, though he is well-qualified in all branches of learning. There is no manner of doubt in this. This S'irovrata is like the blazing fire in destroying wholly the forest of sins. All knowledge flashes before him who performs this Śirovrata. The Atharva Śruti expounds the subtle and particularly incomprehensible things; this Śruti declares the above S'irovrata as daily to be done; so it is one of the daily observances. "Fire is ashes," "water is ashes" "earth is ashes," "air is ashes," "ether or Akāś'a is ashes," "all this manifest Universe is ashes." These six mantras stated in the Atharva Veda are to be recited; after this, ashes are to be besmeared all over the body. This is named the S'irovrata. The devotee is to put on these ashes named S'irovrata during his Sandhyopāśanā (practising Sandhyā thrice a day) so long as the Brahma Vidyā (the knowledge of Brahma) does not arise in him. One is to make a ānakalap (resolve) of twelve years before one starts with this Vrata. In cases of incapability, a period of one year or six months, or three months or at least twelve days are to be adopted. That Guru is considered very cruel and his knowledge will come to an end who hesitates and does not impart the knowledge of the Vedas and other things to him who is purified by observing this Śirovrata. Know him certainly as a very merciful Guru who illuminates the heart by Brahma Vidyā just as God is very merciful and compassionate to all the living beings. One who performs one's own Dharmas for many births, acquires particular faith in this Śirovrata; others can have no faith in this. Rather he gets animosity for this vrata, because of the abundance of ignorance in him. So one ought never to advise on spiritual knowledge to an enemy who has no faith, rather who has hatred for any such thing. Those only that are purified by the observance of S'irovrata are entitled to Brahma Vidyā; and none others. So the Vedas command:—Those are to be advised on Brahma Vidyā who have performed S'irovrata. Even the animal becomes freed of his animalism, as a result of this vrata; no sin occurs in killing that animal; this is

the decision of the Vedānta. It has been repeatedly uttered by Jāvāla Rishi that the Dharmas of the Brāhmaṇas is to put on the Tripuṇḍra (three curved lines of ashes on the forehead). The householders are instructed to put on this Tripuṇḍra by repeating the mantra "triyamvakti" with Om prefixed. Those that are in the stage of the Bhiksus (Saṇṇyāśis, etc.,) are to put on this Tripuṇḍra uttering thrice the mantra "Om Hasah." Such is regularly stated in Jāvāla Śruti. The house holders and the Vānaprasas (foresters) are to put on this Tripuṇḍra, uttering Triyamvaka mantra purified with "Haum" the pranava of Śiva prefixed.

Those that are the Brāhmaṇachāris are to use daily this Tripuṇḍra uttering the mantra "Medhāvī," etc. The Brāhmaṇas are to apply the ashes in three curved lines on the fore head. The God Śiva is always hidden under the cover of ashes; so the Śūrivis, the devotees of Śiva are to use the Tripuṇḍra. The Brāhmaṇas are to use daily this Tripuṇḍra. Brahmā is the Prime Brāhmaṇ. When He used Tripuṇḍra on His forehead, what need to tell, then, that every Brāhmaṇ ought always to use it! Never fail, out of error, to besmear your body with the ashes as prescribed in the Vedas and worship the S'iva Lingam. The Saṇṇyāśins are to apply Tripuṇḍra on their forehead, arms, chest, uttering the Triyamvaka mantra with Om' prefixed and also the five lettered mantra of S'iva "Om Namah S'ivāya." The Brāhmaṇachāris should use Tripuṇḍra of ashes, obtained from their own fire, uttering the mantra "Triyāyuṣam Jamadagneh, etc., or the mantra "Me lhaṇī, etc. The S'ūiras in the service of the Brāhmaṇas are to use the ashes with devotion, with the mantra "Namah S'ivāya." The other ordinary persons can use the Tripuṇḍra without any mantra. To besmear the body all over with ashes and to put on the Tripuṇḍra is the essence of all Dharma; therefore this should be used always. The ashes from the Agnihotra Sacrifice or from Virajagni (Virajil fire) are to be carefully placed on a clean and pure basin. Cleansing hands and feet, one is to sip (perform Āchamana) twice, and then, taking the ashes in the hand, utter the five Brāhma mantras "Sadyoyātāmā prapadyāmi, etc., and perform short Prāṇayāma thrice; he is, then, to utter the seven mantras "Fire is ashes," "water is ashes," "earth is ashes" "Teja is ashes," "wind is ashes," "ether is ashes," "All this whatsoever is ashes" and purify and impregnate the ashes with the mantra by blowing out air through the mouth. Then one is to think of Mahā Deva, repeating the mantra "Om Apojyoti, etc., and apply dry ashes of white colour all over the body and become sinless. After this he is to meditate on the Mahā Viṣṇu, the Lord of the universe and on the Lord of the waters and repeat again the mantras "Fire is ashes" and mix water with the ashes. He is, then, to think of S'iva and apply ashes on his forehead. He is to think of the ashes as S'iva Himself and

then, with mantras appropriate to his own Āśrama (stages of life) use the Tripuṇḍra on his forehead, chest and shoulders.

By the middle finger and ringfinger he is to draw the two lines of the ashes from the left to the right and by his thumb draw a third line of ashes from the right to the left. These Tripuṇḍras are to be used in the morning, midday and in the evening.

Here ends the Ninth chapter of the Eleventh Book on the rules of S'irovrata, in the Mahāpurāṇam Sri Mad Devī Bhāgavatam of 18,000, verses by Maharsi Veda Vyāsa.

CHAPTER X.

1.33. Nārāyaṇa said :—“O Knower of Brahma ! O Nārada ! The ashes prepared from ordinary fire are secondary (Gauṇa). The greatness of this secondary ashes is to be considered by no means trifling; this also destroys the darkest ignorance and reveals the highest knowledge. It is of various kinds. Amongst the secondary ashes, that prepared from Virajāgni is the best ; it is equivalent to that obtained from Agnihotra Yajña and it is as glorious. The ashes obtained from the marriage sacrificial fire, that obtained from the burning of the Samidh fuel, what is obtained from the conflagration of fire are known as the secondary ashes. The Brāhmaṇas, Kṣattriyas and Vais'yas should use the ashes from the Agnihotra and the Virajā Fire. For the householders, the ashes from the marriage sacrificial fire are good. For the Brāhmaṇachāris, the ashes from the Samidh fuel are good and for the Sūdras the fire of the cooking place of the Veda knowing Brāhmaṇas is good. For the other persons, the ashes obtained from the conflagration of fire are good. Now I will talk of the origin of the ashes obtained from the Virajā fire. The chief season of the Virajā fire sacrifice is the Full-moon night with Chitrā asterism with the Moon. If this does not take place, the sacrifice may be performed at other seasons ; and it should be remembered that the fit place is where one adopts as one's dwelling place. The auspicious field, garden or forest is also commendable for the above sacrifice. On the Trayodasi Tithi, the thirteenth night preceding the full-moon night, one is to complete one's bathing and Sandhyā ; then one is to worship one's Guru and bow down before Him. Then, receiving his permission, the sacrificer is to put on pure clothing and perform the special Pūjā. Then with his white sacrificial thread, white garlands, and white sandelpaste one is to sit on the Kus'a seat with sacrificial (Kus'a) grass in one's hands. With his face towards the east or north he is to perform Prāṇāyama thrice.

Then he is to meditate on Śiva and Bhagavati and get mentally their permissions. O Deva Bhagavan ! O Mother Bhagavati ! " I will perform this vow for my life-time " Thus making the resolve, he should start with this sacrifice. But this is to be known that this Vrata can be performed for twelve years, for six years, for three years, for one year, for six months, for twelve days, for six days, for three days, even at least for one day. But in every case, he must take mentally the permission of the Deva and the Devī. Now, to perform the Virajā Homa, one is to light the fire according to one's Grihya Sūtras and then perform Homa with ghee, Samidh (fuel) or with charu (an oblation of rice, milk, and sugar boiled together). Then on the fourteenth lunar day (Chaturdasi) one is to pray " Let the tattvas (principles) in me be purified " and then perform the Homa ceremony with Samidh, etc., as above-mentioned. Now recollecting that " My principles in my body are purified," he is to offer oblations to the fire. In other words, uttering " Prithhitattvas me sudhyatām jyotirabam virajā vipāpmā bhūyāsam Svāhā" one is to offer oblations to the Fire. Thus uttering the five element (Mahābhutas), five tanmātrās, five Karmendriyas (organs of action), five Jnānendriyas (organs of perception), five Prāṇas, seven dhātus Tvak, etc., mind, buddhi (intellect), Ahamkāra (egoism), Sattva, Raja, Tamah guṇas, Prakṛiti, Purusa, Rāga, Vidyā, Kalā (arts etc.,) Daiva (Fate), Kāla (time), Māyā Suddhavidyā, Mabes'vara, Sadā Śiva, Sakti Śivatattva, etc., respectively by its own name, one is to offer oblations to the fire by the five-lettered Virajā Mantra ; then the sacrificer will become pure. Then form a round ball of fresh cowdung and purifying it by Mantram place it on fire and carefully watch it. On that day, the devotee is to take Havīṣyāṇna (a sacred food of boiled rice with ghee). On the morning of the Chaturdasi, he is to perform his daily duties as above and then to perform Homa on that fire, uttering the five lettered Mantra. He is not to take any food the rest of the time. On the next day, that is, on the full-moon day, after performing the morning duties, he is to do the Homa ceremony, uttering the Five lettered Mantra and then take leave of the Fire (invoked for worship). He is, then, to raise up the ashes. Then the devotee is to keep Jāṭā (matted hair) or to shave clean his head or to keep only one lock of hair on the crown of the head. He is to take his bath, then ; and if he can, then he should be naked or put on a red coloured cloth, hide, or one piece of rag or bark ; he is to take a staff and a belt. Washing his hands and feet and sipping twice he by his two hands, is to pulverise the ashes" and, uttering the six Atharvan Mantras, " Fire is ashes and so forth" apply ashes from his head to foot. Then, as before, he is to apply ashes, gradually to his arms, etc., and all

over the body uttering the Praṇava of Siva, "Vām, Vam." He is to put on the Tryāyusa Tripuṇḍra on his forehead." After he has done, this, the Jīva (the embodied self) becomes Śiva (the Free Self) and he should behave him self like Śiva. O Nārada ! Thus, at the three Sandhyā-periods, he is to do like this: This Pāśupata vrata is the source of enjoyment as well as liberation and as well as of the cessation of all brutal desires. By the performance of this vrata the devotee is to free himself gradually of his animal feelings and then to worship Bhagavān Sadā Śiva in the form of a phallic symbol. The above bath ashes is highly meritorious and it is the source of all happiness. By holding the ashes, one's longevity is prolonged, one gets even great bodily strength, becomes healthy and his beauty increases and he gets nourishment. This using of ashes is for the preservation of one's own self ; it is the source of one's good and of all sorts of happiness and prosperity. Those who use ashes (Bhas'ma) are free from the danger of plague and other epidemic diseases ; this bhasma is of three sorts as it leads to the attainment of peace, nourishment, or to the fulfilment of all desires.

Here ends the Tenth Chapter of the Eleventh Book on the subject Gauṇa Bhasma (secondary ashes) in the Mahāpurāṇam Srimad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XI.

Nārada asked :—" O Bhagavan ! How is the above Bhasma of three kinds ? I am eager to hear this. Kindly describe this to me." Nārāyaṇa said :—" O Nārada ! I am now talking of the three kinds of ashes ; hearing this even destroys one's sins and brings in good fame. When a cow evacuates her dung, just as the cow dung leaves her and is far from reaching the ground, one should catch it with one's hand and this cow-dung burnt with "Sadyojāṭādi i. e., Brahma Mantra" becomes ashes which are called "Śāntika Bhaṣma," i. e., ashes producing peace. Before the cowdung is about to reach the ground, the devotee should take it with his hand and uttering the six lettered Mantra, he is to burn the cowdung. The ashes from this are called Pauṣṭik Bhaṣma, i. e., ashes leading to nourishment.

If the cowdung be burned with the Mantra "Hāum," the ashes of this are called "Kāmada Bhasma i. e., ashes leading to the granting of desires. O Nārada ! On the full moon day, new moon day or on the eighth lunar day, a man is to get up from his bed early in the morning and be pure and go the cow enclosure. He is to salute the cows and take the cowdung, uttering the Mantra Hāum. If he be a Brāhmaṇ, he is to collect the white cow dung ; if he be a Kṣattriya, he would take the red cow.

dung ; a Vais'ya, yellow cowdung and if he be a Sūdra, he would take the black cowdung. Then by the mantra "Namah" he is to form that into a ball and cover it with the husk of rice or some other grain and dry it in a sacred place, repeating the mantra "Haum". Bring fire from a forest or from the house of a Veda-knowing Brāhmaṇ and reduce the cowdung to ashes by this mantra, uttering the mantra Haum. Next take out the ashes carefully from the fire place (Agni Kūḍā) and place it in a new jar or pot, again remembering the mantra "Haum". Mix with the ashes the Ketakī dust, the Pāṭala flower dust, the root of the fragrant grass called khas khas, saffron and other sweet scented things with the mantra "Sadyojātam prapadyāmi," etc. First perform the water bath, then the bath of the ashes. In case one cannot have the water bath, one is to have the ash bath. Washing the hands, feet and head with the mantra "Is'ānah Sarvavidyānām," etc., and uttering "Tatparuṣa" one is to besmear one's face with ashes and by the mantra "Aghora" apply ashes on one's chest; with the mantra Vāmadeva" he is to use ashes on his navel; and with the mantra "Sadyo Jāta, etc.," all over his body; he is to quit his former cloth and put on another fresh cloth. Wash your hands and feet and sip (do Āchaman). It will serve the purpose if one simply uses Tripuṇḍrak and if one does not besmear the whole body with ashes. Before the midday one is to use Bhāṣma with water; but after the midday with dry ashes one is to draw the Tripuṇḍra lines of ashes with the forefinger, middlefinger and ringfinger. The head, forehead, ears, neck, heart, and the arms are the places whereon the Tripuṇḍras are used. On the head the ashes are applied with five fingers and with the mantra "Haum" on the forehead, the Tripuṇḍra is applied with mantra Svāhā by the forefinger, middlefinger and ringfinger; on the right ear, it is applied with "Salyojāta" mantra; on the left ear, with "Vāmadeva" Mantra on the neck with Aghora mantra by the middlefinger; on the chest with "Namah" mantra by the forefinger, middlefinger and ringfinger on the right arm with vāṣṭa mantra by the three fingers; on the left arm with "Hum" mantra by the three fingers; and on the navel the ashes are to be applied with the mantra Is'ānah sarva devānām by the middlefinger. The first line in every Tripuṇḍra is Brahmā; the second line is Viṣṇu; and the third, the topmost line is Mahā Deva. The line of ashes that is marked by one finger is Is'vara. The head is the place of Brahmā; the forehead is the site of Is'vara; the two ears are the seats of the two As'vins and the neck is where Ganes'a resides. The Kṣattriyas, Vais'yas, and Sūdras are to use Tripuṇḍras without any mantra; they are also not to use the ashes o

the whole of the body. The lowest classes (*e. g.* the chāṇḍālas, etc.,) and the uninitiated persons are to use the Tripūṇḍraks without any mantra.

Here ends the Eleventh Chapter of the Eleventh Book on the description of the greatness of the three kinds of Bhaṣmas in the Mahāpurāṇam Śrī Mad Devī Bhagavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XII.

1-20. Śrī Nārāyaṇa said :--“ O Devarṣi Nārada ! Hear now the great secret and the fruits of besmearing one’s body with ashes, yielding all desires. The pure cowdung of the Kapila (brown) cow is to be taken up by the hand before it reaches the ground. It should not be like mire *i. e.*, not like a liquid ; it should not be also very hard nor should it emit a bad stench. And in case if the cowdung that has already fallen on the earth, has to be taken, it should be scraped off from the top and bottom ; make it into a ball and then burn it in a pure fire, repeating the principal mantra. Take the ash and tie it in a piece of cloth and keep it in a pot. The pot in which the ashes are to be kept should be nice and good, hard, clean and sprinkled over for purification. Uttering the principal mantra, one is to keep the ashes in the pot. The pot may be of metal, wood, earth, or cloth ; but it can be kept in any other nice pot. The ashes can be kept in a silken bag where the mohurs are kept. In going to a distant land, the devotee can take the ashes himself or kept with his accompanying servant. When it is to be given to somebody, it is to be given with both the hands ; never with one hand. Never keep it in an unholy place. Never apply feet to the ashes, nor throw it in an ordinary place nor ever cross it by your legs. Use always the ashes after purifying it with mantra. These rules of holding the Bhasma are according to the Smritis. By holding Bhasma in this way, the devotee becomes, no doubt, like Śiva. The ashes, that the Vaidik devotees of Śiva prepare are to be taken with devotion. All can ask for that. But the ashes that the followers of the Tāntra cult prepare, are taken by the Tāntriks only ; it is prohibited to the Vaidiks. The Sūlras, Kāpālikas, and other heretics (*e. g.*, Jains, Buddhists) can use the Tripūṇḍras. Never do they conceive in their minds that they would not take the Tripūṇḍra. The holding on of Bhasma (ashes) is

according to the Vedas. Therefore one who does not apply it falls down. The Brāhmaṇas must use the Tripuṇḍras, repeating the mantra ; and they are to besmear their whole body with ashes ; if they don't do so, they are surely fallen. He can never expect to get liberation even after koṭi births who does not besmear his body with ashes devotedly and who does not hold the Tripuṇḍras. O Nārada ! The vile man who does not hold Bhasma duly, know the birth of that man as futile as is the birth of a hog. Consider that body as a burning ground which does not bear the Tripuṇḍra marks. The virtuous man should not cast a glance at him even. Fie on that forehead which does not carry the Tripuṇḍra ! Fie on that village which has not a single temple of Śiva ! Fie on that birth which is void of the worship of Śiva ! Fie on that knowledge which is void of the knowledge of Śiva. Know them to be the slanderers of Śiva who mock at Tripuṇḍra. Those that put on the Tripuṇḍras, bear Śiva in their forehead. The Brāhmin who is Niragnik (without the holy fire) is not nice in every way. So if the worship of Śiva be not done with any Tripuṇḍra is not praiseworthy, even it be attended with abundance of other offerings. Those who do not besmear their bodies with ashes or who do not use the Tripuṇḍras, get their previous good deeds converted into bad ones.

21-42. Unless the Tripuṇḍra mark is taken up according to the Śāstras, the Vaidik Karmas (works) or those performed according to the Smritis prove injurious ; the good works whatsoever done by any man count for nothing ; the holy words heard seem as if unheard and the study of the Vedas counted as if not studied.

The study of the Vedas, Sacrifices, Charities, asceticisms, vows and fastings of that man, who does not use the Tripuṇḍra, all become fruitless. Without using Bhasma (ashes) if one wants liberation, then that desire is equivalent to live after taking poison. There is no doubt in this. The Creator has not made the forehead vertically high nor round ; but he has made it slightly slanting and curved fit to have the Tripuṇḍra. Making thus the forehead, the Creator wants, as it were, to inform everyone that every one ought to use Tripuṇḍra marks ; the curved lines also are made visible for this purpose. Still the ignorant illiterate man does not put up the Tripuṇḍras. Unless the Brāhmaṇas use the curved Tripuṇḍras, their meditation won't be successful ; they will not have liberation, knowledge, nor their asceticism would bear any fruit. As the Sādhus have no right in the study of the Vedas, so the Brāhmans have not any right to perform the worship of Śiva, etc., unless they use the Tripuṇḍras. First of all facing eastward, and washing hands and feet, he ought to make a resolve

and then to take a bath of the ashes mentally, controlling his breath. Then taking the ashes of the Agnihotra sacrifice he is to put some ashes on his own head, uttering “*Is’āna*” mantra. Then he is to recite the Puruṣa Śukta Mantra and apply ashes on his face; with the Aghora mantra on his chest; with the Vāmadeva mantra, on his anus; with Sadyojāṭa mantra on his legs; and with the mantra Om, he is to besmear his whole body with ashes. This is called the bath of fire by the Munis. So bring all the actions to a successful issue one is to take first of all this bath of fire. Washing his hands, then, he is to make Āchamāṇa duly; and, according to the above-mentioned rules, he is to apply ashes on his forehead, heart, and all round the neck with the five mantras above-mentioned; or with each mantra he is to apply the Tripuṇḍras. Thus all works are fructified and he gets the right to do all the Vaidik actions. The Sudras, even, are not to use the ashes touched by the lowest classes. All the actions ordained by the S'astras are to be done after being besmeared with ashes of the Agnihotra sacrifice; otherwise no action will bear any fruit. All his truth, purity, Japam, offering, oblations to the sacrifice, bathing in the holy place of pilgrimage, and worshipping the gods become useless, who does not hold Tripuṇḍra. No fear of disease, sins, famine, or robbers comes to the Brāhmaṇins who use Tripuṇḍra and rosary of Rudrākṣa and thus remain always pure. In the end, they get the Nirvāṇa liberation. During the time of Srāddhas (solemn obsequies performed in honour of the manes of deceased ancestors) the Brāhmaṇins purify the rows where persons are fed; so much so that the Devas glorify them. One must use the Tripuṇḍra marks before one performs any Srāddha, Japam sacrifice, offering oblations or worshipping the Visvedevas; then one gets deliverance from the jaws of death. O Nārada! I am now speaking further of the greatness in holding the Bhasma; listen.

Here ends the Twelfth Chapter of the Eleventh Book on the greatness in holding the Tripuṇḍra and Bhasma in the Mahāpurāṇan Sri Mad Devī Bhagavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XIII.

1-20. Nārāyaṇa said:—O Best of Munis! What shall I describe to you the effects of using the Bhasma! Only applying the ashes takes away the Mahapātaks (great sins) as well as other minor sins of the devotee. I speak this truly, very truly unto you. Now hear the fruits of using simply the ashes. By using Bhasma, the knowledge of Brahma comes to the Yatis; the desires of enjoyments are eradicated; the improvement

is felt in all the virtuous actions of the householders and the studies of the Vedas and other Śāstras of the Brahmachāris get their increase. The Śūdras get merits in using Bhasmas and the sins of others are destroyed. To besmear the body with ashes and to apply the curved Tripuṇḍras is the source of good to all beings. The Śruti says so. That this implies the performance of sacrifices by all, is also asserted in the Śrutis. To apply ashes to the whole of the body and to use Tripuṇḍra is common to all the religions ; it has nothing, in principle, contradictory to others. So the Śruti says. This Tripuṇḍra and the besmearing with ashes is the special mark of the devotees of S'iva ; this again is asserted in the Śruti. This Bhasma and the Tripuṇḍra are the special marks by which one is characterised ; it is said so in the Vaidik Śruti. S'iva, Viṣṇu, Brahman, Indra, Hiranyaśagarbha, and their Avatāras, Varuṇa and the whole host of the Devas all gladly used this Tripuṇḍra and ashes. Durgā, Lakṣmī, and Sarasvatī, etc., all the wives of the gods daily anoint their bodies with ashes and use the Tripuṇḍras. So even the Yakṣas, Rākṣasas, Gandharbas, Siddhas, Vidyādharaś, and the Munis have applied Bhasma and Tripuṇḍra. This holding on of ashes is not prohibited to anybody ; the Brahmanas, Kṣattriyas, Vais'yas, Śūdras, mixed castes, and the vile classes all can use this Bhasma and Tripuṇḍra. O Nārada ! In my opinion they only are the Sadhus (saints) who use this Tripuṇḍra and besmear their bodies with ashes. In seducing this Lady Muktī (liberation is personified here as a lady) one is to have this gem of S'iva Lingam, the five lettered Mantra Namah Sivāyā as the loving principle, and holding on the ashes as the charring medicine, (as in seducing any ordinary woman, gems, jewels and ornaments, love and charming medicines are necessary). O Nārada ! Know the place where the person, who has besmeared the body with ashes and who has used Tripuṇḍra takes his food as where S'ankara and Sankarī have taken their food together. Even if anybody himself not using the Bhasma, follows another who has used the Bhasma, he will be soon honoured in the society even if he a sinner. What more than this, if anybody himself not using the ashes, praises another who uses the Bhasma, he is freed from all his sins and gets soon honour and respect in the society. All the studies of the Vedas come to him though he has not studied the Vedas, all the fruits of hearing the Śrutis and the Purāṇas come to him, though he has not heard them, all the fruits of practised Dharma come to him though he has not practised any, if he always uses this Tripuṇḍra on his forehead and gives food to a beggar who uses Tripuṇḍra on his forehead. Even in countries as Bihar (Kikata, etc., that have got a bad name) if there be a single man in the whole country whose body is besmeared with ashes and who uses this Tripuṇḍra, that is considered then as Kāśī (Benares)

city). Any body, of a bad or of a good character, be he a Yogi or a sinner, using Bhasma, is worshipped like my son, Brahmā. O Nārada! Even if an hypocrite uses Bhasma, he will have a good future, which cannot be attained even by performing hundreds of sacrifices. If any body uses Bhasma daily either through good companion or through neglect, he will be entitled, like me, to the highest worship. O Nārada! Brahmā, Viṣṇu, Mahes'vara, Pārvatī, Lakṣmī, Sarasvatī and all the other Devas become satisfied with simply holding on this Bhasma. The merits that are obtained by using only the Tripūṇḍra, cannot be obtained by gifts, sacrifices, severe austerities, and going to sacred places of pilgrimages. They cannot give one-sixteenth part of the result that accrues from holding the Tripūṇḍra. As a King recognises a person as his own, whom he has given some object of recognition, so Bhagavān Śankara knows the man who sees Tripūṇḍras as His own person. They that hold Tripūṇḍras with devotion can have Bholā Nātha under their control; no distinction is made here between the Brāhmaṇas and Chāṇḍālas. Even if any body be fallen from the state of observing all the Āchāras or rules of conduct proper to his Āśrama and if he be faulty in not attending to all his duties, he will be Mukta (freed) if he has used even once this Bhasma Tripūṇḍra. Never bother yourself with the caste or the family of the owner of the Tripūṇḍras. Only see whether the sign Tripūṇḍra exists in his forehead. If so, consider him entitled to respect. O Nārada! There is no mantra higher than this Śiva Mantra; there is no Deity higher than Śiva; there is no worship of greater merit-giving powers than the worship of Śiva; so there is no Tīrtha superior to this Bhasma. This Bhasma is not an ordinary thing; it is the excellent energy (semen virile) of fire of the nature of Rudra. All sorts of troubles vanish, all sorts of sins are destroyed by this Bhasma. The country here the lowest castes reside with their bodies besmeared with ashes, inhabited always by Bhagavān Śankara, Bhagavatī Umā, the Pramathas (the attendants of Śiva) and by all the Tīrthas. Bhagavān Śankara, first of all, held this Bhasma as an ornament to his body by purifying it first with "Sadyo Jāta," etc., the five mantras. Therefore if any body uses the Bhasma Tripūṇḍra according to rules on his forehead, the writings written at the time of his birth by Vidhātā Brahmā will all be cancelled, if they had been bad. There is no doubt in this.

Here ends the Thirteenth Chapter of the Eleventh Book on the greatness of Bhasma in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XIV.

1-17. Nārāyaṇa said:—“O Nārada! Whatever is given as charities to any man besmeared with the holy ashes, takes away instantly all the sins of the donor. The Śrutis, Smṛits, and all the Purāṇas declare the greatness of this Bhasma. So the twice-born must accept this. Whoever holds this Tripundra, of this holy ashes at the three Sandhyā times, is freed from all his sins and goes to the region of Śiva. The Yogi who takes a bath of ashes throughout his body during the three Sandhyās, gets his Yoga developed soon. By this bath of ashes, many generations are lifted up. O Nārada! This ash bath is many times superior to the water bath. To take once a bath of ashes secures to one all the merits acquired by bathing in all the sacred places of pilgrimages. There is no doubt in this. By this bath of ashes, all the Mahāpātaks (great heinous sins) and other minor sins as well are instantly destroyed as heaps of wood are brought down to ashes in a moment by the fire. No bath is holier than this one. This is first mentioned by Śiva and He took Himself this bath. Since then this bath of ashes has been taken with great care by Brahmā and the other Devas and the Munis for their own good in all the virtuous actions. This bath of ashes is termed the bath of fire. So he who applies ashes on his head, gets the state of Rudra while he is in this body of five elements. Those who are delighted to see persons with this ashes on their bodies are respected by the Devas, Asuras, and Munis. He who honours and gets up on seeing a man besmeared with ashes is respected even by Indra, the Lord of Heavens. Even if any body eats any uneatables, then the sin incurred thereby won't touch him, if his body be then besmeared with ashes. He who first takes a water bath and then an ash-bath, be he a Brāhmaṇa or an house-holder or an anchorite (Vānaprasthi) is freed of all sins and gets in the end the highest state. Specially for the Katis (ascetics), this ash bath is very necessary. This ash bath is superior to the water bath. For the bonds of Nature, this pleasure and pain, are cut asunder by this ash bath. The Munis know this Prakṛiti as moist and wet; and therefore Prakṛiti binds men. If any body desires to cut asunder this bondage of the body, he will find no other remedy for this in the three worlds than this Holy Bath of ashes.

18-54. In ancient days the ashes were first offered to the Devî gladly by the Devas for their protection, their good and purification, when they first saw the ashes. Therefore any body who takes this bath of fire, gets all his sins destroyed and he goes to S'îva Loka. He who daily uses this ashes has not to suffer from the oppression of the Râkshasas, Pis'âchas, Pûtanâs and the other Bhûtas or from disease, leprosy, the chronic enlargement of spleen, all sorts of fistulae, from eighty sorts of rheumatism, sixty four kinds of bilious diseases, twenty two varieties of phlegmatic diseases and from gers, thieves, and other vicious planetary influences. Rather he gets the power to suppress all these as a lion kills easily a mad elephant. Any body who first mixes the ashes with pure cold water and then besmears his body with that and puts on the Tripundras, attains soon the Highest Brahma. He who holds the Tripundra of ashes becomes sinless and goes to the Brahma loka. He can even wipe off the ordinances of the 'astras, the Tripundras on his forehead. If the ashes be used on the neck, then the sin, incurred through the neck, is completely destroyed. If the ashes be used on the neck, then the sin incurred by the neck, in eating uneatable things is entirely destroyed. If the ashes be held on the arms, then the sin incurred by the arms is destroyed. If it be held on the breast, the sin done mentally is destroyed. If it be held on the navel, the sin incurred by the generative organ is destroyed. If it be held on the anus, then the sin incurred by the anus is destroyed. And if it be held on the sides, then the sin incurred in embracing other's wives is destroyed. So, know fully, to use ashes is highly commendable. Everywhere three curved lines of ashes are to be used. Know these three lines as Brahmâ, Viñu and Mahes'a; Dakṣinâgnyi, Gârhapatya fire and Âhavâ-nîva fire; the Sattva, Rajas and Tamas qualities, Heaven, earth and Pâtâla (nether regions). If the wise Brahmin holds properly the ashes his Mahâpâtakas are destroyed. He is not involved in any sin. Rather he, without any questionings, gets his liberation. All the sins, in the body besmeared with ashes, are burnt down by the ashes, which is of the nature of fire, into ashes. He is called Bhasmanîṣṭha (a devotee of Bhasma i. e. ashes) who takes a bath of ashes, who besmears his body with ashes, who uses the Tripundras of ashes, who sleeps in ashes. He is called also Âtmânîṣṭha (a devotee of Âtman (Self). At the approach of such a man, the Demons, Pis'âchas, and very serious diseases run away to a distance. There is no doubt in this. In as much as these ashes reveal the knowledge of Brahma, it is called Bhasita from Bhasma, to shine; because it eats up the sins, it is called Bhasma; because it increases the eight supernatural powers Anima, etc., it is called

Bhūti ; because it protects the man who uses it, it is called "Rakṣā." As the sins are all destroyed by the mere remembrance of Bhagavān Rudra, so seeing the person using the Tripundra, the demons, bad spirits and other vicious hosts of spirits fly away quickly, trembling with fear. As a fire burns a great forest by its own strength, so this bath of ashes burns the sins of those who are incessantly addicted to sins. Even if at the time of death one takes a bath of ashes, though he has committed an inordinate amount of vices, all his sins are soon destroyed. By this bath ashes, the Self is purified, the anger is destroyed ; the senses are calmed down. The man who uses even once this Bhasma comes to Me; he has not to take any more births in future. On Monday Amāvasyā (also on the full moon day) if one sees the S'iva Lingam, with his body besmeared all over with ashes, one's sins will all be destroyed. (All the sins are not seen ; hence the tithi is called Amāvasa.) If people use Bhasma daily, all their desires will be fructified whether they want longevity, or prosperity or Mukti. The Tripundra that represents Brahmā, Viṣṇu and S'iva is very sacred. Seeing the man with Tripundra on, the fierce Rākṣasas or mischievous creatures flee to a distance. There is no doubt in this. After doing the S'aucha (necessary cleanliness) and other necessary things, one bathes in pure cold water and besmears his body with ashes from head to foot. By taking the water bath only, the outward unclean things are destroyed. But the ash bath not only cleanse the outer external uncleanness but cleanse also all the internal uncleanness. So even if one does not take the water bath, one ought to take this ash bath. There is to be no manner of doubt in this.

44-47. All the religious actions performed without this ash bath seem as if no actions are done at all. This ash bath is stated in the Vedas. Its another name is the Fire Bath. By this ash bath both outside and inside are purified. So a man who uses ashes gets the entire fruit of worshipping S'iva. By the water Bath only the outside dirt is removed ; but by this bath of ashes, outside dirts and inside dirts, both are fully removed. If this water bath be taken many times daily, still without an ash bath, one's heart is not purified. What more shall I speak of the greatness of ashes, the Vedas only appreciate its glories rightly ! Yea, very rightly !

48-50. Or Mahā Deva, the Gem of all the Devas, knows the greatness of this Bhasma. Those who perform rites and works prescribed

by the Vedas, without taking this bath of ashes, do not get even a tithe of the fruits of their works done. Only that man will be entitled to the entire fruits of the Vedas who perform this bath of ashes duly. This is the opinion of the Vedas. This bath of ashes purifies more the things that are already pure ; thus the *Śruti* says. That wretch who does not take the bath of ashes as aforesaid is a Great Sinner. There is no doubt in this. By this bath greater interminable merits accrue than what is obtained by innumerable baths taken by the Brâhmaṇas on the Vâruṇî momentous occasion. So take this bath carefully in the morning, mid-day and evening. This bath of ashes is ordained in the Vedas. So know those who are against this bath mentioned in the Vedas, are verily fallen! After evacuating oneself of one's urine and faeces, one ought to take this bath of ashes. Otherwise men will not be purified. Even if one performs duly the water bath and if one does not take this bath of ashes, that man will not be purified. So he cannot get any right to do any religious actions. After evacuating one's abdomen of the outgoing air, after yawning, after holding sexual intercourses, after spitting and sneezing, and after easing oneself of phlegm, one ought to take this bath of ashes. O Nârada! Thus I have described to you here the greatness of Śrî Bhasma. I am again telling you more of it specially. Listen attentively.

Here ends the Fourteenth Chapter of the Eleventh Book on the greatness in holding the Bibhûti (ashes) in the Mahâpurânam Sri Mad Devî Bhâgavatam of 18,000 verses by Maharshi Veda Vyâsa.

CHAPTER XV.

1-10. Nârâyana said :—Only the twice born are to take this Tripundra on the forehead and the other parts of the body after carefully purifying the ashes by the mantra Agniriti Bhasma, etc. The Brâhmaṇas, Kṣattriyas, and Vais'yas are known as the twiceborn, (the Dvijas). So the Dvijas ought to take daily this Tripundra with great care. O Brâhmaṇa ! Those who are purified with the ceremony of the holy thread, are called the Dvijas. For these the taking of Tripundra as per Śruti is very necessary. Without taking his Vibhûti, any good work done is as it were not done. There is no doubt in this. Even the japam of Gâyatrî is not well performed if his Bhasma be not used. O Best of Munis ! The Gâyatrî is the most important and the chief thing of the Brâhmaṇhood. But that is not advised if the Tripundra be not taken. O Munis ! As long as the ashes

born of Agni are not applied on the forehead, one is not entitled to be initiated in the Gāyatrī Mantra. O Brahman ! Unless ashes be applied on the forehead, no one will recognise you as a Brāhmaṇa. For this reason I take this holding of the merit-giving Tripundra as the cause of the Brāhmanhood. I speak this verily unto you, that he is recognised as a Brāhmaṇa and literary on whose forehead there is seen the white ashes purified by the mantra. He is entitled to the state of a Brāhmaṇa who is naturally very eager to collect the ashes as he collects the invaluable gems and jewels.

11-20. Those who are not naturally eager to collect the Bhasma as they are naturally eager to collect gems and jewels, are to be known as Chāndālas in some of their previous births. Those who are not naturally joyous in holding Tripundra, were verily Chāndālas in their previous births.; This I tell you truly very truly.

Those who eat roots and fruits without holding ashes go to the terrible hells. "He who worships Śiva without having' Bibhūti' on his forehead, that wretch is a Śiva hater and goes to hell after his death. He who does not hold Bibhūti is not entitled to any religious act."

Without taking Bibhūti, if you make a gift of Tula Puruṣa made of gold, you won't get any fruits. Rather you will have to go to hell!

As the Brāhmaṇas are not to perform their Sandhyās without their holy threads, so without this Bibhūti, one ought not also to perform one's Sandhyā.

If at times a man by chance has no holy thread, he can do his Sandhyā by muttering the Gāyatrī or by fasting. But there is no such rule in holding Bhasma.

If one performs Sandhyā, without having any Vibhūti, he is liable to incur a sin ; as without holding this Bhasma, no right can come to him to perform his Sandhyā.

As a man of a lowest caste acts contrary and incurs a sin if he hears the Veda mantra, so a twice-born incurs a sin if he performs Sandhyā without having his Tripundra. The twiceborn must therefore collect his thoughts with his heart intent on this Tripundras whether it be according to Śrauta or Smṛta method—or in absence thereof the Laukika Bhasma. Of whatsoever sort is the Bhasma, it is always pure. In the Sandhyā and other actions of worship, the twiceborn ought to be very careful and punctilious in using this Bhasma.

21-31. No sin can enter into the body of one besmeared with ashes. For this reason, the Brâhmaṇas ought always to use ashes with great care. One is to hold the Tripundra, six Angulas high or greater by the fore, middle and ring fingers of the right hand. If any body uses Tripundra, shining and brilliant, and extending from eye to eye, he becomes, no doubt, a Rudra. The ring-finger is the letter "A," the middle finger is "U" and the forefinger is "M"; so the Tripundra marks drawn by the above three fingers is of the nature of the three gunas. The Tripundra should be drawn by the middle, fore, and ring fingers in a reverse way (from the left of the forehead to its right). I will now tell you an anecdote, very ancient. Listen. Once Durvâsâ, the head of the ascetics, with his body besmeared with ashes and with Rudrâksham, all over, on his body went to the region of the Pitrîs, uttering loudly "O S'ankara, of the Form of All! O S'îva! O Mother Jagadambe, the Source of all auspiciousness! The Pitrîs Kavya-Vâlâs, etc., (Kavya Vâlanalah Somâh Yamaḥ schaivâryamâ Tathâ, Agnisvâttvâ, Varhisalah, Somapâh Pitri Devatâh) got up, received him heartily and gave him seats and shewel him great honours and respect and held many pure conversations with the Muni. During their talk, the sinners of the Kumbhipâka hell were crying "Oh! Alas! We are killed, we are being killed" Oh! We are being burnt!; some others cried "Oh! Oh! We are cut down." Thus various cries and lamentations reached their ears.

32-40. Hearing their piteous cries, Durvâsâ, the prince of the Rishis, asked with a grievous heart the Pitrîs "Who are those crying?" The Pitrîs replied :—There is a city close to our place called "Samayamânî-Puri" of the King Yama where the sinners are punished. Yama gives punishment to the sinners there. O Sinless One! In that city the King Yama lives with his terrible black-coloured messengers, the personifications of Kâla (the Destruction). For the punishment of the sinners, eighty-six hells exist there. The place is being guarded always by the horrible messengers of Yama. Out of those hells, the hell named Knimbhîpâka is very big and that is the chief of the hells. The ailings and torments of the sinners in the Kumbhipâka hell cannot be described in hundred years. O Muni! The Sîva-haters, the Viṣṇu-haters, the Devî-haters are made to fall to this Kundâ. Those who find fault with the Vedas, and blame the Sun, Gapes'a and tyrannise the Brâhmaṇas fall down to this hell. Those who blame their mothers, fathers, Gurus, elder brothers, the Smritis and Purâṇas and those as well who take the Tapta Mudrâs (hot marks on their bodies) and

Tapta Śālas (*i. e.*, those who being Śaivas act as they like) those who blame the religion (Dharma) go down to that hell.

41-50. We hear constantly their loud piteous cries, very painful to hear; hearing which naturally gives rise to feelings of indifference (Vairāgyam).¹¹ Hearing the above words of the Pitrīs, Durvāsa, the prince of the Munis, went to the hell to see the sinners. O Muni! Going there, the Muni bent his head downwards and saw the sinners when, instantly the sinners began to enjoy pleasures more than those who enjoy in the Heavens. The sinners became exceedingly glad. Some began to sing, some began to dance, some began to laugh some sinners began to play one with one another in great ecstasy. The musical instruments Mridanga, Muraja, lute, Dhakkā, Dundubhis, etc., resounded with sweet sonorous tones (in accordance with five resonants). The sweet fragrant smell of the flowers of Vāsanti creepers spread all round. Durvāsa Muni became surprised to see all this. The messengers of Yama were startled and immediately went to their King Yama and said :—“ O Lord! Our King! A wondrous event occurred lately. The sinners in the Kumbhipāka hell are now enjoying pleasures more than those in the Heavens. O Bibhu! How can this take place! We cannot make out the cause of this. O Deva! We all have become terrified and have come to you. Hearing the words of the messengers, Dharmarāja, mounting on his greatbuffalo, came there instantly and seeing the state of the sinners sent news immediately to the Heavens.

51-60. Hearing the news Indra came there with all the Devas, Brahmā came there from His Brahmaloka; and Nārāyaṇa came there from Vaikunṭha. Hearing this, the regents of the quarters, the Dikpālas came there with all their attendants from their respective abodes. They all came there to the Kumbhipāka hell and saw that all the beings there are enjoying greater pleasures than those in the Heavens. They all were astonished to see this; and they could not make out why this had happened. “ What a wonder is this! This Kundā has been built for the punishment of the sinners. When such a pleasure is now being felt here, the people wo'nt fear anything henceforth to commit sins. Why is this order of the Vedas created by God reversed? Why has God undone His own doing? What a wonder is this! Now a great miracle is before our sight. “ Thus speaking, they remained at a fix. They could not make out the cause of this. In the meanwhile Bhagavān Nārāyaṇa after consulting with the other Devas went with some Devas to the abode of

Sāṅkara in Kailāś'a. They saw there that Śrī Bhagavān S'āṅkara (with crescent of the Moon on His forehead) was playing there attended always by the Pramathas and adorned with various ornaments like a youth, sixteen years old. His parts of the body were very beautiful as if the mine of loveliness. He was conversing on various delightful subjects with His consort Pārvatī and pleasing Her mind. The four Vedas were there personified. Seeing Him, Nārāyaṇa bowed down and informed him clearly of all the wonderful events. He said:—

61-75. “O Deva! What is the cause of all this? We cannot make out anything! O Lord! Thou art omniscient. Thou knowest everything. So kindly mention how is this brought about!” Hearing Viṣṇu's words, Bhagavān S'āṅkara spoke graciously in sweet words, grave as the rumbling of a rain-cloud : “O Viṣṇu! Hear the cause of this. What wonder is there? This is all due to the greatness of Bhasma (ashes)! What cannot be brought about by Bhasma! The great S'aiva Durvāsā went to see the Kumkūlpāka hell, besmeared his whole body with Bhasma and looked downwards while he was looking at the sinners. At that time, accidentally a particle of Bhasma from his forehead was blown by air to the bodies of the sinners in the hell. Thereby they were freed of their sins and they got so much pleasure! Such is the greatness of Bhasma! Henceforth the Kumkūlpāka will no more be a hell. It will be a Tīrtha (holy place of pilgrimage) of the residents of the Pitrilokas. Whoever will bathe there will be very happy. There is no doubt in this. Its name will be henceforth the Pitrī Tīrtha.

O Sattama! My Lingam and the form of Bhagavatī ought to be placed there. The inhabitants of the Pitrī Loka would worship them. This will be the best of all the Tīrthas extant in the three Lokas. And if the Pitrīs' varī there be worshipped, know that the worship of the Trilokī is done. Nārāyaṇa said:—Hearing thus the words of Sāṅkara, the Deva of the Devas, He thanked Him and, taking His permission came to the Devas and informed them of everything what Sāṅkara had said. Hearing this, the Devas nodded their heads and said “Sādhu (well, very well))” and began to glorify the greatness of Bhasma. O Tormenter of the enemies! Hari, Brahmā and the other Devas began to eulogise the glories of ashes. The Pitrīs became very glad to get a new Tīrtha. The Devas planted a S'aiva Lingam and the form of the Devī on the banks of the new Tīrtha, and began to worship them regularly day by day. The sinners that were there suffering, all ascended on the celestial chariot and got up to Kailāśa. Even to-day they are

all dwelling in Kailāsa and are known by the name of the Bhadras. The hell Kumbhipāka came to be built afterwards in another place.

76-84. Since that day the Devas did not allow any other devotee of Śiva to go to the newly created hell Kumbhipāka. Thus I have described to you the excellent greatness of the Bhasma. O Muni ! What more can there be than the glories of the Bhasma ! O Best of Munis ! Now I am telling you of the usage of Īrdhapuṇḍra (the vertical marks) according to the proper province of the devotees. Listen. I will now speak what I have ascertained from the study of the Vaishnava Śāstras, the measure of Īrdhapuṇḍra, according to the Anguli measurements, the colour, mantra, Devatā and the fruits thereof. Hear. The earth required is to be secured from the crests of hills, the banks of the rivers, the place of Śiva (Śiva Kṣetram), the ocean beaches, the ant-hill, or from the roots of the Tulasī plants. The earth is not to be had from any other places. The black coloured earth brings in peace, the red-colour earth brings in powers to bring another to one's control ; the yellow-coloured earth increases prosperity ; and the white-coloured earth gives Dharma (religion). If the Īrdhapuṇḍra be drawn by the thumb, nourishment is obtained ; if it be drawn by the middle finger, longevity is increased ; if it be drawn by nameless or ring finger, food is obtained and if it be drawn by the fore finger, liberation is attained. So the Īrdhapuṇḍras ought to be drawn by these fingers, only be careful to see that the nails do not touch at the time of making the mark. The shape of the Īrdhapuṇḍra (the vertical mark or sign on the forehead) is like a flame or like the opening bud of a lotus, or like the leaf of a bamboo, or like a fish, or like a tortoise or like a conch-shell.

85-95. The Īrdhapuṇḍra, ten Angulis high is the super best; nine Angulis high, is best; eight Angulis high, is good; the middling Īrdhapuṇḍra is of three kinds as it is of seven Angulas, six Angulas, or five Angulas. The lowest Īrdhapuṇḍra is again of three kinds as it is four Angulas, three Angulas or two Angulas high. On the Īrdhapuṇḍra of the forehead, you must meditate Kes'ava, on the belly you must think of Nārīyaṇa; on the heart, you must meditate on Mādhava; and on the neck, you must meditate on Govinda. So on the right side of the belly, you must meditate on Madhūśūdana; on the roots of the ears, on Trivikrama; on the left belly, on Vāmana; on the arms, on Śridhara; on the ears, Hriṣikes'a; on the back, Padmanābha; on the shoulders Dāmodara; and on the head Brahmarandhra you must meditate on Vāsudeva. Thus the twelve

names are to be meditated. In the morning or in the evening time when you are going to make the Pūjā or Homa, you are to take duly, single-in-intent, the above names and make the marks of Úrdhapuṇḍras. Any man, with Úrdhapuṇḍra on his head, is always pure, whether he be impure, or of unrighteous conduct or whether he commits a sin mentally. Wherever he dies, he comes to My Abode even if he be of a Chīḍālā caste. My devotees (Vīra Vaiṣṇavas or Mahāvīra Vaiṣṇavas) who know My Nature must keep an empty space between the two lines of Úrdhapuṇḍra of the form of the Viṣṇupada (the feet of Viṣṇu) and those who are my best devotees are to use nice Úrdhapuṇḍras, made of turmeric powder, of the size of a spear (Sūla), of the form of the feet of Viṣṇu (Viṣṇu padah).

96. The ordinary Vaiṣṇavas are to use with Bhakti, the Úrdhapuṇḍras without any empty space, but the form of it is to be like a flame, the blossom of a lily or like a bamboo leaf.

97-110. Those who are Vaiṣṇavas in name only can use Úrdhapuṇḍra of both the kinds, with or without any empty space. They incur no sin if they use one without an empty space. But those who are My good devotees, incur sin if they do not keep an empty space between the two vertical lines (in the Úrdhapuṇḍra three vertical lines are used). The Vaiṣṇavas who use excellent vertical rod like Úrdhapuṇḍras keeping an empty space in the middle and uttering the mantra "Kesvāya Namah" build My Temple there. In the beautiful middle space of Úrdhapuṇḍra, the Undecaying Viṣṇu is playing with Lakṣmī. That wretch, the twice-born who uses Úndhapuṇḍra without any empty space kills Viṣṇu and Lakṣmī, seated there. The stupid who uses Úrdhapuṇḍra without a vacant space goes successively to twenty-one hells. The Úrdhapuṇḍra should be of the size of a clear straight rod, lotus, flame, a fish with sharp straight edges and with vacant spaces between them. O Great Muni ! The Brāhmaṇa should always use the Tripuṇḍra like the lock of hair on the crown of his head and like his Sacrificial tharead ; otherwise all his actions will be fruitless. Therefore in all ceremonies and actions the Brāhmaṇas ought to use Úrdhapuṇḍras of the form of a trident, a circle or of a square form. The Brāhmaṇa who knows the Vedas is never to use the semi-moonlike mark (Tilak) on his head. The man who is of the Brāhmaṇa caste and follows the path of the Vedas should not even by mistake use any other mark than those above-mentioned. Other sorts of puṇḍras (marks) that are mentioned in the Vaiṣṇava Śāstras for the attainment of fame, beauty, etc., the Veda-knowing Brāhmaṇas should not use them. The Vaidik Brāhmaṇas should not use even in error any other Tilaks than the curved Tripuṇḍras.

If, out of delusion, the man, following the path of the Vedas, uses other sorts of Tripūṇḍras, he would certainly go down to hell.

111-118. The Veda-knowing Brāhmaṇas would certainly go down to hell if they use other sorts of Tripūṇḍras on their bodies. Only the Tilakas, prescribed in the Vedas ought to be used by those who are devoted to the Vedas. Those who do not observe the duties of the Vedas would use Tilaks approved of by other Śāstras. Those should use marks approved of by the Vedas whose Deity is that of the Vedas. Those who follow the Tantra Śāstras different from the Vedas, should use marks approved of by the Tantras.

Mahā Deva is the Veda's Deity—an I, ready to deliver from the bondages of the world, He has prescribed the Tilakas prescribed in the Vedas for the benefit of the devotees. The marks prescribed by Viṣṇu, also a Deity of the Vedas, are also those of the Vedas. His other Avatāras also use marks approved of by the Vedas. The Tripūṇḍras and the besmearing of the body with ashes are according to the Vedas. In the Tantra Śāstra different from the Vedas, there is the usage of Tripūṇḍra and other marks. But they are not to be used by the Vaidiks. No never.

Those who follow the path of the Vedas should use the curved Tripūṇḍras and Bhasma on their foreheads according to the rules prescribed in the Vedas.

He who has obtained the highest state of Nārāyaṇa i. e., who has realised My Nature, ought to use always on their foreheads Śūla marks scented with fragrant sandalpaste.

Here ends the Fifteenth Chapter of the Eleventh Book on the rules of using the Tripūṇḍra and Ürdhapūṇḍra marks in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahaṛṣi Veda Vyāsa.

CHAPTER XVI.

1-24. Nārāyaṇa said:—Now I am speaking of the very holy Sandhyo-pāsanā (method of Sandhyā worship of Gāyatrī, the Presiding Deity of the morning, mid-day and evening, and of the twice-born. Listen. The greatness of using Bhasma has been described in detail. No further need be stated on the subject. I shall talk, first of all, of the morning Sandhyā. The morning Sandhyā is to be done early in the morning while the stars are visible. When the Sun is in the meridian, the mid-day Sandhyā is to be performed; and while the Sun is visibly going down, the

evening Sandhyâ is to be recited over. Now again, the distinctions are made in the above three Sandhyâs:—The morning Sandhyâ with stars seen is the best; with stars disappeared, middling; and with the Sun risen above the horizon-inferior. So the evening Sandhyâ, again, is of three kinds:—best, middling, and inferior. When the Sun is visibly disappearing, the evening Sandhyâ is the best; when the Sun has gone down the horizon, it is middling and when the stars are visible, it is inferior. The Brâhmaṇas are the root of the Tree, the Sandhyâ Vandanaṁ; the Vedas are the branches; the religious actions are the leaves. Therefore its root should be carefully preserved. If the root be cut, no branches or leaves of the tree will remain. That Brâhmaṇa who knows not his Sandhyâ or who does not perform the Sandhyâs is a living Sûdra. That Brâhmaṇa after his death verily becomes a dog. Therefore the Sandhyâs must be observed every day. Otherwise no right comes at all to do any action. At the sunrise and the sunset the time for Sandhyâ is two Dandas (48 minutes) and if Sandhyâ be not done or rather neglected in the interval, the Prâyas'chitta (penance) is to be paid duly (performed duly). If the proper time for Sandhyâ expires, one more offering of Arghya is to be made in addition to the three Arghayas daily made; or the Gâyatri is to be repeated one hundred and eight times before the Sandhyâ is commenced. In whichever time any action ought to be done, worship, first of all, the Sandhyâ Devî, the Presiding Deity of that time and do the actions proper to that time afterwards. The Sandhyâ performed in dwelling houses is ordinary; the Sandhyâ done in enclosures of cows is middling and on the banks of the rivers is good and the Sandhyâ performed before the Devî's temple or the Devî's seat is very excellent. The Sandhyopâsanâ ought to be done before the Devî, because that is the worship of the very Devî. The three Sandhyâs done before the Devî give infinitely excellent fruits. There is no other work of the Brâhmaṇas better than this Sandhyâ. One can rather avoid worshipping Śiva or Viṣṇu; because that is not daily done as obligatory; but the Sandhyopâsanâ ought to be done daily. The Gâyatrî of the Great Devî is the Essence of all the mantras in the Vedas. In the Veda Śâstras, the worship of Gâyatrî is most definitely pronounced. Brahman and the other Devas meditate in the Sandhyâ times on this Devî Gâyatrî and make a japam of that. The Vedas always make japams of Her. For this reason the Gâyatrî has been mentioned as the object of worship by the Vedas. The Brâhmaṇas are called Śâktas inasmuch as they worship the Primal Śakti (Force) Gâyatrî, the Mother of the Vedas. They are not Saivas nor Vaiṣṇavas.

Firstly make the ordinary Āchaman three times, and, while inhaling, drink a little of the water of Āchaman, repeating "Om Kes'avāya Svāhā, Om Nārāyanāya Svāhā, Om Mādhavāya Svāhā. Then wash your two hands, repeating "Om Gobindāya Namah, Om Viṣṇave Namah." Then by the root of the thumb rub the lips repeating "Om Madhū sūdanāya Namah, Om Trivikramāya Namah." So rub the mouth, repeating "Om Vāmamāya Namah, Om Śridharāya Namah." Then sprinkle water on the left hand, saying "Om Hrisī Namah." Sprinkle water on the legs, saying Om Padmanābhaṁya Namah." Sprinkle water on the head, saying "Om Dāmodarāya Namah." Touch the mouth with the three fingers of the right hand, saying "Om Samkarsanāya Namah." Touch the nostrils with the thumb and forefinger saying "Om Vāsudevāya Namah, Om Pradyumnaṁya Namah." Touch the eyes with the thumb and ringfinger, saying "Om Aniruddhāya Namah, Om Puruṣottamāya Namah. Touch the ears with the thumb and ringfinger saying "Om Adhokṣajāya Namah, Om Nārasimhāya Namah." Touch the navel with the thumb and little finger saying "Om Achyutāya Namah." Touch the breast with the palm, saying "Om Janārdanāya Namah." Touch the head saying "Om Upendrāya Namah." Touch the roots of the two arms saying "Om Haraye Namah, Om Kriṣṇāya Namah."

25.50. While sipping the Āchaman water on the right hand, touch the right hand with your left hand; otherwise the water does not become pure. While doing Āchaman, make the palm and the fingers all united and close, of the form of a Gokarṇa (the ear of a cow) and spreading the thumb and the little finger, drink the water of the measure of a pea. If a greater or less quantity be sipped, then that would amount to drinking liquor. Then thinking of the Prāṇava, make the Prāṇāyāma, and repeat mentally the Gāyatrī with her head and the Turiya pāda i. e. Āpojyotiḥ rasomritam Brahma Bhurbuvah svaroin. Inhale the air by the left nostril (Pūrak), close both the nostrils (kumbhak) and exhale the air, by the right nostril (rechak). Thus Prāṇāyāma is effected. While doing Pūrak, Kumbhak and Rechaka repeat the Gāyatrī every time; hold the right nostril with the right thumb and hold the left nostril with the ringfinger and little finger (i. e., do not use forefinger and middle finger).

The Yogis who have controlled their minds say that Prāṇāyāma is effected by the three processes Pūraka, Kumbhaka and Rechaka. The external air is inhaled in Pūraka; air is not exhaled nor inhaled (it is retained inside) in Kumbhaka; and air is exhaled in rechaka. While

doing Pûraka, meditate, on the navel, the four-armed high-souled Viṣṇu, of the blue colour (Syāma) like the blue lotus. While doing Kumbhaka, meditate in the heart lotus the four-faced grandsire Brahmâ Prajâpati, the Creator seated on the lotus and while doing Rechaka meditate, on the forehead, on the white sindestroying Śankara, pure as crystal. In Pûraka, the union with Viṣṇu is obtained ; in Kumbhaka, the knowledge of Brahmâ is attained and in Rechaka, the highest position of Is'vara (Śiva) is attained. This is the method of Āchaman according to the Purânas. Now I am speaking of the all sin-destroying Vaidik Āchaman. Listen. Reciting the Gâyatri mantra "Om Bhurbhuvaḥ." Sip a little water ; this is the Vaidik Āchaman after repeating the seven great Vyâhrritis Om Bhuḥ; Om Bhuvaḥ, Om Svaḥ Om Mahāḥ, Om Janāḥ, Om Tapāḥ, Om Satyam, repeat Gâyatrî and the head of the Gâyatrî Âpojyoti Rasomritam Brahma Bhurbhuvaḥ svaram) and practise Prâṇâyâma three times. Hereby all sins are destroyed and all virtues spring. Now another sort of Prâṇâyâma Mudrâis described :—The Vânaprasthis and Grihasthas would do Prâṇâyâma with five fingers, holding the tip of the nose ; the Brahmachâris and Yatis would do Prâṇâyâma with the thumbs, little finger, and ring finger (avoiding middle and fore). Now I am speaking of the Aghamârṣîna Mârjana mantra. Listen. The Mantra of this Mârjana is "Âpobiṣṭha Mayobhuvaḥ, etc. There are three mantras in this. There are three Pâdas in every mantra, prefix Om to every pâda (thus ninetimes Om is to be prefixed) ; at the end of every pâda sprinkle water on the head with the sacrificial thread and the Kus'a grass. Or at the end of every mantra do so. By the above Mârjana (cleaning) the sins of one hundred years are instantly destroyed. Then making Āchaman (taking a sip of water to rinse the mouth before worship), repeat the three Mantras "Om Suryas'cha mā manyus'cha, etc. By this act, the mental sins are destroyed. As mârjana is done with Prapava, Vyâhrhitis, and Gâyatrî, so make Mârjana by the three mantras "Âpobiṣṭha, etc." Make your right palm of the shape of a cow's ear ; take water in it and carry it before your nose and think thus :—"There is a terrible sinful person in my left abdomen, his colour is dark black and he is horrible looking. Recite, then, the mantras "Om ritamcha satyamchâbhîdhyât, etc." and "Drupâdâdiva Mumuchâna, etc." and bring that Sinful Person through your right nostril to the water in the palm. Do'nt look at that water ; throw it away on a bit of stone to your left. And think that you are now sinless. Next, rising from the seat, keep your two feet horizontal and with the fingers save forefinger and thumb, take a palmful of water and with your face towards the Sun, recite the Gâyatrî three times

and offer water to the Sun three times. Thus, O Muni ! The method of offering the Arghyas has been mentioned to you.

51-80. Then circumambulate, repeating the Sūrya Mantra. The one thing to be noted in offering Arghyas is this :-- Offer once in the midday, and three times in the morning and three times in the evening. While offering the Arghya in the morning, bend yourself a little low ; in offering the arghya in the midday, stand up ; and while offering the arghya in the evening, it can be done while sitting. Now I will tell you why the Arghya is offered to the Sun. Hear. Thirty Koṭi Rākṣasas known as the Mandehas, always roam on the path of the Sun (the mental Sun also). They are great heroes, treacherous and ferocious. They always try to devour the Sun, while they assume terrible forms. For this reason the Devas and the Rishis combined offer the water with their folded hands to the Sun, while they perform the great Sandhyā Upāsanā. The water thus offered, becomes transformed into the thunderbolt and burns the heads of the cruel demons (and throws them on the island Mandharūpa) Therefore the Brāhmaṇas daily do their Sandhyopāsana. Infinite merits accrue from this Sandhyā Upāsanā. O Nārada ! Now I am speaking to you of the Mantras pertaining to the Arghya. No sooner they are pronounced the full effects of performing the Sandhyās are obtained. I am That Sun ; I am That Light ; I am That Ātman (Self) ; I am Śiva ; I am the Light of Ātman ; I am clear ; and transparently white; I am of the nature of all energy ; and I am of the nature of Rasa (the sweetness, all the sweet sentiments.) O Devī ! O Gāyatri ! O Thou ! Who art of the nature of Brahma ! Let Thee come and preside in my heart to grant me success in this Japa Kārma. O Devī ! O Gāyatri ! Entering into my heart, go out again with this water. But Thou wouldest have to come again." Sit thus on a pure seat and with a single intent repeat the Gāyatri, the Mother of the Velas. O Muni ! In this Sahdhyopāsanā, the Khhecharī Mudrā ought to be done after practising the Prāṇyāmā. Hear now the meaning of the Khecharī Mudrā. When the soul of a being leaves the objects of senses, it roams in the Ākāś'a i.e., it becomes aimless when the tongue also goes to the Ākāś'a and roams there ; and then the sight is fixed between the eyebrows; this is called the Khhecharī Mudrā. There is no Āsana (seat) equal to Siddhāsana and there is no Vāyu (air) equal to the Khumbika Vāya (suspension of air in the body).

O Nārada ! There is no Mudrā equal to the Khecharī Mudrā. One is to pronounce Praṇava in Pluta (protracted) accents like the sound of a bell and, suspending his breath, sit quiet motionless in Sthirāsana without any Ahamkāra (egoism). O Nārada ! I am now talking of

Siddhāsana and its characteristic qualities. Hear. Keep one heel below the root of the genital and the other heel below the scrotum ; keep the whole body and breast straight and motionless ; withdraw the senses from their objects and look at the point, the pituitary body, between the eyebrows. This posture is called the Siddhāsan and is pleasant to the yogis. After taking this seat, invoke the Gāyatrī “ O Mother of the Vedas ! O Gāyatrī ! Thou art the Devī granting boons to the Bhaktas. Thou art of the nature of Brahma. Be gracious unto Me. O Devī ! Whoever worships Thee in the day gets his day sins destroyed and in the night, night sins destroyed O Thou ! Who art all the letters of the alphabet ! O Devī ! O Sandhye ! O Thou who art of the nature of Vidyā ! O Sarasvatī ! O Ajaye ! O Thou immortal ! Free from disease and decay. O Mother ! Who art all the Devas ! I bow down to Thee. Invoke the Devī again by the mantra “ Ojosi, etc., ” and then pray :—“ O Mother ! Let my japa and other acts in Thy worship be fulfilled with success by Thy Grace.” Next for the freedom of the curse of Gāyatrī, do the things properly. Brāhma gave a curse to Gāyatrī ; Visvāmitra gave a curse to Her and Vasishtha also cursed Her. These are the three curses ; they are removed in due order by recollecting Brāhma, Visvāmitra and Vasishtha. Before doing Nyāsa, one ought to collect oneself and remember the Highest Self ; think in the lotus of the heart that Puruṣa (Person) who is Truth, who is all this Universe, who is the Highest Self and who is All knowledge and who cannot be comprehended by words. Now I am speaking of the Amganyāsa of Sandhyā; Hear. First utter Om and then utter the mantra.

Touch the two legs, saying “ Om Bhuḥpādābhyaṁ namaḥ ”

Touch the Knees, saying “ Om Bhuva Jānubhyaṁ namaḥ ”

Touch the hip, saying “ Om Svāḥ Kaṭibhyaṁ namaḥ ”

Touch the navel, saying “ Om Maharnābhyaṁ namaḥ ”

Touch the heart, saying “ Om Janāḥ Hridayāya namaḥ ”

Touch the throat, saying “ Om Tapāḥ Kaṇṭhbaya namaḥ ”

Touch the forehead, saying “ Om Satyam Lalātāya namaḥ ”

Thus perform the Vyārhitī nyāsa.

Next perform the Karāmganyāsa thus :—Om Tat savituh ramguṣṭhābhyaṁ namaḥ (referring to the thumb); “ Om Vareṇyam Tarjanībhyaṁ namaḥ ” referring to the forefinger); Om bhargo devasya madhyama bhyaṁ namaḥ (referring to the middle finger); “ Om Dhimahi anāmikābhyaṁ namaḥ (referring to the ringfinger); Om dhīyo yonāḥ, Kaniṣṭhābhyaṁ namaḥ (referring to the little finger); “ Om prachedayāt kara tala prīṣṭhābhyaṁ namaḥ ” referring to the upper part and lower part of the palm and all over the body).

81-106. Now I am speaking of the Amganyāsa. Hear. “ Om tat savitur brahmā tmane hridayāya namaḥ ” (referring to the heart)

“Om Vāṇyam Viṣṇvātmane Śirase namah” (referring to the head); “Om bhargo devasya Rudrātmane Śikhāyai namah.” (referring to the crown of the head); “Om dhīmahi Śaktyātmane Kavachāya namah” referring to the Kavacha; “Om dhiyoyonah Kālātmane netrātrayāya namah” referring to the three eyes; “Om prashodhyāt sarvātmane astrāya namah” (referring to the Astra or armour, protecting the body.) Now I am speaking of the Varnānyāsa. O Great Muni ! Hear. This Varnānyāsa is performed by the letters in the Gāyatrī mantra. If anybody does this, he becomes freed of sins.

“Om Tat namah” on the two toes ; (touching them).

“Om Sa namah” on the two heels ; (touching them).

“Om Vi namah” on the legs ;

“Om Tu namah” on the two knees ;

“Om Va namah” on the two thighs ;

“Om re namah” on the anus.

“Om ṇi namah” on the generative organ ;

“Om ya namah” on the hip ;

“Om bha namah” on the navel ;

“Om Rgo namah” on the heart ;

“Om Da namah” on the breasts ;

“Om va namah” on the heart ;

“Om sya namah” on the throat ;

“Om dhī namah” on the mouth ;

“Om ma namah” on the palate ;

“Om hi namah” on the tip of the nose ;

“Om dhi namah” on the two eyes ;

“Om yo namah” on the space between the eye-brows ;

“Om yo namah” on the forehead ;

“Om nah namah” to the east ;

“Om pra namah” to the south

“Om cho namah” on the west ;

“Om da namah” on the north ;

“Om yā namah” on the head ;

“Om ta namah” on the whole body from head to foot.

Some Jāpakaś (those who do the Japam) do not approve of the above nyāsa. Thus the Nyāsa is to be done. Then meditate on the Gāyatrī or the World-Mother. The beauty of the body of the Gāyatrī Devī is like that of the full blown Javā flower. She is seated on the big red lotus on the back of the Hānsa(Flamingo); She is holding the red coloured garland on Her neck and anointed with red coloured unguent. She has four faces

every face has two eyes. On her four hands are a wreath of flowers, a sacrificial ladle, a bead, and a Kamaṇḍalu. She is blazing with all sorts of ornaments. From the Devī Gāyatrī has originated first the Rig-veda. Brahmā worships the virgin Gāyatrī on the idea of Śrī Parames'varī. Gāyatrī has four feet; The Rig Veda is one; the Yajurveda is the second, the Sāma-veda is the third and the Atharva-veda is the fourth foot. The Gāyatrī has eight bellies; the east side is the one; the south is the second; the west is the third; the north is the fourth; the zenith is the fifth; the nadir is the sixth; the intermediate space is the seventh and all the corners are the eighth belly. Gāyatrī has seven Śikṣas (heads); Vyākaraṇam (Grammar) is one; Śikṣā is the second (that Amga of the Veda, the science which teaches the proper pronunciation of words and laws of euphony); Kalpa is the third (the Vedāṅga which lays down the ritual and prescribes rules for ceremonial and sacrificial acts); Nirukta is the fourth (the Vedāṅga that contains glossarial explanation of obscure words, especially those occurring in the Vedas); Jyotiḥ or astronomy is the fifth; Itihāsa (history) and Purāṇas is the sixth head; and Upanigadas is the seventh head. Agni (fire) is the mouth of Gāyatrī; Rudra is the Śikbā (the chief part); Her gotra (lineage) is Sāṃkhyāyāṇa; Viṣṇu is the heart of Gāyatrī and Brahmā is the armour of Gāyatrī. Think of this Mahes'vari Gāyatrī in the middle of the Solar Orb. Meditating on the Gāyatrī Devī as above, the devotee should shew the following twenty-four Mudrās (signs by the fingers, etc., in religious worship) for the satisfaction of the Devī:—(1) Sanmukh ; (2) Sampūṭ ; (3) Vitata (4) Vistrīta ; (5) Dvimukha ; (6) Trimukha ; (7) Chaturmukha ; (8) Panchamukha ; (9) Sañ-mukha ; (10) Adhomukha ; (11) Vyāpaka ; (12) Anjali ; (13) Śakaṭa (14) Yamapāśa ; (15) fingers intertwined end to end ; (16) Vilambā (17) Muṣṭika ; (18) Matsya ; (19) Kūrma ; (20) Varāha ; (21) Simhākrānta ; (22) Mahākrānta ; (23) Mudgara ; (24) Pallava. Next make japam once only of one hundred syllabled Gāyatrī. Thus twenty-four syllabled Sāvitri, "Jātavedase sunavāma, etc. forty-four syllabled mantra; and the thirty two syllabled mantra " Tryamvakam Jajāmahe etc. These three mantras united make up one hundred lettered Gāyatrī. (The full context of the last Mantra is this:—Om Haum Om yum saḥ—Trayamvakam yajāmahe Sugandhim Puṣṭi Vardhanam. Urbbārukamiva bandhanān mrityo mūksiya nā mritat Bhur Bhhuvah. Svarom Yum Svah Bburbhuval Svarom Haum. Next make japam of Bhurbhuval Svab, twenty four lettered Gāyatrī with Om. O Nārada ! The Brāhmaṇas are to perform daily the Sandhya Asanā repeating Gāyatrī, completely adopting the rules above prescribed and then he will be able to enjoy completely pleasures, happiness and bliss.

Here ends the Sixteenth Chapter of the Eleventh Book on the description of Sandhyā Uṣasānā in the Mahāparama Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XVII.

1-5. Nārāyaṇa said :—If one divides or separates the pādas while reciting or making Japam of the Gāyatrī, one is freed from the Brāhmaṇīicide, the sin of Brahmahatyā. But if one does so without breaking the pādas, i.e., repeats at one breath, then one incurs the sin of Brahma-hatyā. Those Brāhmaṇas who do the Japam of the Gāyatrī without giving due pause to the pādas, suffer pains in hells with their heads downwards for one hundred Kalpas. (O Gāyatrī ! Thou art of one foot, of two feet, of three feet and of four feet. Thou art without foot, because Thou art not obtained. Salutation to Thy Fourth Foot beautiful and which is above the Triloki (Rajas). This cannot obtain that. Firstly, Gāyatrī is of three kinds :—“Sampūṭā”; “Ekomkārā”, and “Ṣadomkārā.” There is also the Gāyatrī, with five Prāṇavas, according to the Dharma Śāstras and Purāṇas. There is something to be noted while muttering or making the jāpam of the Gāyatrī :—Note how many lettered Gāyatrī you are going to repeat (make jāpam). When you have repeated one-eighth of that, repeat (make jāpam) the Turiya pāda of Gāyatrī (i.e., the fourth Pāda, the mantram parorajase Sāvadomā prāpat) etc., (see the daily practises, page 107) once and then complete repeating the Gāyatrī. If the Brāhmaṇa makes the Japam (the silent muttering) in the above way he gets himself united with Brāhma. Other modes of making the Japam do not bear any fruit. Om Gāyatrīasye kapāḍī dvipāḍī Tripāḍī chatus̄ nabi padyase namaste Tūryāya dars'atāya-pādāya paro Rajase Sābado mā prāpat. Gāyatrī is one-footed in the form of Triloki, two-footed, the Trayī Vidyā from thy second foot tripāḍī (all Prāṇas are thy third foot, chatuṣpādi, as the Puruṣa apad without any foot, Parorajase above the Rajas, the dust ; asau-tlat ; adat this not prāpat may obtain. The Yogis who are Uidharetas (hol Brāhma charyam, continence) are to make Japam of the Sampūṭā Gāyatrī (i.e., with Om) Gāyatrī with one pranava and as well the Gāyatrī with six pranavas. The householder Brāhmachāri or those who want mokṣa are to make Japam of Gāyatrī with Om prefixed.

6. Those householders who affix Om to the Gāyatrī do not get the increase of their families.

7-8. The Turiya pâda (foot) of Gâyatrî is the mantra "Parorajase Sâvadomâ prâpat". (Brihad. up. v. 14. 7). Salutation to Thy beautiful Fourth Foot which is above the Triloki (Rajas). This cannot obtain that. The presiding deity of this mantra is Brahma. I am low speaking of the full Dhyânam (meditation) of this Brahma so that the full fruit of the Japam (recitation) may be obtained. There is a full blown lotus in the heart ; its form is like the Moon, Sun, and the Spark of Fire ; i. e., of the nature of prâpava and nothing else. This is the seat of the inconceivable Brahma. Think thus. Now on that seat is seated well the steady constant subtle Light, the essence of Akâsâ, the everlasting existence, intelligence and bliss, the Brahma. May He increase my happiness. (see page 107 the daily practice of the Hindus by R. B. Sris Chandra Basu, on the Invocation of the Gâyatrî).

Note.—Aum ! Gâyatrîasyekapadî dvipadî, tripadî, chatuspadasi, nahi palyase namaste turyâya dars'atâya padâya parorajase, sâvado mâprâpat O Gâyatrî ! Thou art of one foot (in the form of Triloki), of two feet (the Trayî vîlyâ from Thy second foot) of three feet (all Prâna, etc., are Thy third foot and of four feet (as the Paruṣâ). Thou art without foot because Thou art not obtained. Salutation to Thy beautiful fourth foot which is above the Triloki (Rajas). This can not obtain that.

9. Now I am speaking of the Mûlrâ of the Turiyâ Gâyatrî :—
(1) Tris'âla, (2) Yoni, (3) Sarabhi, (4) Akṣimâlâ, (5) Linga, (6) Padma and (7) Mahâmudrâ. These seven Mûlrâs are to be shewn.

10-14. What is Sandhyâ, that is Gâyatrî ; there is no difference whatsoever between the two. The two are one and the same. Both are of the nature of Existence, Intelligence and Bliss. The Brâhmaṇas would daily worship Her and bow down before Her with greatest devotion and reverence. After the Dhyânam, first worship Her with five upachâras or offerings. Thus :—

"Om lam prithivyâtmâne gandham, arpayâmi namo namah." "Om Ham Akâs'âtmâne puṣpam arpayâmi namo namah." "Om ram Vahn-yâtmâne dîpam arpayâmi namo namah." "Aum vam amritâtmâne naivedyam arpayâmi namo namah." "Om yam ram lam vam ham puṣ-pânjalim arpayâmi namo namah." Thus worshipping with five upachâras, you must shew Mudrâs to the Devî.

15-16. Then meditate on the Form of the Gâyatrî mentally and slowly repeat the Gâyatrî. Do not shake head, neck and while making Japam, do not shew your teeth. According to due rules repeat the Gâyatrî one hundred and eight times, or twenty-eight times. When unable, repeat ten times ; not less than that.

17-20. Then raise the Gāyatrī placed before on the heart (seat) by the mantra "Gāyatrasyai kapadī Dvipadī, etc., and then bid farewell to Her after bowing down to Her and repeating the mantra " Omuttame Śikhare Devī bhūmyām parvata mūrdhani Brāhmaṇā ebhyobhya anujnātā Gachchha Devī yathāsukham " (on the highest top of the mountain summit in earth (i. e. on the Meru mountain) dwells the goddess Gāyatrī. Being pleased with Thy worshippers go back, O Devī ! to Thy abode as it pleaseth Thee." (See page 110, The Daily Practices of the Hindus.)

The wise men never mutter nor recite the Gāyatrī mantra within the water. For the Maharsis say that the Gāyatrī is fire-faced (agnimukhī). After the farewell shew again the following mudrās :— Surabhi Jñān, Sūrpa, Kūrma, Yoni, Padma, Linga and Nirvāna Mudrās.

Then address thus :—" O Devī !" " O Thou who speakest pleasant to Kas'yapa " O Gāyatrī ! Whatever syllables I have missed to utter in making Japam, whatever vowels and consonants are incorrectly pronounced, I ask Thy pardon for all my above faults." O Nāradat ! Next one ought to give peace offerings to the Gāyatrī Devī.

21-33. The Chchbanda of Gāyatrī Tarpaṇam (peace offerings to Gāyatrī) is Gāyatrī ; the Rishi is Visvāmitra ; Savitā is the Devatā ; its application (Niyoga) is in the peace offerings.

" Om Bhūḥrigvedapuruṣam tarpayāmi."

" Om Bhuvah Yajurvedapuruṣam tarpayāmi."

" Om Svah Sāmaveda puruṣam tarpayāmi."

" Om Mahaḥ Atharvaveda puruṣam tarpayāmi."

" Om Janah Itihāsapurāṇa puruṣam tarpayāmi "

" Om Tapah Sarvāgama puruṣam tarpayāmi."

" Om Satyam Satyaloka puruṣam tarpayāmi."

" Om Bhūḥ bhūrloka puruṣam tarpayāmi."

" Om Bhubah bhuvoloka puruṣam tarpayāmi."

" Om Svah svarloka puruṣam tarpayāmi."

" Om Bhūḥ rekāpadām Gāyatrīm tarpayāmi."

" Om Bhūvo dvīṣiyapadām Gāyatrīm tarpayāmi."

" Om Svastripadām Gāyatrīm tarpayāmi"

" Om Bhūrbhūvah Svas'chatuspadām Gāyatrīm tarpayāmi."

Pronouncing these, offer the Tarpaṇams. Next add the word Tarpayāmi to each of the following words " Uṣasīm, Gāyatrīm, Sāvitīm, Sarasvatīm, Vedamātarām, Prithīm, Ajām, Kaus'ikīm, Sāmkritīm, Savajitīm, etc.," and offer Tarpaṇams. After the Tarpanam is over, offer the peace-chantings, (Sāntivāri) repeating the following mantras.

" Om Jāta vedase sunavāma somam, etc."

" Om Mānastoka, etc."

" Om Tryamvakam Yajāmahe, etc."

" Om Pachchhamyoh, etc."

Then touch all the parts of your bodies, repeating the two mantras " Om atodeva, etc." And reciting the mantra " Svonā Prithivī," bow down to the earth, after repeating one's name, Gotra, etc.

34-45. O Nārada! Thus the rules of the morning Sandhyā are prescribed. Doing works so far, bid farewell to the above-mentioned Gāyatrī. Next finishing the Agnihotra Homa sacrifice, worship the five Devatās, Śivā, Śiva, Ganes'a, Sūrya and Viṣṇu. Worship by the Puruṣa Sūkta mantra, or by Hrim mantra, or by Vyahriti mantra or by Śrischata Līkṣmīs'cha, etc., place Bhavaṇī in the centre; Viṣṇu in the north east corner, Śiva in the south-east corner; Ganes'a in the south-west corner, and the Sun in the north-west corner; and then worship them. While offering worship with the sixteen offerings, worship by repeating sixteen mantras. As there is no other act more merit-giving than the worship of the Devī, so the Devī should first of all be worshipped. Then worship in due order the five Devatās placed in five positions. As the worship of the Devī is the chief object, so in the three Sandhyās, the worship of the Sandhya Devī is approved of by the Sūtis. Never worship Viṣṇu with rice; Ganes'a with Tulasi leaves; the Devī Durga with Durba grass and Śiva with Ketaki flower. The under-mentioned flowers are pleasing to the Devī:—Mallikā, Jāti, Kuṭaja, Panara, Palāsa, Vakīla, Lodha, Karavīra, Śiṅs'apa, Aparājītā, Bandhūka, Vaka, Madanta, Sindhuvāra, Palās'a, Durbbā, Sallikī, Mādhavi, Arka, Mandāri, Ketakī, Karpikāra, Kadamba, Lotus, Champaka, Yūthikā, Tagara, etc.

46-47. Offer incenses Guggul, Dhūpa and the light of the Til oil and finish the worship. Then repeat the principal (mūla) mantra (make Japam). Thus finishing the work, study the Vedas in the second quarter of the next day; and in the third quarter of that day feed father, mother and other dependent relatives, with money earned by one's own self according to the traditions of one's family.

Here ends the Seventeenth Chapter of the Eleventh Book on the description of Sandhyā and other daily practices in the Mahāpurāṇam Śri Mad Devī Bhāgvatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER. XVIII.

1. Nārada spoke:—“ O Bhagavan ! I am now very eager to 'ear the special Pūjā of Śrī Devī. The people get their desires fulfilled if they worship Her.

2-23. Nārāyaṇa said:—“ O Devarṣi ! I shall now specially speak to you how the World Mother Bhagvatī is worshipped ; by worshipping Whom one easily gets objects of enjoyments, liberation and the destruction of all evils. Controlling one's speech and making Achaman, one must make one's sankalap and perform Buūtas'uddai, Mātrikānyāśa, ṣadanganyāśa, placing conchshell and doing other necessary acts. Offering the ordinary Arghya, one should give special Arghya and with the mantra “ Aṣṭrāya Phaṭ” sprinkle over all the articles brought for worship. Taking the Guru's permission, he is to go on with his Pūjā. First worship the pīṭha or seat whereon the Devī would be placed ; then perform dhyāṇ (meditation of the Devī.) Then with great devotion, offer to the Deva, the seats (Āsana) and other articles of worship ; then perform the bath of the Devī by the water of the Panchāmrīta (the five nectars). If anybody performs the bath ceremony of Śrī Devī with one hundred jars of sugarcane juice, he will not have to incur any future birth.

He who performs this bath, and recites the Veda Mantras, with mango juice or sugarcane juice gets for ever Lakṣmī ever and ever and Sarasvatī bound at his doors. He who gets this sacred bath of the Devī with grape juice, along with his relatives and acquaintances dwells in the Devī-loka for as many years as there are atoms in the juice. He who bathes the Devī with the Vedic mantras, and with water scented with camphor, the fragrant aloe wood (aguru), saffron, and musk, becomes freed at once of the sins acquired in his hundred births. He who bathes the Devī with jars of milk, lives in the ocean of milk (keśīra samudra) for one Kalpa. So he who does this bathing ceremony with jars of curd, becomes the lord of Dadhikunḍa (the reservoir of curd). He who performs the Snānaṁ of the Devī with honey, ghee and sugar becomes the lord of these things. He who bathes the Devī with one thousand jars, becomes happy in this world as in the next. Note:—Make the liquid current flow pure in your body is the esoteric meaning of the bath. If you give Her a pair of silken clothes, you will go to the Vāyu-Loka. If you give Her

the jewel ornaments, you will become the Lord of gems and jewels. (Make your mind like the gem.) If anybody gives saffron, sandalpaste, musk, Sindūra and Ālaktak (red things), he will go to the Heavens and become there the Indra, the Lord of the Devas, in the next birth. Various flowers ought to be offered in Śrī Bhagavati's worship; or the flowers of the season offered to the Devī will lead the devotee to Kailās'a. The devotee that offers the beautiful Bel leaves to the Devī never experiences anywhere pains and difficulties. The devotee who writes the Vija mantra of Māyā "Hrīm Bhuvanes'varyai Namah" with red sandalpastes thrice on the tri-leaves of the Vilva tree leaf and offers this to the lotus feet of the Devī, becomes Manu by the merit of this virtuous act! The devotee becomes the Lord of the whole universe who worships the Devī Bhagavati with ten millions of entire Vilva leaves, fresh, green and spotless.

24-40. If any devotee worships with ten millions of entire fresh green Kundā flowers, with eight scents, he gets surely the Prajāpatihood. The worship of the Devī with ten millions of Mallikā and Mālatī flowers besmeared with eight scents makes a man the four faced (Brahmā); and one hundred millions of such flowers will make the devotee a Viṣṇu. In days of yore, Viṣṇu worshipped the Devī in the aforesaid way and so got His Viṣṇuhood. If any devotee worships the Devī with one hundred Koṭis of Mallikā or Mālatī flowers, the man becomes certainly Sutrātmā Hiranyakarbhā. In ancient days Hiranyakarbhā worshipped thus the Devī with great devotion and so he became Hiranyakarbhā! (These Hiranyakarbhā, Brahmā, Viṣṇu and Mahes'a were mere ordinary men before. See the Brihadāraṇyaka Upaniṣada). Note.—The eight scents refer to Jāṭā mamsī Kapiyutā Saktergandhāś tākam! So will be the results if Jāṭā, Vandhūka and Dādīmī flowers be offered in the worship. Various other beautiful flowers can be offered duly to the Devī by the devotee. The merits accruing from such offers are not known even to the God Is'vara. The flowers that spring in their proper seasons are to be offered every year to the Devī, repeating Her thousand names enumerated in the Twelfth Book or in the Kurma Purāṇa. If the above worship be offered to the Devī, then that man, whether he be a sinner or a great sinner, will be freed from all the sins and after leaving his mortal coil, he will get, no doubt, the lotus feet of the Śrī Devī Bhagavati. Offer Dhūpa made of black Aguru, camphor, sandalpaste, red sandalpaste, Sihlaka and Guggula, saturated with ghee in such a way as the whole room of Śrī Bhagavati scents with pure

fragrant smell. The Devî Bhagavatî becomes pleased with this and offers the lordship of the three Lokas to the devotee. The devotee, who offers daily the light of camphor to the Devî, goes to the Sûrya Loka. There is no doubt in this. With one's whole heart, one should give one hundred or one thousand lights to the Devî. The devotee should offer heaps of food consisting of six Rasas, the plates and dishes for chewing, sucking, licking and drinking, that is, all kinds of food solid, and liquid, mountain-like high. Always give food on golden flat plates and cups and various delicious sweet juicy nice heavenly fruits, nicely arranged on trays, cups and saucers. When Śrî Mahâdevî Bhuvaneśvarî gets pleased, the whole universe gets pleased. For the whole Universe is all Devî; as a rope is mistaken for a snake, so this Mahâdevî is mistaken for the universe.

41-59. Offer a jar of drinking Ganges water, cool and nice, scented with camphor to the Devî; then offer betels with camphor, cardamum, cloves, and various delicious scents. These all are to be offered with great devotion so that the Devî may be pleased. Next have music with lovely mridangas, flutes, murajas, Dhabkâs and dundubhis and so please Her. The Veda mantras are to be recited, the Purânas are to be read and the hymns to be chanted. With whole head and heart offer to the Devî the umbrella and châmara, the two kingly offerings. Then circumambulate round Her and prostrate before Her and ask Her kindness and pray to Her to forgive all faults and shortcomings. The Devî is pleased with anybody who remembers Her even once! What wonder then that She will be pleased with all these offerings! The Mother is naturally merciful to her child. When She is loved with devotion, then She becomes very merciful. There is nothing strange here! On this point I will recite to you the history of Vrihadratha Râjaṛsi. Hearing which gives rise to Bhakti and Love.

Once in a certain region in the Himâlayâs there lived a bird called Chakravâk. It flew over many countries and went once to Kâśidhâm. As a fruit of his Prârabda Karma, that bird, desirous to find some rice beans, voluntarily went like an orphan round about the temple of Śrî Annapûrnâ Devî. There circumambulating round the Devî Bhagavatî the bird left the city Kâśî, that grants liberation and flew away to another country. In time the bird left his body and went to Heavens. There he assumed a heavenly form of a youth and began to enjoy various pleasures. Thus he enjoyed for two Kalpas. Then he got back to the earth and took his birth at the best in the Ksattriya family. He became celebrated as the King Vrihadratha in

this world. That King was truthful, controlled his senses, and practised Samyama and deep concentration and knew everything of the past, the present and the future. He conquered all the enemies and performed various sacrifices and became the Emperor of the sea-girt earth and acquired the very rare faculty in the knowledge of everything of his previous births. The Munis came to know of this from various rumours and came to the King. The King Vrihadratha duly entertained those guests. The Munis took their seats and asked:—"O King! We hear that all the events of previous births are vividly reflected in your memory. On this point great doubts have come upon us. Kindly describe in detail—By what Punyam (merits,) you have come to know all about previous births and the knowledge of the past, the present and the future. We have come to you to know how you got this wonderful supersensual knowledge. Kindly say to us sincerely everything about this and oblige.

60-71. Nārāyaṇa said:—"O Brahman! The very religious King Vrihadratha heard them and began to speak out all the secret causes for his knowledge of the past, the present and the future, thus:—"O Munis! Hear how I acquired this knowledge. In my previous birth I was a very low bird chakravāk. Once, out of my ignorance, I circumambulated round the temple of the Devī Bhagavatī Annapurnā at Kasī. And, as the result of that, I lived in the Heavens for a period of two Kalpas and I have got this birth and I have got the knowledge of the past, the present and the future. O You of good vows! Who can ascertain what amount of merits accrues from remembering the Feet of the World-Mother. Remembering Her glories, I always shed tears of joy. Those who do not worship the adorable Deity Jagadambā are the Great Sinners and they are treacherous. Fie on their births! The worship of Śiva or Viṣṇu is not eternal. Only the Jagadambā's worship is eternal. Thus it is stated in the Śrutis. What more shall I speak on this worship of the World-Mother, which is void of the best trace of any doubt. Everyone ought to serve devotedly the lotus feet of the Devī Bhagavatī. There is no other act more glorious in this world than serving the feet of Jagadambā. It is highly necessary to serve the Highest Deity, whether in Her Saguna or in Her Nirguna aspect. (Eat the sugarcandy, holding it in any way. It makes no difference). Nārāyaṇa said:—Hearing the aforesaid words of the virtuous Rājarṣi Vrihadratha, the Munis went back to their respective abodes. Such is the power of the Devī Jagadambikā! So who can question about the certainty of the high merits arising from the Jagadamvika's worship and who will not reply, when so questioned? Their births are really fruitful who possess faith in the Devī worship;

but of those who have no such faith, there is some wrong mixture, no doubt, in their births.

Here ensis the Eighteenth Chapter of the Eleventh Book on the Greatness of the Devî Pûjâ in the Mahapurânam Srî Mad Devî Bhâgavatam of 18,000 verses by Maharshi Veda Vyâsa.

CHAPTER XIX.

1-24. Nârâyana said:—“O Nârada ! Now I am speaking of the auspicious mid day Sandhyâ, the practice of which leads to the wonderfully excellent results. Listen. Here the Âchamana and other things are similar to those of the morning Sandhyâ. Only in meditation (Dhyânam) there is some difference. I will now speak of that. The name of the midday Gâyatrî is Sâvitrî. She is ever a youthful maiden, of white colour, three-eyed ; She holds in Her one hand a rosary, in Her other hand a trident and with Her two other hands She makes signs to Her Bhaktas to dispel fear and to grant boons. Riding on the bull, She recites the Yayur Vedas ; She is the Rudra Sakti with Tamo gunas and She resides in Brahmaloka. She daily traverses in the path of the Sun. She is Mâyâ Devî, beginningless ; I bow down to Her. After meditating on the Âdyâ Devî Bhagavati perform âchamanas and other things as in the morning Sandhyâ. Now, about the offering of Arghya (an offer of green grass, rice, etc., made in worshipping a God or Brahman). Collect flowers for Arghya; in the absence of flowers, the Bael leaves and water will serve the purpose. Facing the Sun, and looking upwards, offer the Arghya to the Sun upwards. Then perform other acts as in the morning Sandhyâ. In midday, some offer Arghya to the Sun, only with the recitation of the Gâyatrî mantra. But that is not approved of by the tradition and community ; there is the likelihood of the whole work being thwarted or rendered fruitless. For, in the morning and evening Sandhyâs, the Rakshasas named the Mandelas become ready to devour the Sun. This is stated in the Srutis. Therefore the midday offering of the Arghya is not for the destruction of the Daityas but for the satisfaction of the Devî; so with the mantra “Âkrishnena, etc.,” the offering of Arghya can be effected ; and the reciting of the infallible Gâyatrî mantra is only to create disturbance in the shape of thwarting the action. So in the morning and evening, the Brâhmaṇa is to offer the Sûryârghya, repeating the Gâyatrî and Praṇava; and in the midday to offer flowers and water with the mantra “Âkrishnena, rajasâ etc., else it will go against the Sruti. In the absence of flowers, the Durba grass, etc., can be offered carefully as the Arghya; and the full fruits of the Sandhi

will be secured. O Best of Devarṣis ! Now hear the important points in the Tarpaṇam (peace offerings). Thus :—

“Om Bhuvah puruṣam tarpayāmi namo namah.”
 “Om Yajurvedam tarpayāmi namo namah.”
 “Om Maṇḍalam tarpayāmi namo namah.”
 “Om Hiranya garbham tarpayāmi namo namah.”
 “Om antarātmānam tarapayāmi namo namah.”
 “Om Sāvitrīm tarapayāmi namo namah.”
 “Om Devamātarām tarpayāmi namo namah.”
 “Om Sāmkritīm tarpayāmi namo namah.”
 “Om Yuvatīm sandhyām tarpayāmi namo namah.”
 “Om Radrāṇīm tarpayāmi namo namah.”
 “Om Nīnrijām tarpayāmi namo namah.”
 “Om Bhurbhuvaḥ Svāḥ puruṣam tarpayāmi namo namah.”

Thus finish the midday Sandhyā māga Tarpaṇam.” Now, with your hands raised high up towards the Sun, worship Him by the two mantras :—praising thus :—“Om Udutyam Jātavedasam, etc.,” “Om Chitram Devālām, etc.” Next repeat the Gāyatrī. Hear its method. In the morning, repeat the Gāyatrī at the proper moment with hands raised ; in the evening time with hands lowered and in the midday with hands over the breast. Begin with the middle phalanx (joint) of the nameless finger, then the phalanx at its root, then the phalanx at the root of the little finger, its middle phalanx and its top, then the tops of the nameless, fore and ring fingers, then the middle and finally the root of the ring finger (in the direction of the hands of the watch ; avoiding the middle and root phalanx of the middle finger). Thus ten times it is repeated. In this way if the Gāyatrī be repeated one thousand times, the sins arising from killing a cow, father, mother, from causing abortions, going to the wife of one's Guru, stealing a Brāhmaṇa's property, a Brāhmaṇa's field, drinking wine, etc., all are destroyed. Also the sins acquired in three births by mind, word, or by the enjoyments of sensual objects are thereby then and there instantly destroyed. All the labours of him, who works hard in the study of the Vedas without knowing the Gāyatrī, are useless. Therefore if you compare on the one hand the study of the four Vedas with the reciting of the Gāyatrī, then the Gayatrī Japam stands higher. Thus I have spoken to you of the rules of the mid-day Sandhyā. Now I am speaking of Brahma Yajña. Hear.

Here ends the Nineteenth Chapter of the Eleventh Book on the midday Sandhyā in the Mahāpuranām Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XX.

1-25. The twice born (Brāhmaṇa) is firstly to sip three times (make Āchamana); then to make the mārjana (sprinkle water) twice; he is to touch the water by the right hand and sprinkle water on his two feet. Next, he is to sprinkle with water his head, eyes, nose, ears, heart, and head thoroughly. Then speaking out the Des'a and Kāla (place and time) he should commence the Brahma Yajña. Next for the destruction of all the sins and for getting liberation, he should have the Darbha (sacrificial grass, and the Kuṣa grasses,) two on his right hand, three on his left hand, one grass each on his seat, sacrificial thread, his tuft, and his heels. No sin can now remain in his body.

"I am performing this Brahma Yajña for the satisfaction of the Devatā according to the Sūtra" thus thinking he is to repeat the Gāyatrī thrice. Then he is to recite the following mantras :—"Agnimile purohitam, etc.," "Yadamgeti" "Agnirvai," "Mahāvratañchaiva panthā," "Athātāḥ Samhitīyāścha vidāmaghavat," "Mahāvratasya," Īśetvorjetvā," Agnāyāhi" Śanno Devī rabbistāye," Tasya "Samāmnāyo" Briddhirādaich" "Śikṣām pravakṣyāmi," "Pañcha Samvatsareti," "Mayarasataj-abhetyeva," "Gaurgmā," also he is to recite the two following Sūtras :— "Athāto Dharma Jijñāsā," "Athāto Brahma Jijñāsā." Next he is to recite the mantra Tachhamyoḥ and also the mantra "Namo Brahmane namo stvagnaye namah prithivyai nama Oṣadhibhyoḥ namah". (These mantras are the famous mantras of the Rig Veda). Next perform the Deva-tarpaṇam, thus:—"Om Prajāpati stripyatu", "Om Brahmā tripyatu", "Om Vedās tripyantu", "Om Rīṣayastri pyantu", "Om Devāstripti, antu," "Om Sarvaṇī chhandāmsi tripyantu", "Om Om Kāra stripyatu", "Om Vaṣat̄ Kāra stripyatu", "Om Vyārhitayas tripyantu", Om Sāvitrī tripyatu", "Om Gāyatrī tripyatu", Om Yajnā stripyantu, Om Dyāvā prithivyau tripyatām. Om antarīkṣam tripyatu, Om Aborātrāni tripyantu, Om Sāmkkyā stripyantu, Om Siddhā stripyantu, Om Samudrā stripyantu, Om Nadyās tripyantu, Om girayas tripyantu, Om Ksettraus adhvana spati gandharvā Psarasas tripyantu, Om nāgā vayāmsi gāvascha sādhyā viprāsta thaiva cha, yakṣā rakṣānsi bhutanī tyeva mantāni tripyantu. Next, suspending the sacrificial thread from the neck perform the Rishi tarpaṇam, thus:—Om Satarchinas tripyantu, Om mādhyamās tripyantu,

Om Gritsamada stripyatu, Om Vis'vānitra stripyatu, Om Vāmadeva
stripyatu, Om Atri stripyatu

Om Bharadvāja stripyatu.

Om Vas'isṭha stripyatu.

Om Pragātha stripyatu,—Pāvamānya stripyantu. Next, holding the
sacrificial thread over the right shoulder and under the left arm,
perform the Tarpanam, thus :—

Om Kṣudrasūktā stripyantu.

Om Mahāsūktā stripyantu, Om Sanaka stripyatu.

Om Sananda stripyatu.

Om Sanātana stripyatu.

Om Sanat Kumāra stripyatu.

Om Kapila stripyatu.

Om Āsuristripyatu.

Om Vohali stripyatu.

Om Pañcas'ikha stripyatu.

Om Sumantu Jaimini Vais'ampāyaṇa Paila Sūtra Bhāṣya bhārata
Mahā Bhārata Dharmāchāryāb stripyantu.

Om Jānantīvāha vigārgya Gautama Śākalya vābhṛavya Māṇḍavya
Māṇḍūkeyā stripyantu.

Om Gārgī Vāchakṇavī stripyatu.

Om Vaḍavā prātithejī stripyatu.

Om Sulabhā maitreyī stripyatu.

Om Kahola stripyatu.

Om Kauśitaka stripyatu.

Om Mahā Kauśitaka stripyatu.

Om Bhāradvāja stripyatu.

Om Paimga stripyatu.

Om Mahāpaimga stripyatu.

Om Sujajña stripyatu.

Om Sāṃkhyāyana stripyatu.

Om Aitareya stripyatu.

Om ḪMahaitareya stripyatu.

Om Vāśkala stripyatu.

Om Śākala stripyatu.

Om Sujāta vaktra stripyatu.

Om Audavāhi stripyatu.

Om Saujāmi stripyatu.

Om Śaunaka stripyatu,

Om Āśvalāyana stripyatu.

26-54. Let all the other Achâryas be satisfied. Om Ye Ke
 châsmat kule Jâtâ aputrâ gotriño mritâh. te grihñantu mayâ dattam
 vastraniśpîdi to dakam." Saying thus offer water squeezed out of a
 cloth. O Nârada! Thus I have spoken to you of the rules of Brahma
 Yajña. Whoever performs thus the Brahma Yajña gets the fruits
 of studying all the Vedas. Then performing, in due order, the Vais'va
 deva, Homa, Śrâddha, serving the guests, and feeding the cows, the
 devotee is to take his meals during the fifth part of the day along
 with the other Brâhmaṇas. Then the sixth and the seventh parts of the
 day he is to spend in reading histories and the Purânas. Then the
 eighth part of the day he is to devote in seeing the relatives, talking
 with them and receiving visits from other persons; then he will be
 prepared to perform the evening Sandhyâ. O Nârada! I am now
 talking of the evening Sandhyâ. Listen. Śrî Bhagavatî is pleased very
 quickly with him who performs the evening Sandhyâ. First make
 the Āchaman and make the Vâyu (air) in the body steady. With
 heart tranquilled and with the seat Baddha Padmâsana, be calm and
 quiet while engaged in performing the Sandhyâ. At the commencement
 of all actions prescribed in the Śrutis and Smritis, first perform the
 Sagarbha Prâṇâyama. In other words recite the mantra mentally for the due
 number of moments and make the Prâṇâyama. Simply meditating
 is called Agarbha Prâṇâyama. Here no mantra is necessary to be
 recited. Then have the Bhutas'uddhi (have the purifications of the
 elements) and make the Sankalap. First of all, the purification of
 elements, etc., are to be done first; one becomes, then, entitled to
 do other actions. While doing Pûraka (inhaling), Kumbhaka (retaining)
 and Rechaka (exhaling) in Prâṇâyâma, meditate on the Deity stated
 duly. In the evening time meditate on the Bhagavatî Sandhyâ Devî
 thus:—The name of the then Gâyatrî Devî is Sarasvatî. She is old,
 of black colour, wearing ordinary clothes; in her hands are seen conch
 shell, disc, club and lotus. On Her feet the anklets are making
 sweet tinkling sounds; on Her loins there is the golden thread;
 decked with various ornaments. She is sitting on Garûḍa. On Her head
 the invaluable jewel crown is seen; on Her neck, the necklaces of stars;
 Her forehead is shining with a brilliant lustre emitting from the
 pearl and jewel Tâtamka ornaments. She has put on yellow clothes;
 Her nature is eternal knowledge and ever-bliss. She is uttering
 Sâma Veda. She resides in the Heavens and daily She goes in the
 path of the Sun. I invoke the Devî from the Solar Orb. O Nârada!
 Meditate on the Devî thus and perform the Sandhyâ. Then perform
 the Mârjanam by the mantra "Āpohiṣṭhâ and next by the mantra

"Agnis'cha mā manyus'cha." The remaining actions are the same as before. Next, repeat the Gāyatrī and offer, with a pure heart, the offering of Arghya to the Sun for the satisfaction of Nārāyaṇa. While offering this Arghya, keep the two legs level and similar and take water in folded palms and meditating on the Devatā within the Solar Orb, throw it towards Him. The fool that offers Sūryārghya in the water, out of ignorance, disregarding the injunctions of the Śrutis, will have to perform Prāyas'chitta for that sin. Next, worship the Sun by the Sūrya mantra. Then taking one's seat, meditate on the Devī and repeat the Gāyatrī. One thousand times or five hundred times the Gāyatrī is to be repeated. The worship, etc., in the evening is the same as in the morning. Now I am speaking of the Tarpaṇam in the Evening Sandhyā. Hear. Vas'iṣṭha is the Rishi of the aforesaid Sarasvatī. Viṣṇu in the form of Sarasvatī is the Devatā; Gāyatrī is the Chhanda; its application is in the Evening Sandhyā Tarpanam. Now the Tarpaṇam of the Sandhyāṅga (the adjunct of Sandhyā) runs as follows:—

"Om Svāḥ Puruṣam Tarpayāmī."
 "Om Sāmavedam tarpayāmī."
 "Om Sūryamaṇḍalam tarpayāmī."
 "Om Hiranyagarbham tarpayāmī."
 "Om Paramātmānam tarpayāmī."
 "Om Sarasvatīm tarpayāmī."
 "Om Devamātarām tarpayāmī."
 "Om Samkritim tarpayāmī."
 "Om Vriddhām Sandhyām tarpayāmī."
 "Om Viṣṇu rūpiṇīm Uṣasīm tarpayāmī."
 "Om Nirmrijīm tarpayāmī."
 "Om Sarvasiddhi kāriṇīm tarpayāmī."
 "Om Sarvamantrā dhīpatikām tarpayāmī."
 "Om Bhurbhuvaḥ Svāḥ Puruṣam tarpayāmī."

Thus perform the Vaidik Tarpaṇam. O Nārada! Thus have been described the rules of the sin destroying evening Sandhyā. By this evening Sandhyā, all sorts of pains and afflictions and diseases are removed. And ultimately the Mokṣa is obtained. What more than this that you should know this Sandhyā Bandanam as the principal thing amongst the good conduct and right ways of living. Therefore Śrī Bhagavatī fructifies all the desires of the Bhaktas who perform this Sandhyā Vandanaṁ.

Here ends the Twentieth Chapter of the Eleventh Book on the description of Brahma Yajña, Sandhyās, etc., in the Mahāpurāṇam Sri Mad Devi Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XXI.

1-55. Nārāyaṇa said:—Now I shall speak of the Gāyatrī-puras'ch arapam. Hear. By its performance all the desires are obtained and all the sins are destroyed. On the tops of mountains, on the banks of the rivers, on the roots of Bel trees, on the edges of tanks, within the enclosures of the cows (cow-stalls), in temples, on the root of As'vattha trees, in gardens, in the Tulasi groves, in the Puṇya Kṣetrams (holy places), before one's Guru, or wherever the mind feels exalted and cheerful, and gets strength, the Puras'charanam if performed, lead to a speedy success. Before commencing the Puras'charanam of a mantra (the Puras'charayam means repetition of the name of a deity or of a mantra attended with burnt offerings, oblations, etc.,) first Prāyas'chitta (penance) is done in the shape of repeating one million times the Gāyatrī with the Vyāhrītis. In any Vaidic Karma or in making Puras'charanam of the mantra of the Devatās Nrisiṅha, Sūrya, Varāha, etc., the first thing done is to repeat the Gāyatrī. Without the japam of Gāyatrī, no action is attended with success. The reason is this :—Every Brāhmaṇa is a Śākta (a follower of Śakti); he cannot be a Vaiṣṇava or Śaiva; for he is the worshipper of the Prime Force Vedamātā Gāyatrī. Therefore obtain first the Grace of one's own Iṣṭa Devatā Gāyatrī by Her Japam. Then worship the other Deities.

Thus one should purify one's jāpya mantra (the mantra that is to be repeated) by first repeating one million times the Gāyatrī; then one is to commence Puras'charanam. Again before purifying the mantra, one is to purify one's Ātman (Self). In this purification of one's Ātman three lakh times, in case of inability, one lakh times Gāyatrī is to be repeated. Without one's Ātman's purification, the Japam, Homa and other actions all become useless. This is especially noted in the Vedas. By Tapas (e. g. Japam, Chāndrāyaṇa and Vrata, (asceticism) mortify your body. By offering Tarpanam (peace-offerings) to the Fathers and the Devas, one can get self purification. If you want to get the Heavens and if you want to become great, practise Tapasyā. There is no other way. (Tapasyā is the intent calling of the Mother, That Call which penetrates through and through the

Brahmānda. The Kṣattriyas should cross difficulties and dangers by force of arms ; the Vais'yas, by wealth ; the Sūdras, by serving the twice born ; and the Brāhmaṇas should cross difficulties and dangers, by Tapasyā, Homa, Japam, etc. So the Brāhmaṇas should always be cheerful and in prompt readiness to do Tapasyā. Of all sorts of tapasyās, mortifying the body by observing vows and fastings is the best. So say the Rishis. (This mortification of the body gives self-reliance and self intuition more surely and speedily than all the other studies and other practices.) The Brāhmaṇas should purify themselves by following duly Krichhra Chāndrāyaṇa vrataś, etc., O Nārada ! Now I am speaking of the purification of food. Hear. The following four occupations of the Brāhmaṇas are the best :—Ayāchita, (without begging or asking for anything), Unehba, (the gathering in of handfuls of the corn left by the reapers), Śukla (the maintenance derived by a Brāhmaṇa from other Brāhmaṇas ; a pure mode of life). And Bhikṣu (begging). Whether according to the Tantras or according to the Vedas, the food obtained by the above four means is pure. What is earned by Bhikṣu (begging) is divided into four parts :—one part is given to the Brāhmaṇas ; the second part is given to the cows ; the third part is given to the guests, the fourth part is to be taken by him and his wife. Whatever is fixed for taking (swallowing) mouthfuls of food, that is to be taken on a tray or a platter. First throw a little cow-urine over that and count duly the number of mouthfuls. The mouthfuls are to be of the size of an egg ; the house-holders are to take eight such mouthfuls and the Vānaprasthis are to take four such mouthfuls. The Brahmachārins can sprinkle their food with cow-urine nine times, six times, or three times as they like ; while sprinkling, the fingers are to remain intact. The Gāyatrī is to be repeated also. The food offered by a thief, Chāndāla, Kṣattriya or Vais'ya is very inferior. The food of a Sūdra, or the companion with a Sūdra or taking food in the same line with a Sūdra leads one to suffer in the terrible hells as long as there are the Sun and Moon. The Puras'charanam of Gāyatrī is repeating this twenty four lakh times (i. e. as many lakh times as there are syllables in the Gāyatrī). But, according to Vis'vāmitra, repeating thirty two lakh times is the Puras'charanam of Gāyatrī. As the body becomes useless when the soul leaves the body, so the mantra without Puras'charanam is useless. The Puras'charanam is prohibited in the months of Jyaiṣṭha, Āṣāḍha, Pauṣa and Mala (dirty) months. Also on Tuesday, Saturday ; in the Vyatipāta and Vaidhriti Yogas ; also in Aṣṭami (eighth), Navamī (ninth), Saṣṭhi (sixth), Chaturthī (fourth) Trayodosī (thirteenth), Chaturdasi (fourteenth) and Amāvāsyā (New Moon), Tithis (lunar days) ; in the evening twilight and in the night ; while

the star Bharani, Krittikā, Ārdrā, Aslesā, Jyeṣṭhā, Dhaniṣṭhā, Śravaṇī, or the Janma nakṣatra (Birth time star) is with the Moon ; while the signs Meṣa, Karkata, Tulā, Kumbha, and Makara are the Lagnas (signs in the ascendant). When the moon and the stars are auspicious, especially in the bright fortnight, the Puras'charanam performed, gives the Mantra Siddhi. First of all repeat Svasti vāchan and perform duly the Nāndi mukha Śraddha and give food and clothing to the Brāhmaṇas. Take the permission of the Brāhmaṇas and begin the Puras'charanam. Where the Śiva Lingam exists, facing west, or in any Śiva temple, commence repeating the mantra. The other Śiva Kṣettrams are :—Kasi, Kedāra, Mahā Kāla, Śri Kṣettra, and Tryamvakam. These five are the Great Kṣettrams, known widely on this earth, for the fructification and the siddhis of the Mantras. At all other places than these, the Kurma Chakra is to be drawn according to the principles of the Tantra. And then they will be fit for Puras'charanam. The number of times that the Puras'charanam (the repeating of the mantra) is done on the first day, the same number is to be continued every day until completion ; not greater nor less than that and also no intermission or stoppage should occur in the interval.

The repeating of the Mantra is to be commenced in the morning and should be done up to mid-day. While doing this, the mind is to be kept free from other subjects, and it is to be kept pure ; one is to meditate on one's own Deity and on the meaning of the mantra and one should be particularly careful that no inaccuracies nor omissions should occur in the Gāyatri, Chhandas and in the repetition of the Mantra. One tenth of the total number of Puras'charanams that are repeated is to be used for the Homa purpose. The Āharu is to be prepared with ghee, til, the Bel leaves, flowers, java grain, honey and sugar ; all mixed, are to be offered as oblations to the fire in the Homa. Then the success in the Mantra comes, (*i. e.*, mantra siddhi is obtained or the Mantra becomes manifested). After the Puras'charanam one should do properly the daily and occasional dutis and worship the Gāyatrī that brings in dharma, wealth, objects of desire and liberation. There is nothing superior an object of worship to this Gāyatrī, whether in this world or in the next. The devotee, engaged in the Puras'charanam, should eat moderately, observe silence, bathe thrice in the three Sindhyā times, should be engaged in worshipping one's Deity, should not be unmindful and should not do any other work. He is to remain, while in water, to repeat the Gāyatri three lakhs of times. In case the devotee repeats the

mantra for achieving success in any other desired work (kāmya karma), then he should willingly stick to it until the desired success is attained. Now is being told how to get success in ordinary Kāmya karmas. When the sun is rising, repeat the Puras'charanam mantra daily thousand times. Then one's life will be lengthened, no disease will occur, and wealth and prosperity will be obtained. If it be done this way, success is surely attained within three months, six months or at the end of one year. If the Homa (offering oblations to the fire) be offered one lakh times with lotuses besmeared with ghee (clarified butter), Mokṣa (liberation) is attained. If, before the Mantra-Siddhi, or the success in realising the Mantra, is attained, one performs Japam or Homam for Kāmya Siddhi (to get certain desires) or mokṣa, then all his actions become useless. If any body performs twenty-five lakh Homas by curd and milk, he gets success (Siddhi) in this very birth. So all the Maharsis say. By this the same result is attained that is got by the aforesaid means, (*i. e.* by the eight-limbed Yoga, whereby the Yogis become perfect).

He will attain Siddhi if he be devoted to his Guru and keep himself under restraint for six months only (*i. e.* practise Samyama) as regards taking food etc., whether he be incapable or his mind be attached to other sensual objects. One should drink Pañcha gavya (cow-trine, cow-dung, milk, curd, ghee) one day, fast one-day, take Brāhmaṇa's food one day and be mindful in repeating the Gāyatrī. First bathe in the Ganges or in other sacred places and while in water repeat one hundred Gāyatrīs. If one drinks water on which one hundred Gāyatrīs are repeated, one is freed from all one's sins. He gets the fruit of performing the Krichhra vrata, the Chāndrāyaṇa vrata and others. Be he a Kṣattriya King, or a Brāhmaṇa, if he is to remain in his own house, hold Āśrama and be engaged in performing Tapasyā then he will be certainly freed of all his sins. Be he a house holder or a Brahmachārī or Vānaprasthī, he should perform sacrifices, etc., according to his Adhikāra (or his rights) and he will get fruits according to his desires. The Sāgnik man (who keeps the Holy Fire) and other persons of good conduct and of learning and of good education should perform actions as prescribed in the Vedas and Smritis with a desire to attain Mokṣa. Thus one should eat fruits and vegetables and water or take eight mouthfuls of Bhiksāṇna (the food got by begging). If the Puras'charanam be performed this way, then the Mantra Siddhi is obtained. O Nārada ! If the Puras'charanam be done with the mantra thus, his poverty is removed entirely. What more shall I say than this that if any body hears this simply, his merits get increased and he attains great success.

Here ends the Twenty First Chapter of the Eleventh Book on Gāyatrī Puras'charaṇam in the Mahāpurāṇam Śrī Mad Devī Bhāgvatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XXII.

1-45. Nārāyaṇa said :—“O Nārada ! In connection with this Puras'charaṇam it comes now to my memory about the rules concerning the Vais'va Deva worship. Dear. * (An offering made to the Vis'vadevās; an offering to all deities (made by presenting oblations to fire before meals). The five yajñas are the following :—(1) The Devayajña, (2) Brahma yajña, (3) Bhuta yajña, (4) Pitri yajña, and (5) Manuṣya yajña. Fireplace, the pair of stone pestles, brooms (for sweeping, etc.,), sieves and other house-hold things of the sort, wooden mortars (used for cleansing grains from husk) and water-jars, these five are the sources of evils inasmuch as they are the means of killing. So to free one's self from the above sins, one is to sacrifice before the Vais'vadeva. Never offer oblations of Vais'vadeva on hearths, on any iron vessel, on the ground or on broken tiles. They are to be offered in any sacrificial pit (Kundā) or on any sacrificial altar. Do not fane the hearth by fanning with hands, with winnowing baskets, or with holy deer skin, etc., but you can do so by blowing by your mouth. For the mouth is the origin of fire. If the fire be ignited by clothes, one is liable to get disease ; if by winnowing baskets, then loss of wealth comes ; if by hands, one's death ensues. But if it be done by blowing, then one's success comes. (There is the danger of catching fire.)

One should sacrifice with curd, ghee fruits, roots and vegetables, and water and in their absence with fuel, grass, etc., or with any other substances soaked with ghee, curd, Pāyasa or lastly with water. But never with oil or with salty substances. If one performs the Homa with dry or stale substances, one is attacked with leprosy ; if any body performs Homa with leavings of other food he becomes subdued by his enemy ; if one does so with rude and harsh substances, he becomes poor and if one does with salty substances, he meets with a downward course, gets degraded in position and honour. You can offer oblations to Vais'vadeva with burning coals and ashes from the north side of the fire of the hearth after the preparation of the meals. But you should never offer sacrifices with salty things. The

illiterate Brâhmaṇa who eats before offering oblations to Vais'vadeva goes headlong downwards into the Kâla Sûtra hell. Whatever food that you are intending to prepare, whether they be vegetables, leaves, roots or fruits, offer oblations to Vais'vadeva with that. If, before the Homa be performed of Vais'vadeva, any Brâhmaṇachârî comes, then take off, for the Homa, first something; and then give to the beggar and satisfy him and tell him to be off. For the Brâhmaṇachârî mendicant can remove any defects that may occur to Vais'vadeva but Vais'vadeva is unable to remove any defects that may occur regarding the mendicant Brâhmaṇachârî. Both the Pañamahansa or Brâhmaṇachârî mendicant are the masters of the prepared food (Pakkâṇna); so when any body takes one's food without giving to any of these two, if they happen to come there, he will have to make the Chândrâyâga (religious or expiatory penance regulated by the moon's age, that is, waxing or waning). O Nârada! After the offering given to Vais'vanare, one is to offer Go-grâsa, that is, mouthfuls of food to the cows. Hear now how that is done. The mother Surabhi, the beloved of Viṣṇu, is always stationed in the region of Viṣṇu (Viṣṇu-pâla); so O Surabhi! I am offering you mouthfuls of food. Accept it. "Salutation to the cows" saying this, one is to worship the cows and offer food to them. Hereby Surabhi, the Mother of the cows, becomes pleased. After this, one is to wait outside for a period that is taken to milch a cow, whether any guests are coming. For if any guest goes back disappointed from any house without any food, he takes away all the punyams (merits) of the house-holder and gives him back his own sin. The house-holder is to support mother, father, Guru, brother, son, servants, dependants, guests, those that have come, and Agni (Fire). Knowing all these, he who does not perform the functions of the house-hold is reckoned as fallen from his Dharma both in this world and in the next. The poor house-holder gets the same fruit by performing these five Mahâyajñas that a rich Brâhmaṇa gets by performing the Soma Yajña. O Best of the Manus! Now I am talking of the Prânagni Hotra or about taking food, knowing the rules of which makes a man free from birth, old age and death and from all sorts of sins. He who takes his food according to proper rules, is freed of the threefold debts, delivers his twentyone generations from the hells, obtains the fruits of all the Yajñas and goes unhampered to all the regions of the righteous. Think of the belly as Arani or the piece of wood for kindling the fire (by attrition), think of the mind as the churning rod, and think of the wind as the rope, and then kindle the fire, residing in the belly: the eyes are to be considered as the sacrificer, (the

A'ddharyu), and consider fire in the belly as the result of churning. In this fire of the belly, one is to offer oblations for the satisfaction of Prāna, etc., the five deities. First of all offer oblations to the Prāna Vāyu with food taken by the forefinger, middlefinger and thumb; next offer oblations to the Apāna Vāyu with the thumb, middlefinger and the nameless (anīmā) finger; next offer oblations to the Vyāna Vāyu (breath) with the thumb, nameless finger and the little finger; next offer oblations to the Udāna Vāyu with the thumb, forefinger and the little finger and lastly offer oblations to the Samāna Vāyu with food taken by all the fingers. At the same time repeat respectively the mantras:—

“Om Prāṇāya Svāhā,”
 “Om Apāṇāya Svāhā,”
 “Om Samāṇāya Svāhā,”
 “Om Udāṇāya Svāhā,”
 “Om Vyāṇāya Svāhā,”

Within the mouth, there is the Āhavaniya fire; within the heart, there is the Gārhapatya fire; in the navel, there is the Dhakṣināgni fire; below the navel, there is the Sabhyāgni fire and below that there is the Āvasabhyāgni fire. Think thus. Next consider the Speech as the Hotā, the Prāṇi as the Udgāthā, the eyes as the Addharyu, the mind as the Brahmarūpa, the ears as the Hotā and the keeper of the Agni, the Ahamkāra (egoism) as beast (Pas'u), Om Kāra as water, the Buddhi (intellect) of the house-holder as the legal wife, the heart as the sacrificial altar, the hairs and pores as the Kus'a grass, and the two hands as the sacrificial ladles and spoons (Sruk and Sruva.) Then think of the colour of the Prāna mantra as golden the fire of hunger as the Rishi (seer), Sūrya (the sun) as Devatā, the chhandas as Gāyatrī and Prāṇāya Svāhā as the Mantra uttered; also repeat “Idamādityadevāya namah” and offer oblations to the Prāna. The colour of the Apāna mantra is milkwhite. Śraddhāgni is the Rishi, the Moon is the Devatā, Uṣnik is the chhandas, and “Apāṇāya Svāhā,” “Idam Somāya na namah” are the mantras. The colour of the Vyāna mantra is red like red lotuses; the fire Deity Hutaśana is the Rishi, the fire is the Devatā; Anuṣṭup is the chhandas, “Vyāṇāya Svāhā” and “Idamagnaye na namah” are the mantras. The colour of the Udāna mantra is like that of the worm Indra Gopa; fire is the Rishi; Vāyu is the Devatā, Brihatī is the chhandas; “Udāṇāya Svāhā” and “Idam Vāyave na namah” are the mantras. The colour of the Samāna mantra is like lightning; Agni is the Rishi; Parjanya (the rains, water) is the Devatā; Pankti is the chhandas; “Samāṇāya

Svâhâ" and "Idam Parjanya na namah" are the mantras. O Nârada! Thus offering the five oblations to the five breaths, next offer oblations to the Âtman; the Bhîṣaṇa Vahni is the Rishi; the Gâyatrî is the ebhanda; the Self is the Devatâ; "Âtmâne Svâhâ," and "Idamâtmane na namah" are the mantras. O Nârada! He who knows this Homa of Prâṇagnihotra attains the state of Brahma. Thus I have spoken to you in brief the rules of the Prâṇagni hotra Homa.

Here ends the Twenty-Second Chapter of the Eleventh Book on the rules of Vais'vadeva in the Mahâpurânam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharshi Veda Vyâsa.

CHAPTER XXIII.

1-20. Nârâyana said:—"The best Sâdhaka, then uttering after his meals, the mantra "Amritâpidhânâmasi. "O Water-nectar! Let Thou be the covering to the food that I have taken), should make Âchaman (sip one Gaṇḍusa water) and distribute the remnant food (the leavings) to those who take the leavings. "Let the servants and maid-servants of our family that expect the leavings of food be satisfied with what leavings I give to them" "Let those inhabitants of the Raurava hell or other unholy places who have remained there for a Padma or Arbuda years and want to drink water, be satisfied with this water that I offer to them and let this water bring unending happiness to them". Repeating the above two mantras let the house-holder distribute the leavings of food to the servants and the water to those who want water respectively. Then opening the knot of the Pavitra (a ring of Kus'a grass worn on the fourth finger on certain religious occasions), let him throw this on the square maṇḍalam on the ground. The Brâhmaṇa that throws this Kus'a grass on the vessel Pâtra) is said to desile the row of Brâhmaṇas, taking their food. The Brâhmaṇa that has not yet washed his face after taking the food, on touching another such Brâhmaṇa or a dog or a Śûdra, should fast one day and then drink Pañchagavya and thus purify himself. And in case the Uchchiṣṭa Brâhmaṇin (who has not washed his mouth and hands after meals) be touched by another Brâhmaṇin, (who is not Uchchiṣṭa, then simply bathing will purify him. By offering this Ekâhuti (oblation once) according to rules mentioned above, one obtains the fruit of performing ten million sacrifices; and by offering this obiation five times one gets the

endless fruit of performing fifty million sacrifices, and if one feeds such a man who knows well how to do this Prānāgniboma, then he as well as he whom he feeds both derive full benefits and they ultimately go to heaven. The Brāhmaṇa acquires while taking each of his mouthful of food the fruit of eating Pañchagavya, who takes his food duly with the holy Pavitra Kus'a grass tied on his finger. During the three times of worship, the devotee is to do his daily Japam, Tarpaṇam and Homa and he should feed the Brāhmaṇins. Thus the five limbed Puras'charana is completely done. The religious man should sleep on a low bedding (lie on the ground); he is to control his senses and anger; he is to eat moderately, the things that are light, sweet and good; he is to be humble, peaceful and calm. He is to bathe thrice daily and not to hold any unholy conversation with any woman, a Sūdra, one who is fallen, without any initiation, and who is an atheist; as well he should not speak in a language spoken by the chāndālas. One is to bow down before him who is in the act of performing the Japam, Homa and worship, etc; one is not to talk with him. Never by deed, mind or word, on all occasions never speak about sexual intercourses; nor hold any contact with such people. For the relinquishment of this subject is called Brahmacharyam (continence) of the kings as well as of the house-holders. But one should go to one's legal wife during the night time after her menstruation duly according to the rules of the Śāstras; the Brahmacharyam is not thereby destroyed. Man can not repay the three fold debts and he cannot aspire for mokṣa without procreating sons or without doing the duties of the house-holders, as prescribed by the Śāstras. An attempt to do so becomes entirely fruitless like the breast on the neck of a goat. Rather it drags one downward. So the debts due to the Rishis and the debts due to the Pitrīs Make sacrifices first and then be free from the Deva's debt. Hold Brahmacharyam and be free from the Rishis' debt. Offer til and water; that is, do Śrāddhas and tarpaṇams and be free from the debt due to the Pitrīs. Then do readily practise your own Varnīśrama Dharmī.

21-33. One is to practise Kricchra chāurā yana Vrata and to take for his food, milk, fruits, roots and vegetables, Hibiscus and food obtained by begging so that one may become sinless. One is to make Japam for Puras'charanam. One is to avoid salt, salty or alkaline substances, acid, garlic, turnips, eating in Kāmsa vessels, chewing betels, eating twice, putting on impure clothings, the intoxicating things and the unseemly nocturnal Japam; also one is not to waste one's time over blaming and

trying to find faults with the relatives, playing at dice, or talking at random with one's wife (so that evil effects may arise). One is to spend one's time in worshipping the Devas, reciting the hymns of praise, and studying the Sāstras. One is to sleep on the ground, practise Brahmacharyam, and the vow of silence, bathe thrice, not practise anything which befits the Śūdras only. One is to worship everyday make charities duly and be always happy, recitestotras daily do occasional Deva worships, have faith in one's Guru and Deva. These twelve rules are to ensure success to the devotee who does Puras'charanām. One is to daily praise the Sun, with one's face turned towards Him, do japam before Him ; or one is to worship one's own Deity in front of fire or the image of any god, and do japam simultaneously. The devotee who practises Puras'charanām is to bathe, worship, do japam, meditate, practise Homa, Tarpñam, is to have no desires and to surrender all fruits to one's own desired Deity, etc. These are necessarily to be observed by him. Therefore while doing japam, Homa, etc., the devotee's mind is to remain always pleasant and satisfied. One should be ready to practise tapasyā, to see the Sāstras and be merciful to all the beings. As asceticism leads one to heaven and to the attainment of one's desires, therefore know this that all the powers come to an ascetic. An ascetic can cause another's death (māraṇ) ; he can injure others, cure diseases and kill all. Whatever the several Risis wanted from the Devī Gāyatrī and to that end made Puras'charanām and worshipped Her, they obtained from Her all those things. O Nārada ! I will speak of Śānti Karmas etc., in a future chapter. Here I will speak of those rules, etc., that are to be observed in Puras'charanām in as much as they play the principal part to success.

First of all shave yourself and have your hairs and nails, etc., cut off and bathe and be pure. Then perform the Prājāpatya prīyas'chitta for one's peace and purification and next do the puras'charanām of the Gāyatrī. Do not speak the whole day and night. Keep your thoughts pure. If words are to be spoken, speak only what you take as true. First recite Mahāvyādhiti and then the Sāvitri mantra with Praṇava prefixed. Then recite the sin-destroying mantra "Āpohiṣṭhā, etc., " and Svasti matī Sūkta and "Pāvamāni Sūkta." In every action, in its beginning and at its end one is to understand the necessity of doing the Japam, why and what for one is doing that.

One is to repeat the Pragava, the three Vyāhrritis and Sāvitri ayuta times or one thousand times or one hundred times or ten times. Then offer with water, the peace offerings (tarpaṇam) to the Āchārya, Rishi, Chbandas, and the Devas. Being engaged in action, do not speak any impure language

of the Mlechchhas or talk with any Sūdra or any bad person. Do not talk with wife in the period of menstruation, with one who has fallen, with the low-class person, with any hater of the Devas and the Brāhmaṇas, Āchārīas and Gurus, with those who blame the fathers and mothers ; nor shew any disrespect to anybody. Thus I have spoken in due order about all the rules of Krichchhra vrata. Now I will speak of the rules of the Prājāpatya Krichchhra, Sāntapana, Parāka Krichchhra, and Chāndrāyaṇa.

43-54. One becomes freed of all the sins, if one performs the above five Chāndrāyaṇas. By the performance of the Tapta Krichchhra, all sins are burnt off in an instant. By the performance of the three Chāndrāyaṇas the people get purified and go to the Brahma Loka. By doing eight Chāndrāyaṇas, one sees face to face one's Devatā, ready to grant boons. With ten Chāndrāyaṇas, one gets the knowledge of the Vedas and one acquires all what one wants.

In the observance of the Krichchhra Prājāpatya Vrata, one has to take food once in midday for three days, once in the evening for three days, and for the next three days whatever one gets without asking anything from any body. For the next three days one is not to take any thing at all and go on with one's work. These twelve day's work constitutes the Prājāpatya Vrata.

Now about the rules of the Sāntapana Vrata. On the preceding day one has got to eat food consisting of the mixture of cow urine, cow-dung milk, curd, ghee and the water of the Kus'a grass ; the day following he is to fast. These two days' work constitutes the Sāntapna Vrata.

Now about the Ati Krichchhra vrata. For the first three days, one is to eat one mouthful of food a day and for the next three days one is to fast. This is the Ati Krichchhra vrata. This vrata repeated three times is called Mahā Sāntapana vrata. Note.—According to the opinion of Yama, the fifteen days' work constitutes Mahā Sāntapana. For the three days one has to eat cow-urine ; for the next three days, cow-dung, for the next three days, curd ; for the next three days milk ; and for the next three days one has to take ghee. Then one becomes pure. This is called the all sin-destroying Mahā Sāntapan Vrata. Now I am speaking of the nature of the Tapta Krichchhra Vrata.

The Tapta Krichchhra vrata is carried out for the twelve days. For the first three days, one has to drink hot water ; for the next three days, hot milk ; for the next three days, the hot ghee and for the next three days, air only. Everyday one has to bathe once only under the above rules,

and remain self-controlled. If one drinks water simply everyday under the above conditions, that is called the Prâjâpatya vrata.

To remain without any food for twelve days according to rules is called the Parâka Krichchhra vrata. By this vrata, all sins are destroyed.

Now about the rules of taking food in the Chândrâyâna vrata. In the dark fortnight one will have to decrease one mouthful of food every day and in the bright fortnight one will have to increase one mouthful every day and one has to fast completely on the Amâvasyâ (new moon) day. One has to bathe thrice daily during every Sandhyâ time. This is known as the Chândrâyâna Vrata.

In the Sis'u Chândrâyâna Vrata one will have to take four mouthfuls of food in the mid-day and four mouthfuls in the evening. In the Yati Chândrâyâna one has to take eight mouthfuls in the mid-day and to control his passions.

55. These abovementioned vratas are observed by the Rudras, Âdityas' Vasus, and Maruts; and they are enjoying thereby their full safety.

Each of the above vratas purifies the seven Dhâtus of the body in seven nights simply! First skin, then blood, then flesh, bones, sinews, marrows and semen are purified. There is no doubt in this. Thus purifying the Âtman by the above vratas, one is to do religious actions. The work done by such a purified man is sure to be met with success. First control the senses, be pure and do good actions. Then all your desires will be undoubtedly fructified. Fast for three nights, without doing any actions and see the result. (You will not do anything and you want self control ! Is this a child's play ?) Perform for three days the nocturnal vratas. Then proceed with your desired duties. If one works according to these methods, one gets the fruits of Purâs'charanam. O Nârada ! By the Purâs'charanam of Sri Gâyatri Devî all desires are fulfilled and all sins are destroyed. Before doing Purâs'charanam purify your body by performing the above vratas. Then you will get all your desires completely fulfilled. O Nârada ! Thus I have spoken to you of the secret rules of Purâs'charanam. Never disclose this to any other body. For it is recognised equivalent to the Vedas.

Here ends the Twenty-third Chapter of the Eleventh Book on the Tapta Krichchhra vrata and others in the Mahâ Purânam Sri Mad Devî Bhâgavatam of 18,000 verses by Maharshi Veda Vyâsa.

CHAPTER XXIV.

1. Nārada said:—“ O Bhagavan ! Thou art the ocean of mercy ; kindly speak out to me in brief all the things and the duties to be observed and applied in the Śānti Karmas (the peace bringing acts) of Gāyatrī.

2-20. Nārāyaṇa said :—“ O Nārada ! The question asked by you is esoteric. Never divulge this to a wicked person or any hypocrite. It is to be kept secret. While doing this Śānti Karma, the Brāhmaṇas are to perform the Homas with fuel soaked in milk (Payah). If the fuel of the S'ami tree be offered in Homa ceremony, then diseases caused by planets are cured. If the Homa be performed with wet As'vaththa or Uduṁbara or other kṣīra trees, the diseases caused by demons and hob-goblins are cured. If one offers Tarpaṇam with one palmful of water, repeating the mantra “Sūryam Tarpaymi namah”, the pending evils are also averted and troubles are ceased. The repetition of the Gāyatrī mantra with knees immersed in water averts all evils. The repetition of Gāyatrī with body immersed in water upto the throat, averts the danger of life; and the same wth whole body immersed grants all success. This is the best of all the Śānti karmas, the acts that bring health, wealth happiness and peace. While performing Homa, light with the fuel of Kṣīravrikṣa (the trees that emit milky juice); place Pañchagavya in a vessel made of gold, silver, copper or wood of kṣīra trees, or in the vessels made of earth, without any knot or crack ; utter the Gāyatrī mantra and offer one thousand homaś. Sprinkle with water at every offering, touching the Pañchagavya with Kus'a grass, thousand times. Then offer the sacrifices there where calamities or nuisances are seen and meditate on the Highest Devatā. Thus all the magic spells used by other persons for a malevolent purpose will be rendered nugatory. Bring under your control any Deva yoni, Bhūte Yoni, or Pis'ācha Yoni that causes you troubles ; then they will quit the house, village, city, way, even that kingdom. Now hear how they are brought under control. Prepare a sacrificial altar with sand, draw a square on it, place a Sūla (spear) in its centre and plaster with Aṣṭagandha. For the sake of converting all the evils, repeat Gāyatrī mantra thousand times and impregnate it with the mantra, dig the ground and place or bury the Sūla under it. Place on the level ground or sthāndila a jar or Navaphala, a fruit made of gold, silver, or copper or a newly made earther jar and enclose it with thread. Then have the sacred waters brought from the several Tirthes by the Brāhmaṇas and fill the jar, repeating the Gāyatrī Mantra. Put within this jar the twig,

hen of Cardamom tree, sandal tree, karpura tree, jati, aparajita. Saha Devi, Patala, Mallika flower, Bel leaves, rice, barley, Til, mustard, as'vattha, and udumbara trees and throw them within the jar. (The Kshira trees are As'vaththa, Udumbara, Plaksa, and Nyagrodha) Doing all these, prepare one Kus'a Kureha made of twenty seven Kus'a grass in the form of a braid of hair, round one end of a straight rod and tied in a knot and place it there. Then take your bath and repeat the Gayatrî mantra over it one thousand times with your whole mind fully concentrated. Then the Veda knowing Brâhmaṇas would recite the Saura mantra and sprinkle the man attacked by the demon with water and make him drink also the water saturated with the mantra and bathe him also with that. Then that person will be dispossessed of the devil and be happy. Even when the man, (possessed by a devil) is going to die, he gets his life again if he be made to drink this water saturated with this mantra and have his bath with that. So a wise King must do this, with a desire to have a long life; and after he is sprinkled with this mantra-charged water he is to give one hundred cows to the Brâhmaṇas as the Dakṣinâ.

21-44. The Dakṣinâ is to be given according to one's might ; and specially what gives satisfaction to the Brâhmaṇas. If one be terrified by a Devil or so or by the mischievous magic spells of others, one is to sit on Saturday under an As'vattha tree and repeat one hundred Gâyatrîs. For the cure of all diseases, if one has to perform the Mrityunjaya Homa, one will have to do Homa with the Galaucha creeper, soaked in milk and deducting the knots thereof. For the pacification of fever, mango leaves soaked with milk ought to be used in the Homa ceremony. The wasting diseases are cured if Homa be performed with the leaves of the Vacha (वचा) soaked in milk ; phthisis or consumption is cured if Homa be performed with curd, milk and ghee. Again, if offerings be given to the Solar Deity and if Pâyasânnam be given to Him and if this be given to the consumptive patient, his disease will be cured. Again, on the Amâvasyâ tithi (new moon day) if Homa be performed with Soma creeper (excluding the knot joints) soaked in milk, then consumption will be cured. If Homa be made with the flowers of the Sankhya tree, then leprosy is cured ; if the Homa be done with the seed of Apâmarga, the Mrigis or the hysterical and epileptic fits are cured. So if Homa be performed with the fuel of Kshira trees, lunacy is cured ; if, with the fuel of udumbara, meha (spermatorrhea) is cured ; if with sugarcane juice, gonorrhœa is cured ; if with curd, milk and ghee or with the ghee of Kapila cow, the homa be performed, the Masûrikâ disease or smallpox will be cured, and if Homa be performed with the fuels of Udumbara, Vata, and As'vattha be performed, then the diseases of cows, elephants

and horses are cured. If the trouble be caused by many ants and ant-hills (Madhu Valmīka) then perform the Homa ceremony with the fuel of Samī tree one hundred times and with the food prepared of ghee one hundred times and offer sacrifices with the rest of the food ; then the above troubles will cease. If there be a earth quake or if there be seen flashes of lightnings then homa is to be performed with the fuel of Vana Vetasā and the whole kingdom will be happy. If you surcharge any piece of iron with Gāyatrī mantra repeated hundred times and if you throw it in any direction then no fear will arise from that quarter out of fire, air, or any other enemy. If one be imprisoned, and if he repeats the Gāyatrī mentally, he will be liberated from the prison. If you touch the man possessed by a devil, disease or mortification and sorrow with the Kṣī'a grīṣ and repeat the Gāyatrī mantra, and thus charge him with Divine electricity, that man will be liberated from the fear caused thereby. If you make the man possessed by devils, etc., drink the water charged with the Gāyatrī mantra or if you cast on his body the ashes charged with hundred Gāyatrīs or tie those ashes on his head repeating the Gāyatrī mantra, he will be instantly freed of all diseases and will live for one hundred years in happiness. In case a man is unable to do fully all these himself, he can get all these done by other Brāhmaṇas and pay Daśkīṇī (fees) to them duly for the same.

O Narada ! Now I will tell you how nourishment and wealth are attained. Wealth is attained if the Homa be performed with red lotus or fresh Jāti flower or with the Sili rice or with the fuel of Bel trees, leave-flowers, fruits or roots or with any portions thereof.

If for one week the oblations be offered with fuel of Bel tree mixed with Pāyasa or with ghee one hundred times, then Lokaṁ Devī will surely be attained.

If the Homa be performed with Lāja (fried rice) mixed with curd milk, and ghee, the daughter will be obtained.

If for one week, the Homa be performed with red lotus, then gold is obtained. If the Tārpanam (peace offering) be offered to the Sun, then the treasures, gold hidden under the water, are obtained. If the Homa be performed with food (Anna) then Anna is obtained ; if Homa be performed with rice, then rice is obtained.

45-5. If Homa be performed with calfdung, dried and powdered then animals are obtained. If Homa be performed with Priyangī Pāyasa or ghee then the progeny is obtained.

If the oblations of Pāyasanna be offered to the Solar Deity and if the Prasādam (remnant) be given to one's wife under menstruation to eat, then

excellent sons will be obtained. If the Homa be performed with the fuel of wet pointed Kṣīra trees, then longevity is attained. If Homa be performed with the fuel of the Palāsa tree, pointed and wet and mixed with curd, milk, and ghee for one hundred times consecutively, then longevity and gold are attained. If the Homa be performed with Durbā grass, milk, honey or ghee, one hundred times, then longevity and golden lotus are obtained. If for one week the Homa ceremony be performed with the fuel of Śamī tree mixed with food milk or ghee one hundred times of each or if for one week the Homa be performed with the fuel of Nyagrodha tree and afterwards one hundred Homas be made with Pāyasaṇna, the fear of unnatural death is removed.

52-60. That man can conquer death who can remain for one week living on milk only and who performs during that time hundreds, and hundreds of Homas and repeat the Gāyatrī, controlling his speech. If anybody can fast three nights and control his speech and repeat Gāyatrī he gets himself freed from the hands of Death ; or totally immersed in water if he repeats Gāyatrī, he will be saved from the impending danger of death. If anybody repeats the Gāyatrī mantra for one month, taking his seat under a Bel tree or performs Homa with Bel fruit, root or leaves, he gets kingdoms. (Know all the Mantrams are electric in their effects). Similarly if anybody performs Homa with one hundred lotuses, he gets a foeless kingdom. So one becomes the lord of a village if one performs Homa with Yavāgu (barley gruel) and Sālidhānya. If the Homa be performed with the fuel of Asvaththa tree, victory in battle is ensured and if the Homa be performed with the fuel of Ākanda tree, then victory everywhere is ensured. If one hundred Homas be performed extending a week with Vetasa tree's leaves or fruits, dipped in milk and mixed with Pāyasa, the rainfall is ensured. Similarly if anybody repeats Gāyatrī for one week with his body upto navel immersed in water, the rainfall is ensured ; on the contrary if the Homa be performed with ashes in water, then the cessation of heavy rainfall is ensured. The Homa with the fuel of Palāsa gives Brahmateja; Homa with the flowers of Palāsa gives everything desired. Homa with milk or drinking Brāhmarasa, charged with mantra, increases the intellect ; and the Homa with ghee gives Buddhi (medbhā) (intelligence).

61-69. Homa with flowers gives good smell; Homa with thread gives cloth; Homa with salt and honey mixed or Bel flowers gives one power to control anything and everything that is desired. If anybody bathes everyday immersed completely within water and sprinkles water on his body, he becomes cured of diseases and

he becomes very healthy. If any Brāhmaṇa does these things for others, he becomes also no doubt healthy. If anybody wants to increase his life period he should practise good deeds and repeat Gāyatri thousand times daily for one month. Thus his longevity will be increased. Two months' such practice gives long life and perpetual health; three month's such practice will give life, health, and wealth, four months such practice gives longevity, wealth, fame, women, sons, etc., five months such practice gives longevity, health, wealth, wife, sons and learning. So one should repeat this as many months in proportion to the number of his desires and he would get them. Again any Brāhmaṇa who stands on one leg without holding any other thing and raises both his hands and daily repeats three hundred Gāyatrīs for one month, gets all his desires fulfilled. And if he repeats one thousand one hundred Gāyatrīs, there is nothing in this world that is not met and attained with success. Controlling the Prāṇa (inhaling) and Apāna (exhaling) Vāyu (breath), he who repeats daily three hundred Gāyatrīs to the Devī, his highest desires are satisfied.

70.77. Visvāmitra Rishi says :—Standing on one leg, with both hands raised and controlling Vāyu he who repeats daily one hundred Gāyatrīs for one month, gets all his desires fulfilled. Similarly with three hundred or thousand repeatings, all things are attained. Submerged under water, if one repeats Gāyatrīs as many times as mentioned above, he gets every thing. If, for one year, with hands uplifted and without holding any thing, anyone stands on one leg, controls one's breath and repeats Gayātri mantra three hundred times or thousand times, eating Havīṣyānnam only in the night time, he becomes a Rishi (Seer). This thing repeated two years gives infallible speech; three years gives knowledge of the present, past and future; four years will enable one to see face to face the Solar God; five years will give the eight Siddhis, lightness, etc., six years will enable one to assume forms as he desires; seven years gives immortality; nine years gives Manuhood; ten years gives Indrahood; eleven years gives Brahmāhood; and twelve years gives the state of Parama Brahma.

73.90. O Nārada! By these practices of Tapasyās you and other Rishis have been able to conquer the three Lokas (regions). Some ate only vegetables; some fruits; some, roots; some simply water; some, ghee; some, Somarasa; whereas some others ate only charu and did tapasyā. Some Rishis practised this great Tapasyā by eating very little for a fortnight only. Some ate food, only what they got by begging during the day; and some ate only Havīṣyānnam. Nārada! Now hear the rules for the purification and expiation of sins. For the expiation of the sin incurred in stealing gold, one is to repeat three thousand Gāyatrīs (daily) for one

month ; then the sin will be destroyed. By this act also the sins incurred by drinking or by going to one's Guru's wife are destroyed. Vis'vâmitra Rishi says :—The sin incurred by killing a Brâhmaña (Brahmahatyâ) is destroyed if one erects a shed in a forest and, living there, repeats three thousand Gâyatrîs daily for one month. Those Brâhmaṇas that have committed the Great Sins (*i. e.* Mahâpâtakas), become free, if they repeat one thousand Gâyatrîs daily, submerged under water, for twelve successive days. By controlling speech and by practising Prâṇâyâma, if one repeats three thousand Gâyatrîs daily for one month, one will be free from the Mahâpâtakas. If one practises one thousand Prâṇâyâmas repeating the Gâyatrî, one becomes freed also of Brahmahatyâ. If one draws upwards the Praâa and Apâna Vâyus six times, repeating the Gâyatrî with collected mind, this destroys all the sins and it is called all-sin destroying Prâṇâyâna. If one practises this Prâṇâyâma one thousand times for one month, the lord of the earth becomes freed of all sins. If any Brâhmaña incurs the sin of killing a cow, for twelve days he is to repeat three thousand Gâyatrîs daily for expiation. Similarly the repetition of ten thousand Gâyatrîs removes the sin of going to those not fit to be gone into, eating the uneatables, stealing and killing and this act brings in peace. All sins are destroyed by performing one hundred Prâṇâyâmas with Gâyatrî. Again if there be a mixture of various sins, one will have to live in the forest for one month and repeat one thousand Gâyatrîs or practise fasting and repeat three thousand Gâyatrîs ; thus all sins will be destroyed.

91-100. To repeat Gâyatrî twenty-four thousand times is equal to performing the Krichchhra vrata and to repeat sixty four thousand Gâyatrîs duly is equal to performing the Chândrâyna. If anybody repeats, in the morning and evening Sandhyâ times, the merit giving Gâyatrî one hundred times, with Prâṇâyâma, all his sins are destroyed. So, submerged under water, if one repeats the Gâyatrî Devî, meditating Her in the Sun, one hundred times daily, one's all the sins are fully destroyed. O Nârada ! Thus I have described to you all about averting or destroying the evils and the purification of various sins. All this is secret. Keep it carefully concealed. Never divulge this. Whoever divulges this will bring his own ruin. I have spoken to you, in brief, all about Sadâchâra (right way of living). If anybody practises this duly, according to rules, Srî Mahâmâyâ Durgâ Devî becomes pleased with him. If anybody wants to have both enjoyment and liberation, he is to practise all these daily, as well as the occasional, and Kâmya (desired) duties duly according to rules. It is stated in all the Sâstras, that this Âchâra (right way of living) is the foremost and the chief Dharma, the Deity of which is

the Supreme Mother Herself. O Nārada ! That man who practises duly this Āchāra is, in this world, holy, happy and blessed. This I speak to you truly. If anybody desires to get the Devī Bhagavatī's Grace, he should first of all set himself at once to practise this Sadāchāra. He who hears this gets wealth and great happiness. There is no doubt in this. Now speak what more you want to hear.

Here ends the Twenty fourth Chapter of the Eleventh Book on Sadāchāra in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa. The Eleventh Book Completed.

[Here ends the Eleventh Book.]

THE TWELFTH BOOK.

CHAPTER I.

1-7. Nârada said:—“O Deva! The rules of Sadâchâra (right ways of living) and the all-sin-destroying unequalled Glories of the Devî Bhagavatî have been described by Thee. And I, too, have heard the nectar of the Glories of the Devî from Thy lotus mouth. The Chândrâyâna and other Vratas, described by Thee, are very difficult to practise. So they are impracticable with the ordinary persons. Therefore, O Lord! Kindly describe those actions which can easily be carried out by common persons, at the same time, the Devî’s Grace and Siddhis can be obtained by those practices. Again what thou hast described about the Gâyatrî in connection with Sadâchâra, kindly say which are the chief and foremost as well as those that are more meritorious. O Best of the Munis! Thou hast told that there are the twenty-four syllables in the Gâyatrî. Kindly describe now their Rîshis, Chhandas, Devatâs and other things that should be known regarding them and thus satisfy my longings.

8-27. Sî Nârâyaña said:—“O Nârada! The twice-born would have done what they ought to do if they be engaged in repeating their Gâyatrî only, whether they be able or not able to practise the Chândrâyâna and the other vratas. Whichever Brâhmañi repeats the Gâyatrî three thousand times and offers Arghya to the Sun in the three Sandhyâ times, the Devas worship him; what to speak of other ordinary persons! Whether he practices Nyâsa or not, if anybody sincerely repeats the Gâyatrî Devî, Whose nature is Existence, Intelligence, and Bliss and meditates on Her, even if he attains siddhi in one syllable even, then, as a result of that, he can e with the best of the Brâhmañas, the Moon, and the Sun; nay, with râhmâ, Viñnu, and Mahes’vara even! O Nârada! Now I will tell in due order the Rîshis, Chhandas, and the Devatâs of the twenty-four syllables of the Gâyatrî. The Rîshis, in due order, are (1) Vâma-tava, (2) Attri, (3) Vas’îshtha, (4) Šukra, (5) Kânya, (6) Parâs’ara, (7) the very fiery Vis’vâmitra, (8) Kapila, (9) Šauñaka, (10) Yâjñavalkya, (11) Sharadvâja, (12) the ascetic Jamadâgñi, (13) Gautama, (14) Mudgala, (15) Vedavyâsa, (16) Lomas’â, (17) Agastya, (18) Kaus’ika, (19) Matsya, (20) Pulistya, (21) Mândukî, (22) the ascetic in chief Durvâsâ, (23) Nârada and (24) Kas’yapa.

Now about the chhandas:—(1) Gāyatrī, (2) Uṣṇik, (3) Anuṣṭup, (4) Brihatī, (5) Pankti, (6) Triṣṇup, (7) Jagatī, (8) Atijagatī, (9) Śakkari, (10) Ati Śakkari, (11) Dhriti, (12) Ati Dhriti, (13) Virāt, (14) Prastārapankti, (15) Kṛiti, (16) Prākṛiti, (17) Ākṛiti, (18) Vikṛiti, (19) Samkṛiti, (20) Akṣarapankti, (21) Bhuh, (22) Bhuvah, (23) Svah (24) and Jyotiṣmati. The Devatās of the several letters in due order, are:—(1) Agni, (2) Prajāpati, (3) Soma, (4) Is'āna, (5) Savitā, (6) Āditya, (7) Brihaspati, (8) Maitrāvaruṇa, (9) Bhagadeva, (10) Aryamā, (11) Gaṇes'a, (12) Tvaṣṭrā, (13) Pūṣa, (14) Indrāgnī, (15) Vāyu, (16) Vāmadeva, (17) Maitrā varuṇi (18) Viśvadeva, (19) Mātrikā, (20) Viśṇu, (21) Vasu, (22) Rudra Deva, (23) Kuvera, and (24) the twin As'vinī Kumāras. O Nārada! Thus I have described to you about the Devatās of the twenty-four syllables. The hearing of this destroys all sins and yields the full results of repeating the mantra Gāyatrī. (Note:—The Devatās, mentioned in the Gāyatrī Brahma Kalpa are different from those mentioned here.)

Here ends the first Chapter of the Twelfth Book on the description of Gāyatrī in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER II.

1-18. Nārāyaṇa said:—"O Nārada! O Great Muni! Now hear which are the Saktis in due order of the twenty-four syllables of the Gāyatrī Devī:—

(1) Vāma Devī, (2) Priyā, (3) Satyā, (4) Viśvā, (5) Bhadravilāsinī, (6) Prabhā Vati, (7) Jayā, (8) Śāntā, (9) Kārtā, (10) Durgā, (11) Sarasvatī, (12) Vidrumā, (13) Viśāle'sā, (14) Vyāpinī, (15) Viśalā, (16) Tamopahāriṇī, (17) Sūkṣmā, (18) Viśvayoni, (19) Jayā, (20) Vasā, (21) Padmālayā, (22) Parās'obhā, (23) Bhadrā, (24) and Tripadā.

Now hear the respective colours of the several syllables of the Gāyatrī Devī:—(1) like Champaka and Atasi flowers, (2) like Vidruma, (3) like crystal, (4) like lotus; (5) like the Rising Sun; (6) white like conchshell; (7) white like Kunḍa flower; (8) like Prabāla and lotus leaves; (9) like Padmarāga, (10) like Indranilamāṇi; (11) like pearls; (12) like Saffron; (13) like the black collyrium of the eye; (14) red; (15) like the Vaidūrya māṇi; (16) like Kṣaudra; (Champaka tree, honey, water.) (17) like turmeric; (18) like Kunḍa flower; and the milk (19) like the rays of the Sun; (20) like the tail of the bird Śuka; (21) like Śatapatra; (22) like Ketaki flower; (23) like Mallikā flower; (24) like Karavīra flower. Now about their Tattvas:—(1) earth; (2) water; (3) fire; (4) air; (5) Ākās'a, (ether); (6) smell; (7) taste; (8) form; (9) sound; (10)

touch ; (11) male generative organ ; (12) anus ; (13) legs, (14) hands ; (15) speech ; (16) Prâna (vital breath) ; (17) tongue ; (18) eyes ; (19) skin ; (20) ears ; (21) Prâna (up going breath) ; (22) Apâna ; (23) Vyâna, (24) Sâmâna.

Now about the Mudrâs of the syllables :—(1) Sammukha ; (2) Sampuṭa ; (3) Vitata ; (4) Vistṛita ; (5) Dvimukha, (6) Trimukha ; (7) Chaturmukha ; (8) Pañchamukha ; (9) Sañmukha ; (10) Adhomukha ; (11) Vyâpakânjali ; (12) Śakaṭa ; (13) Yamapâś'a ; (14) Grathita ; (15) Samukhon mukha ; (16) Vilambha ; (17) Muṣṭika ; (18) Matsya ; (19) Kûrma ; (20) Varâhaka ; (21) Simhâkrânta, (22) Mahâkrânta ; (23) Mudgara, and (24) Pallava.

The Mahâmudrâs of the fourth foot of Gâyatrî are (1) Trisúlayoni ; (2) Surabhi ; (3) Akṣa mâlâ ; (4) Liṅga; and (5) Ambuja. O Nârada ! Thus I have described to you all about the Mudrâs, etc., of the several syllables of the Gâyatrî. If during Japam, one thinks all these and at the same time repeats, all his sins are destroyed and his wealth gets increase and the fame attends on him.

Here ends the Second Chapter of the Twelfth Book on the description of the Śaktis, etc., of the syllables of Gâyatrî in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam of 18,000 Verses by Maharshi Veda Vyâsa.

CHAPTER III.

1-3. Nârada spoke :—“ O Bhagavan ! Thou art the Lord of this world ; Thou canst shew favour and disfavour both ; Thou art specially versed in the sixty-four Kalâs (arts of learning) ; Thou art the chief of the Yogis. I therefore ask Thee to solve a doubt of mine. By what Puṇyam a man can become free from all his sins and limitations and he can realise and become of the nature of Brahma. O Lord ! And what are duly the Rishis, Chhandas, Devatâs, Dhyâna, and Nyâsa, etc., of this meritorious act ? I want to hear.

4-25. Nârâyaṇa said :—“ O Nârada ! There is but one and the only one way to this and though that is very secret, I will disclose that to you. It is the Gâyatrî-Kavacha. It can destroy all sins. Therefore to recite or to hold it on one's body enables the man to become free from all his sins and to get all his desires fulfilled and he gets the Sâyuya Mukti with the Devî (be merged in the Devî-Body). Now hear the Rishis, Chhandas, etc., of this Kavacha :—Brahma, Viṣṇu and Mahesvara are the Rishis ; the Rik, Yagus, Sâma and Atharva Vedas are the Chhandas ; the Paramâ Kalâ Gâyatrî of the nature of Brahma is the Devatâ ; “ Tat ” in Gâyatrî is the Viṣṭa ; “ Bharga ” is the Śakti ; and “ Dhîyah ” is the Kîlaka ; and its viniyoga (application) is in getting the Mokṣa (liberation). With the first four syllables touch the heart ; with

the next three letters touch the head ; with the next four letters touch the tuft on the crown of the head ; with the next three letters on the Kavacha ; with the next four letters on the eyes and with the last four letters make the Nyāsa, all over the body repeating "Astrāya Phat." O Nārada ! Hear now the Dhyānam of Gāyatrī, that grants all desires. The Gāyatrī Devī has five faces ; one of which is of white colour ; and the other four is of pearl, Vidruma, golden, and Nilakāntamāṇi colour respectively. Each face has got three eyes ; on the head there is a crown of jewels and the digit of the Moon is shining there. Her body is composed of the twenty-four tattvas. She has ten hands :—On the top right and left hands there are two lotuses ; lower down, there are disc and conch shell ; lower down, there are rope and skull ; lower down, there are noose and goad ; and on the bottom hands right and left she is making signs of "No fear" and "ready to grant boons." Thus meditating on Śrī Gāyatrī, one is to recite the Kavacha thus :—Let the Gāyatrī Devī protect my front ; Sāvitri Devī protect my right ; the Sandhyā Devī, my back and the Devī Sarasvatī, my left. Let my Mother Pārvatī Devī protect my quarters. Let Jalas'āyinī protect the southeast ; Yatudhāna Bhayankarī protect my South-west ; Pavamānavilāsinī my north-west ; Rudrarūpiṇī Rudrāṇī protect my north-east. Let Brahmāṇī protect my top and Vaiṣṇavī protect my nether regions. Let the word "Tat" in the Gāyatrī protect my legs ; "Savituh" protect my Knees ; "Vareṇyam," protect my loins ; "Bhargah," my navel. Let "Devasya" protect my heart ; "Dhimahi" protect my neck ; "Dhiyah," protect my eyes ; "Yah," protect my forehead ; "Nah" protect my head ; and "Prachodayāt" protect the tuft on the crown of my head.

Again let the "Tat" of the twenty-four syllabled Gāyatrī protect my head ; "Sa," protect my forehead ; "Vi" protect my eyes ; "Tu" my cheeks ; "Va," protect my nostrils ; "Re," my mouth ; "ni" protect my upper lip ; "Yah" protect my lower lip ; "Bha" within my face ; "rgo," protect my cheeks ; "De," my throat ; "Va" my shoulders ; "Sya" my right hand ; "Dhi" my navel ; "ma," my heart, "Hi," my belly ; "Dhī," my navel ; "Yo" my loins ; Yo, my anus ; "nah," my thighs, "Pri." my Knees ; "Cho" my shanks "Da" my heels ; "Ya" my legs ; and let "at" protect all my sides. O Nārada ! This divine Kavacha of the Devī Gāyatrī can baffle hundreds and thousands of obstructions and evils ; can grant sixty-four Kulās and liberation. By the glory of this Kavacha, man can become free from all evils and can attain the state of Brahma. Moreover whoever reads or hears this acquires the fruits of making a gift of a thousand cows.

Here ends the Third Chapter of the Twelfth Book on the description of the Kavacha of Śrī Gāyatrī Devī in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER IV.

1-2. Nārada said :—“ O Bhīṣmav ! I have heard from you all about the Kavacha and the Mantra of Śrī Gāyatrī. O Deva Deva ! O Thou, the Knower of the present, the past, and the future ! Now tell about the Hridaya, the highest, the interior or esoteric Essence of the Gāyatrī, holding which, if one repeats the Gāyatrī, he acquires all the puṇyam (merits). I am desirous to hear this.

3-8. Nārāyaṇa said :—“ O Nārada ! This subject on the Hridaya of Gāyatrī is explicitly written in the Atharva Veda. Now I will speak on that, the great secret, in detail. Listen. First, consider the Gāyatrī, the Devī, the Mother of the Vedas as of a Cosmic Form (Virāṭrupā) and meditate all the Devas as residing on Her Body. Now in as much as the Piṇḍa and Brahmāṇḍa are similar, consider yourself as of the form of the Devī and meditate within yourself on the Devatās, thus :—The Pundits, the Knowers of the Vedas, say this :—He is not yet fit to worship the Deva and he is not an Adhikārī as yet who has not been able to make himself a Deva ; therefore to establish the knowledge of the oneness of the Deva and himself, he is to meditate the Devas within his body, thus :—

O Nārada ! Now I will speak on the Hridaya of Gāyatrī, knowing which every man becomes able to become all the Devas. Listen. The Rishi of this Gāyatrī Hridaya is Nārāyaṇa ; the Chhandas is Gāyatrī ; and Śrī Parameśvarī Gāyatrī is the Devatā. Perform the Nyāsa of this as mentioned before and taking your seat in a lonely place, meditate intently on the Devī with your heart and head well collected. Now I am speaking of the Arthanāyāsa. Hear. Meditate on the Devatā Dyau on your head ; the twin As’vins on the rows of the teeth ; the two Sandhyās on your upper and lower lips ; the Agni, Fire, within your mouth ; Sarasvatī, on the tongue ; Brihaspati on the neck ; the eight Vasus on the two breasts ; the Vāyus, on the two arms ; the Paryanya Deva on the heart ; Ākāṣ'a, on the belly ; Antarikṣam (the middle space) on the navel ; Indra and Agni, on the loins ; Prajāpati, the condensed form, as it were, of Vijnāna, on the hip joints ; the Kailās'a and the Malaya mountains on the two thighs ; the Visvedevās on the two knees ; Visvāmitra on the shanks ; the Sun’s northern and southern paths, the Uttarāyaṇa and Dakṣināyaṇa

on the anus ; the Pitrīs on the thighs ; the Earth on the legs ; the Vanaspatī on the fingers and toes ; the Rīśis on the hairs of the body ; the Muhūrtas on the nails ; the planets on the bones ; the Ritus (seasons) on the blood and flesh ; the Samvatsaras on the Nimiṣa (twinkling of eye) the Sun and the Moon on the day and night respectively. Thinking thus, repeat " I take refuge of the Divine Holy Gāyatrī, the Chief and most Excellent One, the Thousand eyed " and I take refuge wholly unto Her.

Then repeat " I bow down to Tat savitur vareṇyam, " " I bow down to the Rising Sun on the East, " " I bow down to the Morning Aditya, " " I bow down to the Gāyatrī, residing in the Morning Sun " and I bow down to all. " O Nārada ! Whoever recites this Gāyatrī Hridaya in the morning finds all the sins committed in the night all destroyed ! Whoever recites this in the evening gets his sins of the day all destroyed ! Whoever recites this in the evening and in the morning can rest assured to have become free of sins ; he gets the fruits of all the Tirthas ; he is acquainted with all the Devas ; he is saved if he has spoken anything that ought not to have been spoken ; if he has eaten anything that is not fit to be eaten ; if he has chewn and sucked anything that ought not to have been chewn and sucked ; if he has done any thing that ought not to have been done and if he has accepted hundreds and thousands of gifts that ought never to have been accepted.

The sins incurred by eating with the others in a line cannot touch him. If he speaks lies, he will not be touched by the sins thereof ; even if a non-Brahmachārī recites this, he will become a Brahmachārī. O Nārada ! What more shall I say to you of the results of Gāyatrī Hridaya than this :—that whoever will study this will acquire the fruits of performing thousand sacrifices and repeating the Gāyatrī sixty thousand times. In fact, he will get Siddhi by this. The Brāhmaṇa, who daily reads this in the morning will be freed of all the sins and go upwards to the Brahma (Loka) and is glorified there. This has been uttered by Bhagavān Nārāyaṇa Himself.

Here ends the Fourth Chapter of the Twelfth Book on Gāyatrī Hridaya in the Mahāpurāṇam Śrī mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER V.

1. Nârada said :—“O All knowing One ! Thou shovest Thy grace to Thy devotees ! Thou hast described this sin-destroying Gâyatrî Hridaya. Now describe Her Stava (hymn of praise).

2-29. Nârâyâna said :—“O World-Mother ! O Thou, favouring Thy devotees ! O Thou, the Prime Force, O Omnipresent ! Infinite ! Srf Sandhye; I bow down to Thee. Thou art the Sandhyâ ; Thou art the Gâyatrî, Sâvitrî and Sarasvatî ; Thou art Brâhmî, Vaiśnavî and Raudrî and Thou art red, white, and black (the colours of Gâyatrî, Sâvitrî and Sarasvatî that Thou assumest respectively. O Bhagavatî ! Thou art always meditated by the Munis as young in the morning, full of youth in the mid-day, and aged in the evening. I bow down to Thee. Thou art seen by the Tapasvis (ascetics) as Brahmânî, riding on Hamsa (swan), Sarasvatî riding on Garuḍa, and Sâvitrî riding on Bull. Thou art seen within by the ascetics as manifesting the Rigveda (in the form of Sâvitrî) in this world, as manifesting Yayurveda in the middle space (antarikṣam) and as manifesting Sâmaveda everywhere in the Rudra loka, thus roaming in the three worlds. I bow down to Thee. O Devî ! Thou art Rudrânî in the Rudra loka, Vaiśnavî in the Viṣṇu loka, and Brahmânî in the Brahma loka ; thus Thou shewest Thy favour to the Immortals. O Devî ! Thou art the Mother delighting the seven Rîgis (of the Great Bear) ; Thou art Mâyâ. Thou grantest great many boons to Thy Bhaktas. Thou art sprung from the eyes and hands, tears and perspiration of Siva and Sîvâ. Thou art the Mother of delights, Durgâ Devî, recited by the following ten names:—Varenyâ, Varadâ, Varishtâ, Varavarnî, Gariṣṭhâ, Varâhâ, Varârohâ, Nilagangâ, Sandhyâ and Bhoga Mokṣadâ. Thou art the Bhâgirathî (the river Ganges) in this world ; the Bhogavati in the Pâtâla ; and the Mandâkînî (the milky way) in the Heavens. Thou art in this world (Bhur loka) the all-enduring Prithvî (earth) ; Thou art the Vâyu Sakti (air power) in the middle space (Bhubhar loka) ; Thou art the energy (the ocean of Tejas) in the Heavens (Svar loka) ; Thou art the Great Siddhi in the Mahar loka ; Thou art Jâna in the Janar loka ; Thou art Tapasvinî in the Tapar loka ; Thou art Truth (True Speech) in the Satya lokam. Thou art Kamalâ in Viṣṇu loka ; Gâyatrî in Brahma loka ; and the other half of Hara as Gaurî in the Rudra loka. O Devî ! Thou art sung as Pra-kriti.—“Aham”—“Om-Mshat” tattva and beyond that the Highest Sarva

Brahma rūpiṇī and Sāmyāvasthā Prakṛiti. Thou art the Para Śakti; Thou art the Paramā Śakti; O Devī! Thou art the Tri-Śakti:—the Ichchhā Śakti (the will power), the Kriyā Śakti (power of action) and the Jñāna Śakti (the force of knowledge). Thou art the Gangā, Yamunā, Vipāṣā, Sarasvatī, Sarayu, Devikā, Sindhu; Narmadā, Īravatī, Godāvarī, Śatadru; Kāverī, Kauśikī, Chandra Bhāgā, Vitastā, Gaṇḍaki, Tapini, Karatoya, Gomati, and Vetravatī and other rivers; Thou art the Idā, Pingalā, and Suṣumnā nerves; Thou art Gāndhārī, Hastajihvā, Pūṣā, Apūṣā, Alambusa, Kuhū, Śankhini, Prāṇavāhini and other nerves in the body; O Devī! Thou art the vital power in the lotus of the heart; Thou art Svapna nāikā in the throat; Thou art Sadādhārā in the palate; and Thou art the Vindumālinī Śakti in the pituitary space between the eyebrows.

Thou art the Kuṇḍalinī in the Mūlādhāra (sacral plexus), the Vyāpiṇī extending upto the roots of the hairs; Thou art Madhyāsanā on the crown of the head, and Thou art Manonmanī in the Brahmaṇḍhra. O Devī! What need there is in stating these? Suffice it to say that whatever there is seen in this universe, all art Thou; therefore, O Śrī Sandhyā Devī! I bow down to Thee. O Nārada! Thus I have spoken to you about the Gāyatrī-Stotra that gives all successes, destroys all sins, and yields all merits. He who reads this in the Sandhyā times, with all attention, will get sons if he has no sons, will get wealth if he has no wealth. There is no doubt in this. Whoever reads this Stotra, gets the fruits of all Tirthas, all Tapasyās, all gifts, all sacrifices and all Yogas. He enjoys happiness in this world and finally gets the Mokṣa. The Munis who are engaged in Tapasyās read this Stotra. While bathing, if one reads this, merged under water, acquires the fruits of his being merged in the Sandhyā. O Nārada! I speak this verily, verily, verily, unto you that there is no trace of any doubt in this statement. Whoever will hear with devotion this Sandhyā stotra, the nectar-like thing, will be freed from all sins.

Here ends the Fifth Chapter of the Twelfth Book on the Gāyatrī Stotra in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER VI.

1-3. Nārada said:—“O Bhagavan! O All-knowing One! O Thou versed in all the Śāstras! I have heard from Thy mouth all the secrets of Śrutis and Smritis. Now I ask Thee, O Deva! How can the knowledge of that Veda Vidyā (Learning) be obtained by which all sins are rooted out and destroyed, how is Brahmajñānam obtained and how can Mokṣa be obtained? How can death be conquered and how can

the best results be obtained in this world and in the next. O Lotus-eyed One ! Thou ought'st to describe fully all these to me.

4.9. Nârâyaña said :—“O Nârada ! O Highly Learned One ! Sâdhu ! Sâdhu ! You have now put a nice question indeed ! Now I will describe one thousand and eight names of the Gâyatrî Devî. Listen attentively. These all sin-destroying auspicious names were composed by Brahmâ and first recited by Him. Its Rishi is Brahmâ ; the Chhandas is Anuṣṭup ; the Devatâ is Gâyatrî ; its Vija is Halavarṇa (consonants) and its Śakti is Svaravarṇa (vowels). Perform the Aṅga Nyâsa and the Kara Nyâsa by the Mâtrikâ varṇas (that is, by the fifty syllables). Now hear its Dhyânam, that will do good to the Sâdhakas (the practisers). [N. B.—Amga Nyâsa—Touching the limbs of the body with the hand accompanied by appropriate Mantras. Kara Nyâsa—assignment of the various parts of fingers and hand to different deities which is usually accompanied with prayers and corresponding gesticulations.] I worship the Kumârî (virgin) Gâyatrî Devî, the Lotus-eyed One, riding on the Swan (the Prâṇas), and seated on a lotus (creation) ; Who is three-eyed and of a red colour ; and Who is bright and decorated with gems and jewels of red, white, green, blue, yellow and other variegated colours ; Who is holding in Her hands Kuṇḍikâ, the rosary, lotus and making signs as if ready to grant the desired boons and on whose neck is suspended the garland of red flowers. I worship the Devî Gâyatrî. Note.—The colours are the various emotions and feelings.

10-16. Now I will recite the one thousand and eight names of the Gâyatrî, beginning with the syllable “a” and going on a, â, i, ī, etc., in due order of the alphabets. Listen ! Her ways and actions cannot be comprehended by intellect (Buddhi) ; She is therefore Achintya Lakṣaṇâ ; She is Avyaktâ (unmanifested ; unspeakable) ; She is Arthamâtrimahes’vari, (because She is the Controller of Brahmâ, etc.) ; She is Amritârnava madhyasthâ, Ajitâ and Aparâjitâ. Thou art Animâdiguṇâdhârâ, Arka mandalasamsthitâ, Ajarâ, Ajâ, Apara, Adharmâ (she has no dharma, caste, etc.), Akâśasûtradharâ, Adharâ ; Akârâdfksâkârântâ (beginning with the syllable “a” and ending with the syllable “kâ”, thus comprising the fifty syllables), Arisadâvargabhedini (destroying the five passions), Anjanâdrîpratikâśâ, Anjanâdrinivâsinî, Aditi, Ajapâ, Avidyâ, Aravindanibhekṣaṇâ, Antarvahîpsthitâ, Avidyâdhvamsini, and Antarâtmikâ. Thou art Ajâ, Ajamukhâvâsa (residing in the mouth of Brahmâ), Aravindanibhânanâ, (Vyanjanavarnâtmikâ, therefore called) Ardhamâtrâ, Arthadânajnâ (because She grants all the Puruṣarthas).

Arimandalamardini, Asuraghni, Amâvâsyâ, Alaksîghnî, Antyajârchipitâ. Thus end Her names beginning with “A”. Now the names with

“A” Thou art Ādi Lakṣmī, Ādi Śakti, Ākriti, Āyatānā, Āditya-padaśikhārā, Ādityaparisevitā, Āchāryā, Āvartanā; Āchārā, and Ādi Mūrti nivāsinī.

17-18. Thou art Âgneyî, Âmarî, Âdyâ, Ârâdhyâ, Âsanasthitâ, Âdhâra nilayâ (seated in the Mulâdhâra), Âdhârâ (the Refuge of all), and Âkâs'ânta niyâsinî (of the nature of Aham tattva ; Thou art Âdyâksara samâyuktâ, •Antarâkâs'arûpinî, Âdityamandalagatâ, Ântarâdhyâvântanâs'inî, (i. e. destroyer of the Moha of Jîvas). Then come the names beginning with "I."

19-25. Thou art Indirâ, Iştadâ, Işta Indîvaranivekşinâ, Irâvatî, Indrapadâ, Indrâñi, Indurûpiñi, Iksukodandasamyuktâ, Işusandhânakârîni, Indranilasainâkârâ, Idâpingalarûpiñi, Indrâkshî, Iş'varî, Devî Ihätrayavivarjiti. Thou art Umâ, Uşâ, Uduñibhâ, Urvârukaphalânâ, Uduprabhâ, Uduñati, Udupâ, Uduñadbyaga, Úrdha, Úrdhakes'i, Úrdhâdbogatibhedîni, Úrdhavâhupriyâ, Úrmimâlâvâggranthaddâyiñi, Thou art Rîta, Rîshi, Ritumati, (the Creatrix of the world) Rîşidevanamaskritâ, Rîgvedâ, Rîñahartrî, Rîsimandala châriñi, Riddhidâ, Rijumârgasthâ, Rijudharma, Rijupradâ, Rigvedanilayâ, Rijvî, Lupta dharma pravartini, Lûtârivarasam bhûta, Lûtâdivisahâriñi.

26-30. Thou art Ekâkṣarā, Ekamātrā, Ekā, Ekaikaniṣṭhitā, Aindri,
Airāvatārūḍhā, Aihikāmuṣmikapradā, Omkārā, Oṣadhī, Otā, Otapro-
tanivāśinī, Aurbā, Ausadhasampannā, Aupāsasuphalapradā, Anḍa-
madhyasthitā, Aḥkāramanurūpiṇī. (Visargarūpiṇī).

Thus end the names beginning with vowels.

Now begin the names beginning with consonants.

Now begin the names beginning,
Thou art Kātyāyanî, Kâlarañtri, Kâmâkṣî, Kâmasundari, Kamalâ,
Kâminî, Kântâ, Kâmadâ, Kâlakanthini, Karikumbha stana bharâ,
Karavira Suyâsini, Kalyani, Kundalavati, Kuruksetranivâsinî, Kuruvinda,
dalâkârâ, Kundali, and Kumudâlayâ.

31-32. Thou art Kālajhibbā, Kālāśyā, Kālikā, Kālarūpiṇī,
Kāmaniyaguṇā, Kānti, Kalādhārā, Kumudvatī, Kaus'ikī, Kamalā-
kārā, Kāmachāraprabhanjinī. Thou art Kaumari, Karunāpāngī,
Kakubantā (as presiding over all the quarters), and Karipriyā.

33-37. Thou art Kes'ari, Kes'avanutā, Kadambā Kus'umapriya,
 Kalindi, Kalikā, Kāñchī, Kalas'odbhavasamstutā. Thou art Kāmamātā,
 Kratumatī, Kāmarūpā, Kripāvati, Kumārī, Kundā nilayā, Kirāti,
 Kiravāhanā, Kaikeyi, Kokilalāpā, Ketaki Kusumapriyā, Kamāṇḍa
 Juhdarā, Kālī, Karmanirmūlakārīṇī, Kalahansagati, Kakṣā, Kṛi-
 Kautukamangalā, Kasturītilakā, Kamrā, Karindra Gamana, Kuhū
 Karpūralepanā, Kriṣṇā, Kapila, Kuharās'rayā, Kūṭāsthā, Kudharā
 Kamrā, Kukṣisthākihilavīṣṭapā.

Thus end the names with Ka.

Now come those with Kha.

38-62. Thou art Khadga Khetadharā, Kharbbā, Khecharī, Khagavāhanā, Khatāṅga dhāriṇī, Khyātā, Khagarājoparisthitā, Khalaghni, Khaṇḍitajarā, Khadākṣyānapradāyinī, Khaṇḍendu tilakā.

Thou art Gangā, Gaṇes'a guhapújita, Gāyatri, Gomati, Gītā, Gāndhārī, Gānalolupā, Gautamī, Gāminī, Gādhā, Gandharvāpsarasevitā, Govinda charanā krāntā, Guṇatraya vibhābitā, Gandharvī, Gahvari, Gotrā, Giris'a, Gahanā, Gamī, Guhāvāsā, Guṇavatī (of good qualities), Gurupāprapraṇās'ini, Gurbbī, Guṇavatī (of the three gunas), Guhyā, Goptavyā, Guṇadāyinī, Girijā, Guhyamātangī, Garudādhvajavallabhā, Garvāpahāriṇī, Godā (grating Heaven), Gokulasthā, Gadādhara, Gokarṇanilaya saktā, and Guhyamaṇḍala vartini, Now the names with "Gha". Thou art Gharmadā, Ghanadā, Gbāṇī, Ghora Dānava mardini, Ghriṇī mantra mayī (of the Surya mantra, Ghriṇī is to shine). Ghēṣā, Ghanaśampātadāyinī, Ghantāravapriyā, Ghrāṇā, Ghriṇisantuṣṭikārīṇī (giving pleasure to the Sun), Ghānārimaṇḍalā, Ghūrṇā, Ghritāchī, Ghaṇavegini, Gūṇadhātumayī, Thou art Charchā, Charchittā, Chāruhāsinī, Chaṭulā, Chanḍikā, Chitrā, Chitramāl-yavi bhūṣitā, Chaturbhujā. Chāru dantā, Chāturi, Charitapradā, Chālikā, Chitravastrāntā, Chanḍramah Karṇa Kuṇḍalā, Chandrahāsā, Chāra lātri, Chakorī, Ghandrāhāsinī, Chendrikā, Chandradhātri, Chaurī, Chorā, Chanḍikā, Chanchadvāgvādinī, Chaudrachādā, Choravinās'ini, Chāruchandani liptāṅgi, Chanebachchāmaravijitā, Chārumadhyā, Chārugati, Chandilā, Chandrarūpiṇī, Chāruhoma priyā, Chārvā, Charitā, Chakrabhukā, Chandramāṇḍalamadhyasthā, Chandramāṇḍala Darpaṇā, Chakravākastanī, Cheṣṭā, Chitrā, Chāruvilāśī, Chitsvarūpā; Chandivatī, Chandramā, Chandanapriyā, Chodayitrī (as impelling the Jivas always to actions), Chiraprajnā, Chātakā, Chāruhetukī, Thou art Chhattrayā, Chhatradharā, Chhāyā, Chhandbhāparichchhadā, Chhāyā Devī, Chhidranakhā, Chhannendriyavisarpinī, Chhandonuṣṭupratiṣṭhāntā, Chhidropadrava bhedinī, Chhedā, Chhatres'vari, Chhinnā, Chburikā, and Chhedanpriyā. Theu art Janāni, Janmrarabhitā, Jātaveda, Jaganmayī, Jāhnavī, Jaṭīlā, Jatrī, (Jetrī) Jarāmaranā varjītā, Jambu dvīpa vati, Jvālā, Jayanti, Jales'alini, Jitendriyā, Jitakrodhā, Jitāmitrā, Jagatpriyā, Jātarūpamayī, Jihvā, Jānakī, Jagatī, Jaiā (Jayā) Janitrī, Jahñutanyā, Jagattrayahitaśinī, Jvālamuli, Japavatī, Jvara ghnī, Jitavīṣṭapā, Jitākrāntamayī, Jvālā, Jāgratī, Jvara devatā. Jvalautī, Jaladā, Jyeṣṭhā, Jyāghoṣa sphoṭa dinmukhī, Jambhīnī, Jrimbhāṇī, Jrimbhā, Jvalanmāṇīkyā Kūḍalā. Jhinjhikā, Jhaṇanirghoṣā, Jhanjhā

Māruta veginī, Jhallakivādya kus'ala, Nrūpā, Nbhuja, Taṅka bhedi
Tanka bāṇasamāyuktā, Tākiṇī, Taṅka bhediṇī, Tākīgaṇakṛitāghoṣā¹
Tākānīya māt̄ orasā, Taṅkāra Kāriṇī, Tha ṣha s'avdaninādinī.

63-80. Now come the names beginning with " Da " They are :-
" Dāmari, Dākinī, Dimbhā, Dūḍāmāraikanirjita, Dāmarstantramār-
gasthā, Dāmādāmarunādinī, Dīpātravasshā, Dimbhalasat̄ krīḍāpa-
rāyaṇā (dancing with joy in battles). Then Dhundhi vighnes'a janani
Dhakkā hastā, Dhiliवraja (followed by Śiva gapas), Nityajnānā, Niru-
pamā, Nirguṇā and Narmadā river. Now:- Triguṇā, Tripadā, Tantri
Tulasī, Taruṇā, Taru, Trivikramapadā krāntā, Tūriyapadagāmīni
Taruṇā ditya samkas'ā, Tāmasī, Tuhiṇā, Turā, Trikālajñāna Sampannā
Trivalī, Trilocanā, Tri Śakti, Tripurā, Tungā, Turangavadanā, Tim-
ingilagilā, Tibrā, Trisrotā, Tāma-Adinī, Tantra mantravīśejñā
Tanumadhyā, Triviṣṭapā, Trisandhyā, Tristānī, Toṣāsamethā, Tāla-
pratāpīnī, Tāṅkinī, Tuṣārābhā, Tubināchala vāsinī, Tantujālasamā-
yuktā, Tārahārā valipriyā, Tilahomapriyā, Tīrthā, Tamāla kusumā kriti
Tārakā, Triyutā, Tanvī, Tris'ām kuparivārītā, Talodari, Tirobhāsā,
Tātamka priyavādinī, Trijaṭā, Tittiri, Triṣṇā, Tribidhā, Taruṇā kriti
Tapta kāñchanasamkās'ā, Tapta kāñchapa bhāsanā, Traiyambakā
Trivargā, Trikālajñānadāyinī, Tarpanā, Triptidā, Triptī, Tāmasī,
Tūmvarustutā, Tārksyasthā, Triguṇākārā, Tribhangī, Tanuvallī,
Thātkāri, Thāravā, Thāntā, Dohini, Dīnavatsalā, Dānavānta kari
Durgā, Durgāsuranivabriūṇī, Devariti, Divārātri, Draupadi, Dundo-
bhīsvanā, Devayānī, Durāvāsā, Dāridrya bhediṇī, Divā, Dāmodarapriyā,
Dīptā, Digvācā, Dig vimohini, Dāṇḍa kāraṇya nilayā, Dāṇḍini,
Deva pūjītā, Deva vandyā, Diviṣādā, Dveṣīṇī, Dānavā kriti, Dīnānā-
thastutā, Dīkṣā, Daivatā disvarupiṇī, Dhātṛi, Dhanurdhara-

Dhenur Dhāriṇī, Dharmachāriṇī, Dhurandhara, Dharādhārā, Dhanadā,
Dhānya dohini, Dharmas'īlā, Dhanādhyakṣī, Dhanurvedavis'āradā,
Dhriti, Dhanuṇā, Dhritapadā, Dharmarājapriyā, Dhruvā, Dhūmāvatī,
Dhūmakeśī Dharmas'astraprakāśīnf.

81-98. Nandā, Nandapriyā, Nidrā, Nrinutā, Nandanātmikā, Narmmadā
Nalinī, Nilā, Nilakanṭhasamās'rāya, Rudraṇī, Nārāyanapriyā, Nityā,
Nirmmalā, Nirguṇā, Nidhi, Nirādhārā, Nirupamā, Nityas'uddhā,
Nirafijana, Nādabindu Kalātītā, Nādavindu Kalātmikā, Nrisimhīṇī,
Nagadhara, Nripaṇāga vibhūṣītā, Naraka Kles'ānāśinī, Nārāyanapado-
dbhava, Niravadyā, Nirākārā, Nāradapriyakāriṇī, Nānājyotiḥ, Nidhidī,
Nirmalātmikā, Nevasūtradhara, Niti, Nirupa drava kāriṇī, Nandaśā,
Navaratnādhyā, Naimiśāranya vāsinī, Navanītapriya, Nārī, Nīla
jīmūta nisvana, Nīmeṣīṇī, Nadīrūpā, Nilagrīva, Nīśīvarī, Nāmāvalī,
Nīsumbhaṅgi, Nāgaloka nivāsinī, Navajāmbū nadaprakhyā, Nāgalokā

dhidevata, Nûpûrâ Krântacharanya, Narachitta pramodini, Nimagnâ rakta nayana, Nirghata-sam-nisvana, Nandanodya lanilayâ, Nirvyu hoparichâriñi.

90-107. Pârvati, Paramodârâ, Parabrahmâtmicâ, Parâ, Pañchkos'a-vinirmuktâ, Pañchapâtaka-nâ'ini, Para chitta vidhânajñâ, Panchikâ, Pañcharûpiñi, Pûrnîmâ, Paramâ Priti, Paratejâ prakâ'sini, Purâñi. Pauruñi, Puñyâ, Pundari kanibhekyanâ, Pâtâla tala nirmagnâ, Pritâ, Prîtvivardhini, Pâvanî, Pâda sahitâ, Pes'alâ, Pavanâ'sini Prajâpati, Paris'rântâ, Parvatastana mandalâ, Padmapriyâ, Padmasamsthâ, Padmâkṣi, Padmasambhavâ, Padmapatrâ, Padmapadâ, Padmîni, Priyahâsiñi, Pas'upâ'sa vinirmuktâ, Purandhri, Puravâsinî, Puñkalâ, Purusâ, Parbbâ, Pârijâta Kusumapriyâ, Pativrata, Pativrata, Pavitrângî, Puñpahâsa pañayañâ, Prajñâvatîsutâ, Pautrî, Putrapûjyâ, Payasvinî, Pattipâ'sadharâ, Pankti, Pitrilokapradâyinî, Purâñi, Puñyas'ilâ, Prañatârti vinâ'sini, Pradyumnajanani, Puñtâ, Pitâmahaparigrahâ, Puñdarîkapurâvâsâ, Puñdarîkasamânuñâ, Prithuanghâ, Prithubhujâ, Prithupâdâ, Prithûdarî, Pravâlas'obhâ, Pingâkṣi, Pitavâsâb, Prachâpalâ, Prasavâ, Puñtidâ, Puñyâ, Pratiñhâ, Prañavâ, Pati, Pañchavarnâ, Panchavâñi, Pañchikâ, Panjarasthitâ, Paramâyâ, Parajyotiñi, Parapriti, Parâgati, Parâkâshâ, Pares'anî, Pâvanî, Pâvaka Dyuti, Puñyabhadrâ, Parichchedyâ, Puñpahâ-a, Prithûdarâ, Pitângî, Pitavasanâ Pitas'ayâ, Pis'âchinî, Pitakriyâ, Pis'âchaghñi, Pâtalâkṣi, Pañukriyâ, Pañchabhakşaprijâchârâ, Putanâ prâpaghâtinî, Puñnâgavanamadhyasthâ, Puñyatîrthanîśevitâ, Panchângî, Patâ'sakti, Paramâlhâla kâriñi, Puñpakândasthitâ, Pûsâ, Poñitâkhila-viñatapâ, Pânapriyâ, Pañchâs'ikhâ, Pannagoparis'ayinî, Panchamâtrât-micâ, Prithvî, Pathikâ, Prithudohinî, Purâñanyâyamîmânsâ, Pâtali, Puñpagandhinî, Puñyaprâjâ, Pâradâtri, Paramârgaikagocharâ, Pravâla'sobhâ, Pûrnâs'â, Prañavâ, Pallabodarî.

108-149. Phalinî, Phaladâ, Phalgu, Phutkârî, Phalakâkriti, Phaniñdra bhoga'sayanâ, Phapimapdalamaniditâ, Bâlabâla, Bahumatâ, Bâlatapanibhâm'ukâ, Balabhadrapriyâ, Vandyâ, Badavâ, Buddhisamstutâ, Bandidevi, Bilavati, Badis'aghini, Balipriyâ, Bândhavî, Bodhitâ, Buddhir-bandhukakusumapriyâ, Bâla bhânuprabhâkârâ, Brâhmañi, Brâhmañâ devatâ, Brihaspatistutâ, Briudâ, Brindâvana vihârinî, Bâlakinî, Bilâhârâ, Bilavasâ Bahûdakâ, Bahunetrâ, Bahupadâ, Bahukarñâvatamsikâ, Bahubâhuyutâ, Bijarûpinî, Bahurûpiñi, Binduudakalâtitâ, Binduudasvarûpiñi, Bad-dhagodhângulitrâñâ, Badaryâ'ramavâsinî, Brindârakâ, Brihat-skandhâ, Brihatî, Bâñapâtini, Brindâdhyakṣâ, Bahunutâ, Vanitâ, Bahuvikramâ, Baddhapadmâsanâsina, Bilvapatratâlasthitâ, Bodhidrumanjâvâsâ, Badis-thâ, Bindu darpanâ, Bâla, Vanâsanavati, Badayânalaveginî, Brahmandâ-

bahirantasthā, Brhmaṇakapāṣṭriṇī, Bhavāṇī, Bhīṣṇavatī, Bhāvīṇī,
 Bhayahārīṇī, Bhadrakālī, Bhujangākṣī, Bhāratī, Bhāratēś'ayā, Bhairavī,
 Bhīṣṇākārā, Bhūtidā, Bhutimālinī, Bhāminī, Bhoganiratā, Bhadrada,
 Bhūrivikramā, Bhūtavārā, Bhrigulatā, Bhārgavī, Bhūsurāchitā, Bhāgī-
 rathī, Bhogavatī, Bhavanasthā, Bhīṣṇagvarā, Bhāminī, Bhoginī, Bhāṇī,
 Bhavāṇī, Bhūridakṣīṇī, Bhargātmikā, Bhīṣṇavatī, Bhavabandhavimo-
 chīṇī, Bhajanījā, Bhūtadhātri-ranxitā, Bhuvanes'varī, Bhujangavalayā,
 Bhīmā, Bherundā, Bhāgadheyinī; Thou art Mātā, Māyā, Madhumati,
 Madhujihayā, Manupriyā, Mahādevī, Mahābhāgītā, Mālinī, Mīnalochanā,
 Māyātītā, Madhumati, Madhumānsā, Madhudravā, Mānavī, Madhu-
 sambhūtā, Mīthilāpuravasīṇī, Madbukaiṣabhasambartrī, Medini, Megha-
 mālinī, Mandodari, Mahā Māyā, Maithili, Maśriṇapriyā, Mahā Lakṣmī,
 Mahā Kālī, Mahā Kanyā, Mahes'varī, Māhendri, Merutanajā, Man-
 dārakusumārachitā, Manjumanjīracharaṇā, Mokṣadā, Manjnabhāsiṇī,
 Madhuradrāviṇī, Mudrā, Malayā, Malajānvitā, Medhā, Marakatas'yāmā,
 Māgadhi, Menakātmajā, Mahāmāri, Mahāvīra, Mahās'yāmā, Manustūta,
 Mātrikā, Mihirābhāsā, Mukundapada Vikramā, Mūlādāharasthitā,
 Mugdhā, Maṇipūrāṇivāsinī, Mrigākṣī, Mabiṣrūḍhā, Mabiṣṭasuramar-
 dinī, Thou art Yogāsānā, Yogagamjā, Yogā, Yauvanakās'rāyā,
 Yauvanī, Yuddhamadhyasthā, Yamunā, Yugādhariṇī, Yakṣīṇī, Yoga-
 yuktā, Yakṣarājaprasūtinī, Yātiā, Yāna bidhāuajdā, Yaduvaṇś'asamud-
 bhavā, Yakāṇādi-Ha Kāṇātā, (all āntahstha varnas), Yājusī, Yajñā
 rūpiṇī, Yāmīṇī, Yoganiratā, Yātudhāna, bhayamkarī, Rukmini, Rāmaṇī,
 Rāmā, Revaṭī, Reṇukā, Ratī, Raudrī, Raudrapriyākātā Rāma mātā,
 Ratipriyā, Rohini, Rājyadā, Revā, Rati, Rājīvalochanā, Rākesī,
 Rūpassampannā, Ratnasimhāsanasthitī, Raktaśālīyāmbaradharā, Rakta-
 gandhānu lepanā, Rāja hamsa samārūḍhā, Rambhā, Raktavali-
 priyā, Ramaṇīyayugādhātā, Rājīākhilabbhūtalā, Rurucharmapari-
 dhānā, Rathīṇī, Ratnamālikā, Rogesī, Rogas'amanī, Rāvinī,
 Romaharṣīṇī, Rāmachandra padā Krāntā, Rāvaṇachchedakārīṇī,
 Ratnavastrā paricchebhinvā, Rathasthā, Rukma bhūṣṇā, Lajjādhivedatā,
 Lolā, Lalitā, Lingadharīṇī, Lakṣmī, Lolā, Luptaviṣṭā, Lokīṇī, Loke-
 vis'rūtā, Lajjā, Lambodari, Lalānā, Lokadharīṇī, Varadā, Vanditā,
 Vidyā, Vaiṣṇavī, Vimalākṛiti, Vāṇībī, Virajā, Varsā, Varalakṣmī,
 Vilāsīṇī, Vinatā, Vyomamadhyasthā, Vārijāsānesamsthita, Vāruṇī,
 Veṇusambhutā, Viṣṭihotrā, Viṣṇupīṇī, Vāyumatālāmadhyasthā, Viṣṇurūḍhā,
 Vidhikriyā, Viṣṇupatni, Viṣṇumati, Viṣṇālakṣī, Vasundharā, Vāmade-
 vapriyā, Velā, Vajriṇī, Vasudobinī, Vedākṣaraparītāmgī, Vājapeya-
 phalapradā, Vāsavī, Vāmajanāṇī, Vaikuṇṭhanīlāyā, Varā, Vyāsopriyā,
 Varmadharā, Vālmīkiparisevitā.

Thou art Śakambharī, Sivā, Śantā, Saradā, Sarapāgati, Śatodari, Śubhāchārā, Śumbhāsuramardini, Sobhābatī, Śivākārā, Śamkarārdhaśarīriṇī, Śoṇā, (red), Śubhāśayā, Subhra, Śirahsandhanakārīṇī, Śarāvati, Śarānandā, Śarajjyotsnā, Śubhānanā, Śarabhbā, Śūlinī, Śuddhā, Śabari, Śukavāhanā, Śrimati, Śridharānandā, Śravaṇānandadāyini, Śarvāṇī, Śarbbarivandyā, Śadbhāṣā, Śadṛitupriyā, Śadādhārasthitadevi, Śaṇmukhapriyakārīṇī, Śadāmgarūpasumati, Śurāsuranamaśkritā.

150-155. Thou art Sarasvatī, Sadādhārā, Sarvamangalakārīṇī, Sāmagānapriyā, Śukṣmā, Sāvitrī, Sāmasambhavā, Sarvavāsā, Sadānanda, Sustāni, Śagarāmbā, Sarvais'yaryapriyā, Siddhi, Śādhubandhupara-kramā, Saptarśimandalagata, Somamanḍalavāsinī, Sarvajñā, Śāndra-karunā, Samānādhibhikavarjitā, Sarvottungā, Sangahīnā, Sadguṇā, Sakaleṣṭāda, Saraghā (bee), Śūryatanayā, Sukeś'i, Somasambati, Hiranyavarṇā, Hariṇī, Hrimkārī, Hamsavāhinī, Kṣaumavastraparītāngī, Kṣirābdhi-tanayā, Kṣamā, Gāyatrī, Sāvitrī, Pārvatī, Sarasvatī, Vedagarbhā, Jarārohā, Śrī Gāyatrī, and Parāmvikā.

156-159. O Nārāda! Thus I have described to you one thousand and eight) names of Gāyatrī; the hearing of which yields merits and destroys all sins and gives all prosperity and wealth. Specially in the Aṣṭamītithi (eighth lunar day) if after one's meditation (dhyānam) worship, Homa, and japam, one recites this in company with the Brāhmaṇas, one gets all sorts of satisfactions. These one thousand and eight names of the Gāyatrī ought not to be given to anybody indiscriminately. Speak this out to him only who is very devoted, who is a Brāhmaṇa, and who is an obedient disciple. Even if any devotee, fallen from the observances of Ācharā (right way of living), be a great friend, still do not disclose this to him.

160-165. In whatever house, these names are kept written, no cause of fear can creep in there and Lakṣmī, the Goddess of wealth, though unsteady, remains steady in that house.

This great secret yields merits to persons, gives wealth to the poor, yields mokṣa to those who are desirous of it, and grants all desires. If anybody reads this, he gets cured of his diseases, and becomes free from bondages and imprisonment. All the Great Sins, for example, murdering Brāhmaṇas, drinking wine, stealing gold, going to the wife of one's Guru, taking gifts from bad persons, and eating the inedibles, all are destroyed, yea, verily destroyed! O Nārada! Thus I have recited to you this Great Secret. All persons get, indeed, united with Brahma (Brāhmaśāyujya) by this. True. True. True. There is not the least trace of doubt here.

Here ends the Sixth Chapter of the Twelfth Book on the one thousand and eight names of the Gāyatrī in the Mahāpurānam Sri Mad Devi Bhagavatam of 18,000 verses by Mahaṛṣi Veda Vyāsa.

CHAPTER VII.

1-3. Nārada said :—I have heard the one thousand names or nāma stotras equivalent in its fruits to S'rī Gāyatrī, highly potent in making a good fortune and tending to a splendid increase of the wealth and prosperity. Now I want to hear about how initiations in Mantrams are performed, without which nobody, be he a Brāhmaṇi, a Kṣattriya, a Vaisya or a Śūdra, is entitled to have the Devi Maṇtra. O Lord! Kindly describe the ordinary (Sāmānya) and the special (visēṣa) rules thereof.

4-41. Nārāyaṇa said :—“O Nārada! Listen. I am now telling you about the rules of initiation (Dikṣā) of the disciples, pure in heart. When they are initiated, they become entitled then and not before that, to worship the Devas, the Fire and the Guru. That method of instruction, and religious act and ceremony is called the Dikṣā (initiation) by which the Divine Knowledge is imparted; and at once flashes in the heart and mind of the initiated that Knowledge and all his sins are then destroyed. So the Purāṇas of the Vedas and the Tantras say. (The Divine Knowledge is like lightning, fire, arising and permeating the body, mind, and spirit.) This Dikṣā ought to be taken by all means. This gives excellent merits and pure results. Both the Guru and the Sīya (disciple) ought to be very pure and true. (This is the first essential requisite. Then the results are instantaneous). First of all, the Guru is to perform all the morning duties, he is to take his bath and perform his Sandhyā Vandanaṁs. He is to return home from the banks of the river with his Kamandalu and observe maunam (silence). Then, in order to give Dikṣā, he is to enter into the assigned room (Yāga Mandaps) and take his seat on an Āsana that is excellent and calculated to please all. He is to perform Āchanara and do Prāṇayāma. Then he should take water in his Arghya vessel and putting scents and flowers in that charge that water with Phaiķāra mantra (that is, condense electrically Spirit in that). Then uttering the Phaiķā mantra, he is to sprinkle the water on the doorways of the worshiproom and begin his Poojā. Firstly, on the top of the door at one end invoke the Deity Gaṇeśāthā by His mantra at the other end invoke Sarasvatī by Her mantra, and at the middle invoke Lakṣmi Devi by Her mantra duly and worship them with flowers. Then, on the right side worship Gangā and Bighñes'a; and on the left side worship Kṣetrapāla and Yamunā, the daughter of the Sun. Similarly, on the bottom of the door, worship the Astra Devata by the

Phat̄ mantra. Then consider the whole Mandapa as inspired with the presence of the Devi, and see the whole place as pervaded by Her through and through. Then, repeat the Phat̄ mantra and destroy the Celestial obstacles as well as those from the middle space (Antarikṣa); strike the ground thrice with the left heel and thus destroy the Terrene obstacles. Then touching the left branch on the left side of the choukāt, put the right foot forward and enter into the Maṇḍapa. Then instal the Śānti Kumbha (the peace jar) and offer the ordinary Arghya (Sāmānyārgha). Next worship the Vāstunīthi and Pālmayoni with flowers and Ātapa rice and the Arghya water, on the south-west and then purify the Pañcha Gavya. Next sprinkle all the Maṇḍapa and the entrance gate with that Arghya water. And, while sprinkling with Arghya water, consider the whole space right through as inspired with the presence of the Devi and repeat the Māla Mantra with devotion and sprinkle with Phat̄ mantra. The Kartā, then, uttering the mantra "Phat̄," is to drive away all the evils from the Maṇḍapa and uttering the mantra "Hūm" sprinkle water, all around, thus pacifying the atmosphere and bringing peace into the hearts of all present.

Then burn the Dhūpa incense inside and scatter Vikira (water, sandal-paste, yava, ashes; Durba grass with roots, and Ātapa rice). Then collect all these rice, etc., again with a broom made of Kūṣ'a grass to the north east corner of the Maṇḍapa ; making the Sankalap and uttering Svasti vāchana (invocation of good), distribute and satisfy the poor and orphans with fooding, clothing and money. Then he should bow down to his own Guru and take his seat humbly on the soft Āsanam allotted to him with his face eastwards and meditate on the Deity (Iṣṭa Deva) of the mantra that is to be imparted to the disciple. After meditating thus, he is to do the Bhūta'suddhi (purification of elements) and perform Nyāsa, etc., of the Deyā mantra (the mantra that is to be imparted to the disciple) according to the rules stated below :—i.e. the Rīti on the head ; the elbandas in the mouth, the Iṣṭa Devatā in the heart; Bijā on the anus and Śakti Nyāsa on the two legs. Then he is to make sound thrice by the clap of his palm and thus thwart off all the evils of the earth and the middle space and then make digbandhan (tying up the quarters) by the mudrā abhijñikā three times (snapping the thumb and forefinger together). Then perform the Prāṇāyāma with the Māla mantra of the would-be-Iṣṭa-Devatā and do the Mātrikā Nyāsa in one's own body, thus :—"Om Am namah s'irasī, Om Am namah on the face, Om Im namah on the right eye, Om Immnamah on the left eye, and so on, assign all the letters duly to their respective places. Then perform the Karāṅga nyāsa on the fingers and the Sadāṅga nyāsa thus :—Speak i.—Om HridayAye namah, touching on the heart, utter Om Sirase svāhā, touching the head ; Om

S'ikhāyai Vaṣat, touching the tuft ; Om Kavachāya Hum, touching on the Kavacha, "Om netratrayāya Vauṣat, touching the eye, and "Om Astrāya Phaṭ" touching both the sides of the hand, the palm and its back. Then finish the Nayāṣa by doing the Varṇanyāṣa of the Mūla mantra in those places that are said in the cognate kalpas. (i.e., throat, heart, arms, legs, etc).

O Nārada ! Next consider within your body the seat of an auspicious Āsana (a seat) and make the Nyāṣa of Dharmā on the right side, Jñānam on the left side, of Vairāgyam (dispassion) on the left thigh, prosperity and wealth on the right thigh, of non-Dharma in the mouth and of Non-Jñānam on the left side, Avairāgyam (passion) on the navel, and poverty on the right side, Then think of the feet of the Āsana (the body) as Dharma, etc., and all the limbs as Adharna (non-Dharma.) In the middle of the Āsana (body) i.e., in the heart consider Ananta Deva as a gentle bed and on that a pure lotus representing this universe of five elements. Then make Nyāṣa of the Sun, Moon, and Fire on this lotus and think the Sun as composed of twelve Kalās (digits,) the Moon composed of sixteen Kalās (digits) and the Fire as composed of ten Kalās. Over this make Nyāṣa of Sattva, Raja and Tamo Guṇas, Ātmā, Antarātmā, Paramātmā and Jñānātmā and then think of this as his Iṣṭa's altar where the devotee is to meditate on his Iṣṭa Devatā, the Highest Mother. Nyāṣa-assignment of the various parts of the body to different deities which is usually accompanied with prayers and corresponding gesticulations. Next the devotee is to perform the mental worship of the Deya Mantra Devatā according to the rules of his own Kalpa; next he is to show all the Mudrās stated in the Kalpa for the satisfaction of the Deva. The Devas become very pleased when all these Mudrās are shown to them.

42-46. O Nārada ! Now, on one's left side, erect an heptagon; inside it a circular figure; inside this again a square and then draw within that square a triangle and over it show the Śankha Mudrā.

After finishing the Poojā of the Six Deities at the six corners of the heptagon, Fire, etc., take the tripod of the Śankha (conch-shell) and sprinkling it with Phaṭ mantra, place it within the triangle.

Utter, then, the Mantra "Mam Vahniman dalāya Daśa Kalātmane Amuka Devyā Arghyapātrasthānāya namah" and thus worshipping the Śankha vessel place it within the mandala. Then worship in the Śankha pātra, the ten Kalās of Fire, beginning from the East, then south-east and so on. Sprinkle the Śankha, conchshell, with the Mūla Mantra and meditating on it, place the Śankha (conch shell) on the tripod. Repeating the mantra "Am Sūrya mandalaya Dvādaśakalātmane Amukodevyā

ghyapātrāya namah" worship in the Arghyapātra Śankha, sprinkler in the Śankha with the Mantra Sam Śankhya namah." Worship due order the twelve Kalas of the Sun Tapini, Tāpinī, Dhūmrā, etc., utter fifty syllables of the Mātrikā in an inverse order (i.e., beginning (See Sāradā Tilaka) with Kṣam, Ham, Śam, Sam, Sam etc.,) and repeating Mūla Mantra also in an inverse order, fill the Śankha, three-fourths, with water. Next perform in it the Nyāsa of Chandrakalā and uttering the Mantra " Um Soma mandalāya Śodas'akalātmane Amukadevatāya Arghyātītāya namah, worship in this conchshell. Next with Ankus'a mudrā, invoke all the tirthas there, repeating the Mantra " Gange Cha Yamune siva, etc., and repeat eight times the Mūla Mantra (the basic Mantra). Then perform the Śadamga Nyāsa in the water and with the Mantra, Hridā namah, etc., worship and, repeating eight times the Mūla Mantra, cover it with Matsyamundrā.

Next place on the right side of the Śankha, the Prokṣanī Pātra (the los'a vessel from which water is taken for sprinkling) and put a little water in it. By this water sprinkle and purify all the articles of worship as well as one's own body and consider one's Ātman as pure and holy.

57-81. After doing works thus far the until Vis'eqārghya is placed, the devotee should erect Sarvato bhadra mandala within the altar and put the Śali rice within its pericarp, Next spread Kus'a grass on that Mandala and put on one Kurcha, looking well and auspicious within it, made of twenty-seven Kus'a grass knotted with Venyagra granthi. Worship here the Ādhāra Śakti, Prakriti, Kūrma, Śeṣa, Kṣamā, Sudhāsindhu, Maṇimāṇala, Kalpa vrikṣa and Iṣṭa devatā and the Piṭha. (Durgā Devī yoga iṣṭhāya namah). Then have an entire kumbha (waterjār) having no defect, wash it inside with Phaṭ mantra, and encircle it with the red thread thrice as symbolising the three Gunas.

Place within this jar the Nava ratna (nine jewels) with Kurcha and worshipping it with scents and flowers put them in the jar repeating the Praṇava, and place that on the Piṭha (seat). Next consider the Piṭha and Kumbha (waterjar) as one and the same and pour waters from the Tīrthas, repeating in an inverse order the Mātrikā Varnas (from Kṣa to Ka) and fill it, thinking of the Iṣṭa Deva and repeating the basic mantra, put the new and fresh twigs (Pallavas) of As'vattha, Panasa and mango trees, etc., in the jar and cover its mouth and place over it fruits, rice, and chāsaka (honey) and wrap it with two red clothes. Then perform the Prāṇa-Pratiṣṭhā and invoke the Spirit of the Devī by the Prāṇasthapana Mantra and show the Mudrās, Āvāhana, etc., and thus satisfy the Devī. Then do the Śodas'opachāra Pūja of the Devī after me-

ditating on the Parames'varī according to the rules of the Kalpa,

First offer "welcome" in front of the Devī and then duly offer the Pādya, Arghya, Āchamaniya water, Madhuparka, and oils, etc., for the bath. Then offer nice red silken clothes and various jewels, ornaments; repeating the Mātrikā syllables electrified with the Deya Mantra, worship the whole body of the Devī with scents and flowers. Next offer to the Devī the sweet scent of Kālāguru mixed with camphor and the Kāśmīri sandalpaste mixed with Kastūrī and various nice scented flowers, for example, the Kunda flowers, etc.. Then offer the Dhūpa prepared from Aguru, Guggula, Usīra, sandalpaste, sugar, and honey and know that the Dhūpa is very pleasing to the Devī. Next offer various lights and offerings of fruits, vegetables and fooding. Be particular to sprinkle everything with the water of the Kōshā, thus purifying, before it is offered to the Devī. Then complete the Āṅga Pūjā and the Āvaraṇa-pūjā of the Devī, then perform the duty of Vais'vadeva. On the right side of the Devī erect an altar (sthāndila) six feet square and instal Agni (Fire) there. Invoke there the Deity, thinking of Her Form and worship Her with scents and flowers. Then with the Vyāhṛiti Mantra with Svāhā prefixed and Mūla (Deya) Mantra perform the Homa ceremony with oblations, charu and ghee, twenty five times. Next perform Homa again with Vyāhṛiti. Next worship the Devī with scents, etc., and consider the Devī and Piṭha Devatā as one and the same. Then take leave of (visarjana) the Agni (Fire). Offer valis (sacrifices) all round to the Pārs'vadas of the Devī with the remnant charu of the Homa

Now again worship the Devī with five offerings and offer betel, umbrella, chāmara and others and repeat the Mūla mantra thousand times. After finishing the Japam, place Karkarī (a water-jar with small holes at the bottom, as in a sieve) on the rice in the north-eastern corner and invoke the Devī there and worship Her. Uttering the mantra "Rakṣa Rakṣa" moisten the place with water coming out of Karkarī, and repeat the Phaṭ mantra. After re-worshipping the Devī, place Karkarī in due position. Thus the Guru finishes the Adhvāsa (foregoing) ceremony and takes his meals with the disciple and sleeps that night on that altar.

82-106. O Nārada ! Now I am describing briefly about the Homa Kūḍā (a round hole in the ground consecrated to the Deity) and the Samskāra ceremony of the Sthāndila (the sacrificial altar). Uttering first, the Mūla Mantra, see; fix your gaze on the Kūḍā; then sprinkle it with water and the Phaṭ mantra and drive away the evil-spirits from there. Then with mantra "Hūm" again sprinkle it with water

Then draw within it three lines Prāgagra and Udagagra (on the eastern and northern sides). Sprinkling it with water and the Praṇava, worship within the Piṭha, uttering the mantras from Ādhāra Śaktaye namah to Amuka Devī Yoga Piṭhāya namah. Invoke, in that Piṭha, the Highest One, Who is Śiva Śivā with all one-ness of heart and worship Her with scents and offerings. Then think for a moment the Devī as having taken bath and as one with Śankara. Bring then fire in a vessel and taking a flaming piece thereof throw that in the south-west corner. Then purifying it by the gaze and quitting the portions of Kravyādah, impart the Chaitanya by "Ram," the Vabṇivija repeat "Om" over it seven times. Shew, then, the Dhenumudrā and protect it by Phaṭ Kāra and cover, veil, it with the mantra "Hum." Then turn the fire, thus worshipped with sandalpaste, etc., thrice over the Kuṇḍa and with both the knees on the ground and repeating the Praṇava, consider the Agni as the Virya of Śiva and throw it on the yoni of the Devī in the Piṭha. Then offer Āchamana, etc., to the Deva and the Devī and worship. Then light the flame with the mantra "Chit Pingala Hana Hana Daha Daha Pacha Pacha Sarvajñā Jñāpayā Svāhā" Then utter the stotra to the Agni Deva with great love, repeating the mantra "Agnim Prajvalitam vande Jātavedam Hutāśanam suvarṇa varṇamamalaṁ samiddham Visvatomukham." Then perform the Śadāmṛganyāsa to the Agni Deva "Om Sahasrārchiṣṭa namah, Om Svasti Pūrṇayā Svāhā," Om Uttiṣṭha puruṣāya vaṣṭat, "Om Dhūma vyāpine Hum Om Sapta Jihvāya vaṣṭat" "Om Dhanur dharāya Phaṭ." Repeating the above six mantras, perform the Nyāsa on the heart, etc., the six places. Now meditate on the Agni as of a golden colour, three-eyed, seated on a lotus and holding in His four hands signs of granting boons, Śakti, Svastika and sign of "no fear"; also meditate on Agni, as the seat of the greatest auspiciousness. Then moisten the Kuṇḍa on the top of the belt (mekhalā) with water. Next spread the Kus'a grass all around and draw the Agni yantra over it, i. e., triangle, heptagon, circle, eight-petalled figure and Bhūpura; rather have this drawing before the Agnisthāpanā. Now meditate this only. Then, within the Yantra, recite "Vais'vānara Jātaveda Lohitākṣi sarvakarmāṇi Sādhaya Svāhā" and worship Agni. Then worship in the centre and in the heptagon at the corners worship the Saptajihvā (seven tongues Hiranya, Gaganā, Raktā, Kriṣṇā, Suprabhā, Bahurūpā, Atiraktikā and next worship within the pericarp of the lotus the Anga Devatās. Then recite the following mantras within the eight petals:—"Om Agnaye Jātavedase namah," "Om Agnaye Saptajihvāya namah," "Om Agnaye Ḫavyavāhanāya

namah," "Om Agnaye As'vadarajāya namah," "Om Agnaye Vais'vāna-rāya namah," "Om Agnaye Kaumāra tejase namah," "Om Agnaye Viśvamukhāya namah," "Om Agnaye Devamukhāya namah" and considering the forms to hold Śakti and Svastik, worship them. Then consider Indra and the other Lokapālas (Regents of the several quarters) situated in the east, south-east, and so-on together with their weapons, the thunderbolt and the other weapons, and thus worship them.

107-134. O Nārada! Next purify the sacrificial ladies, etc., sruk, sruva, etc., and ghee; then, taking ghee by sruva, go on with the Homa ceremony. Divide the ghee of the Ājyasthālī (the vessel in which the ghee for the Homa purposes is kept) in three parts; take ghee from the right side and saying "Om Agnaye Svāhā" offer oblations on the right eye of the Agni; take ghee from the left side and saying "Om Somāya Svāhā" offer oblations on the left eye of the Agni; take ghee from the centre and saying, "Om Agniṣomābhyaṁ Svāhā" offer oblations on the central eye of the Agni. Take ghee again from the right side and saying "Om Agnaye Svīgtakrite Svāhā" offer oblations to the mouth of the Agni. Then the devotee is to repeat "Om Bhuh Svāhā," "Om Bhuvah Svāhā," "Om Svaḥ Svāhā" and offer thrice the oblations; next he is to offer oblations thrice with the Agni mantra. After this, O Muni! for impregnation and each of the ten Samskāras, natal-ceremony, tonsure, etc., he is to repeat the Prapava Mantra and offer the eight oblations of ghee on each occasion. Now hear of the tenfold Samskāras:—(1) Impregnation, (2) Pumsavan (a ceremony performed as soon as a woman perceives the foetus to be quick), (3) Simantonayana (a ceremony observed by women in the fourth, sixth or the eighth month of pregnancy), (4) Jāta Karma (ceremony at the birth of a child), (5) Nāmakarāṇa, (naming the child), (6) Niṣṭhāmaya (a ceremony performed when a new-born child is first taken out of the house into the open air (usually in the fourth month)), (7) Annaprāśana (when the rice is put in the mouth of the child), (8) Chūdākarāṇa (the ceremony of the first tonsure), (9) Upanayana (holding the sacrificial thread); (10) Godāna and Udvāha (gift of cows and marriage). These are stated in the Vedas. Next worship Śiva Pārvatī, the Father and the Mother of Agni and take leave of them. Next in the name of Agni, offer five Samidhas (fuel) soaked in ghee and offer one oblation of ghee to each of the Āvaraṇa Devatās.

Then take the ghee by the Śruk and covering it with the Śruva, offer ten oblations to Agni, and Mahā Ganes'a with mantras ending in Vaupst.

(The Mahā Ganes'a mantras run as follows :—(1) Om, Om Svāhā (2) Om Śrīm Svāhā, (3) Om Śrīm Hrīm Svāhā, (4) Om Śrīm, Hrīm Klīm Svāhā, (5) Om Śrīm Hrīm Klīm Glaum Svāhā, (6) Om Śrīm Hrīm Klīm Glaum Gaṁ Svāhā, (7) Om Śrīm Hrīm Klīm, Glaum ityantah Gaṁ Gaṇapataye Svāhā, (8) Om Vara Varada ityantah Svāhā, (9) Sarvajanam me Vas'am ityanto Svāhā and (10) Ānaya Svāhā ityantah.

Next perform in the Agni the Piṭha Pūjā and meditate on the Deya Iṣṭadeva and worship him. Next offer twenty-five oblations to his face, repeating the Mūla Mantra. Then think of that and Agni Deva as one and the same, and then again as one with Ātman. Then offer oblations to each of the Śaḍamga Devatās separately. Then search for the Nādis (veins) of Vahni and Iṣṭa Devatā and offer twenty one oblations. Then offer oblations to each of the two Devatās separately. Next offer one thousand and eight oblations to the Iṣṭa Deva with Til soaked in ghee or with the materials enumerated in the Kalpa. O Muni! Thus finishing the Homa ceremony, consider that the Iṣṭa Deva (the Devī), Agni and the Āvaraṇa Deities are all satisfied. Then, by the command of the Guru, the disciple is to take his bath and perform his Sandhyā, etc., and put on new clothes (cloth and chādar) and golden ornaments. He is to come then, to the Kūḍa with Kamanḍalu in his hand and with a pure heart. He is to bow down to the elders and superiors seated in the assembly and take his seat in his Āsana. Śrī Guru Deva then would look at the disciple with kind eyes and think the Chaitanya of the disciple within his own (the Guru's) body. Then the Guru Deva would perform the Homa and look at the disciple with a divine gaze, so that the disciple becomes pure-hearted and able to get the favours of the Devas. Thus the Guru must purify all the Adhvās (the passages) of the body of the disciple.

Then the Guru is to touch respectively the feet, generative organ, navel, heart, forehead, and the head of the disciple with Kūrcha (a bundle of Kus'a grass) and til soaked in ghee, in his left hand and offer at each touch eight oblations, repeating the mantra "Om adya Śisyaśya Kalādhvānam Śodhayāmi Svāhā," etc., Thus the Guru would purify Kalādhvā (in the feet) Tattvādhvā (in the generative organ), Bhūvānālhvā (in the navel), Vērṇādhvā (in the heart), Padādhvā (in the forehead) and Mantrādhvā (on the head), the six Adhvās and think these all to be dissolved in Brahma (Brahmalina).

135-155. Then, again, the Guru would think all these to be re-born from Brahma and transfer the Chaitanya of the disciple that was in him to the disciple. Then the Guru must offer Pūrnāhuti and consider

the Iṣṭa Devatā, placed in the fire by the visarjana mantra for the Homa purposes, as entered into the water-jar. He is to perform again the Vyārhitī Homa and offer all the Amgāhutis (oblations to all the limbs) of the fire and take leave of the fire withdrawing the Deity from the jar, into his own body. Uttering then the Vauṣat Mantra he would tie the eyes of the disciple with a piece of cloth and would bring him from the Kuṇḍa to the maṇḍala and make the disciple offer puṣṭanjali (flowers in his palm) to the Iṣṭa deva. Then he would take away the bandage or piece of cloth from his eyes and ask him to take his seat in the seat Kusāsana. Thus the Guru, after having purified the elements of the body of the disciple and performed the Nyāsa of the Deyā Mantra, would make the disciple sit in another maṇḍala. Then he would touch the head of the disciple with the twigs (Pallavas) of the Kuṇḍa and repeat the Mātrikā Mantra and make him have his bath with the water of the jar which is considered as the seat of the Iṣṭa Deva. Then, for the protection of the disciple, he would sprinkle (abhiṣeka) him with the water of the Vardhani vessel placed already in the north-east corner. Then the disciple would get up and put on the pair of new clothes and besmear his whole body with ashes and sit close by the Guru. When the merciful Guru would consider that the Śiva Sakti has now passed out of his own body and that Divine Force, the Devī, has entered into the body of the disciple i. e. charged the disciple with the pass. Thinking now the disciple and the Devatā to be one and the same, the Guru would now worship the disciple with flowers and scents. The Guru would then place his right hand on the head of the disciple and repeat clearly in his right ear the Mahā Mantra of the Mahā Devī. The disciple is to repeat also the Mahā Mantra one hundred and eight times and fall prostrate on the ground before the Guru and thus bow down to the Guru, whom the disciple now thinks as the incarnate of the Deva.

The disciple, the devotee of the Guru, would now give as a Dakṣinā all his wealth and property for his whole life to the Guru. Then he would give Dakṣinā to the priests and make charities to the virgins, the Brāhmaṇas, the poor and the destitute and the orphans. Here he is not to be miserly in any way in the expenditure. O Nārada! Thus the disciple would consider himself blessed and he would daily remain engaged in repeating the Mahā Mantra. Thus I have described to you above the most excellent Dīkṣā. Thinking all these, you are to remain ever engaged in worshipping the lotus feet of the Great Devi. There is no Dharma higher than this in this world for the Brāhmaṇas. The followers of the Vedas would impart this Mantra according to the in their own Gṛibha Sūtras; and the Tāntrikas

would also do the same according to their own Tantras. The Vaidiks should not follow the Tantra rules and the Tantriks are not to follow the Vaidik rules. Thus all the Sāstras say. And this is the Sanātan Creed. Nārāyaṇa said :—“ O Nārada ! I have described all about the ordinary Dikṣī that you questioned me. Now the essence in brief is this that you would remain always merged in worshipping the Parā Śakti, the Highest Force, the Mahā Devī. What more shall I say than this that I have got the highest pleasure and the Nirvāna, the peace, that passeth all understanding, from my daily worshipping That Lotus Feet duly. Vedavyāsa said :—“ O Mahārāja ! O Janamejaya ! After having said this Dikṣātattva, the highest Yogi Bhagavān Nārāyaṇa, meditated by the Yogis, closed his eyes and remained merged in Samādhi, in the meditation on the Lotus Feet of the Devī.

Knowing this Highest Tattva, Nārada, the chief of the Rishis, bowed down at the feet of the Great Guru Nārāyaṇa and went away immediately to perform the tapasyā so that he also might see the Mahā Devī.

Here ends the Seventh Chapter of the Twelfth Book on the Dikṣāvidhi or on the rules of Initiation in the Mahāpurāṇam Śri Mad Devī Bhāgavatam of 18,000 verses by Maharshi Veda Vyāsa.

CHAPTER. VIII.

1-8. Janamejya spoke to Veda Vyāsa :—O Bhagavan ! Thou art he knower of all the Dharmas and Thou art the chief, the crown of the Pundits, knowing all the Sāstras. Now I ask Thee how is it that the twice-born have ceased to worship the Highest Śakti, the Māyatri and they now worship the other Devatās, on the ace of the distinct command in the Sūrtis that the worship of the Māyatri is nityā, that is, daily to be done at all times, especially during the three Sandhyā times, by all those that are twice-born ?

In this world some are the devotees of Viṣṇu, some, the followers of Gaṇapati, some are Kāpālikas, some follow the doctrines prevalent in China ; some are the followers of Buddha or Chārvāka ; some of them again wear the barks of trees and others roam naked. So various persons are seen having no trace of faith in the Vedas.

O Brāhmaṇa ! What is the real cause underlying secretly here in this ! Kindly mention this to me. Again there are seen many men, well versed in various metaphysics and logic, our B. A's and M. A's but then, again, they have no faith in the Vedas. How is this ? No body wants anything ominous to him consciously. But how is it that these so-called learned men are

fully aware and yet they are wonderfully void of any trace of faith in the Vedas? Kindly mention the cause underlying this, O Thou! The foremost of the knowers of the Vedas!

There is, again, another question:—Thou hadst described before the glories of Manidvipa, the highest and the best place of the Devî. Now I want to hear how is that Dvîpa greater than the great. Satisfy this servant of thine by describing these. If the Guru be pleased, he reveals even the greatest and the highest esoteric secret to his disciple.

9-10. Sûta spoke:—Hearing the words of the King Jañamejaya, the Bhagavân Veda Vyâsa began to answer the questions in due order. The hearing of this increases the faith of the twice-born in the Vedas.

11-30. Vyâsa said:—Well has this been asked by you, O King! in due time and in an appropriate moment. You are intelligent and it seems that you have got the faith in the Vedas. I now answer. Listen. In ancient days, the Asuras, maddened with pride, fought against the Devas for one hundred years. The war was very extraordinary and remarkable. In this great war various weapons were used, variegated with numerous Mâyâs or ingenious devices. It tended to destroy the whole world. By the mercy of the Highest and the Most Exalted Sakti, the Daityas were overcome by the Devas in that Great War. And they quitted the Heavens and the Earth and went to the nether regions, the Pâtala. The Devas were all delighted and began to dwell on their own prowesses and became proud. They began to say:—“Why shall not victory be ours. Why are not our glories great? We are by far the best! Where are the Daityas? They are devils, powerless. We are the causes of creation, preservation and destruction. We all are glorious,! Oh! What can be said before us in favour of the Asuras, the devils? Thus, not knowing the Highest Sakti, the Devas were deluded. At this moment, seeing this plight of the Devas, the World Mother took pity on the Devas and, to favour them, O king! She appeared before them in the form of the Most Worshipful, the Great Holy Light. It was resplendent like ten million Suns, and cool as well like ten million Moons. It was brilliant and dazzling like ten million lightning flashes, without hands and feet, and exceedingly beautiful! Never was this witnessed before! Seing this Extraordinary Beautiful Lovely Light, the Devas were taken aback; they spoke amongst themselves, thus:—“What is this! What is this!” Is this the work of the Daityas or some other great Mâyâ (Magic) played by them or is it the work of another for creating the surprise of the Devas! O King! Then they all assembled together and decided to approach towards that Adorable

Light and to ask It what It was. They, then, would determine its strength and decide what to do afterwards. Thus, coming to this ultimate conclusion, Indra called Agni and said:—"O Agni! You are the mouth-piece of the Devas. Therefore do you go first and ascertain distinctly what this Light is. Hearing thus the words of Indra, Agni elated by his own prowess, set out immediately from the place and went to that Light. Seeing Agni coming, the Light addressed him thus:—"Who are you? What is your strength? State this before Me." At this Agni replied:—"I am Agni. All the yajñas, ordained in the Vedas are performed through me. The power of burning everything in this universe resides in me." Then that adorable Light took up a straw of grass and said:—"O Agni! If you can burn everything in this universe, then do you burn this trifling straw." Agni tried his best to burn the straw but he could not burn it. He got ashamed and fast went back to the Devas. Asked by the Devas, Agni told them everything and said:—"O Devas! Know verily that the pride cherished by us that we are supreme, is entirely false."

31-50. Indra then asked Vāyu (wind) and said:—"O Vāyu! You are dwelling in this universe, through and through; by your efforts, all are moving; therefore you are the Prâna of all; it is possible that all forces are concentrated within you. Go and ascertain what is this Light? Verily I do not see any other person here than you who can ascertain this great adorable Light. Hearing these commendable words of Indra, Vāyu felt himself elated and went at once to that place where was that Light. Seeing the Vāyu, the Light, the Yakṣa, (the demi-god, the Spirit asked in a gentle language Who are you? What strength is there in you? Speak out all these to me." At this, Vāyu spoke arrogantly "I am Matarisvan, I am Vāyu; about my strength, I can move anything and I hold every thing. It is through the strength of mine, that this universe is, and is alive and brisk with movements and works. That Highest Mass of Light then replied:—"O Vāyu! Move this straw that lies before you, and if you cannot, quit your pride and go back to Indra ashamed." At this Vāyu tried all his might but, alas! He could not move the straw a bit from that place!

Vāyu then gave up his pride and returned to the Devas and spoke to them all about the Yakṣa (a sort of demi-god; a ghost) O Devas! Our pride is vain, In no way can we be able to ascertain the nature of that Light. It seems that that Holy Light, adorable by all, is extraordinary. Then all the Devas spoke with one voice to Indra:—

"When You are the King of the Devas, better go yourself and ascertain the reality of Its Nature." Indra, then, with great pride, went himself to the Light; the Light, too, began to disappear gradually from the place, and ultimately vanished from Indra's sight. When Indra found that he could not even speak to That Light, he became greatly ashamed and began to conceive of his own nothing-ness. He thought thus:—"I wo'nt go back to the Devas. What shall I say to them? Never will I disclose to them my inferiority; one is better to die than do this. One's self-honour is the only treasure of the great and honourable. If honour is gone, what use, then, is there in living? O King! Then Indra, the Lord of Devas, quitted his pride and took refuge unto That Great Light which exhibited, ere long, such a glorious character. At this moment, a celestial voice was heard from the Heavens:—"O Indra! Go on now and do the japum, the reciting of the Mâyâ Vija Mantra, the basic Mantra of Mâyâ. All your troubles will, then, be over." Hearing this celestial voice, Indra began to repeat the Mâyâ Vija, the Seed Mantra of Mâyâ, with rapt concentration and without any food.

51-61. Then on the ninth lunar day of the month of Chaitra when the Sun entered the meridian, suddenly there appeared in that place a Great Mass of Light as was seen before. Indra saw, then, within that Mass of Light, a Virgin Form in full youth. The lustre from Her body was like that of ten million Rising Suns; and the colour was rosy red like a full-blown Javâ flower. On Her forehead was shining the digit of the Moon; Her breasts were full, and though veiled under the cloth, they looked very beautiful. She was holding noose and a goad in Her two hands and Her other two hands indicated signs of favour and fearlessness.

Her body was decked with various ornaments and it looked auspicious and exceedingly lovely; nowhere can be seen a woman beautiful like Her. She was like a Kalpa Vriksha (celestial tree yielding all desires); she was three eyed and Her braid of hair was encircled with Mâlatî garlands. She was praised on Her four sides by the Four Vedas, Incarnate, in their respective Forms. The brilliancy of Her teeth shed lustre on the ground as if ornamented with Padmarâga jewels. Her face looked smiling. Her clothing was red and Her body was covered with sandalpaste. She was the Cause of all causes. Oh! She was all Full of Mercy. O King Janamejaya! Thus Indra saw, then, the Umâ Pârvati Mahes'varî Bhagavati and the hairs of his body stood on ends with ecstacy. His eyes were filled with tears of love and deep devotion and he immediately fell prostrate before

the feet of the Devī. Indra sang various hymns to Her and praised Her. He became very glad and asked Her "O Fair One! Art Thou that Great Mass of Light? If this be, kindly state the cause of Thy appearance." O King! Hearing this, the Bhagavatī replied.

62-83. This My Form is Brahma, the Cause of all causes, the Seat of Māyā, the Witness of all, infallible and free from all defects or blemishes. What all the Vedas and Upaniṣadas try to establish, what ought to be obtained, as declared by all the rules of austerity, and for which the Brāhmaṇas practise Brahmacharyam, I am all that. I have told you about that Brahma, of the nature of the Great Holy Light. The sages declare that That Brahman is revealed by "Om" and "Hrīm", the two Vlijas (mystic syllables) that are My two first and foremost Mantras wherein I remain hidden. I create this universe with My two parts (in My two aspects); therefore My Vija mantra is two. "Om" Vija is denominated Sachchidānanda (everlasting existence, intelligence and bliss) and Hrīm" Vija is Māyā Prakṛti, the Undifferentiated Consciousness, ade manifest. Know, then, That Māyā as the Highest Sakti and know as that Omnipotent Goddess at present revealed before your eyes, moon-light is not different from the Moon, so this Māyā S'akti in the state of equilibrium is not different from Me (The powerful man and the power he wields are not different. They are verily one and the same.) During Pralaya (the Great Latency period), this Māyā lies latent in Me, without there being any difference. Again at the time of creation, this Māyā appears as the fructification of the Karmas of the Jīvas. When this Māyā is potential and exists latent in Me, when Māyā is Antarmukhi, is called Unmanifested and when the Māyā becomes Kinetic, when Māyā is Bahirmukhi, when She is in an active Kinetic state, it is said to be Manifested. There is no origin or beginning of this Māyā. Māyā is the nature of Brahma in a state of equilibrium. But, during the beginning of the creation, Her form consisting of the several Guṇas appears, when Māyā is Bahir Mukhi, She becomes Tamas, in Her Unmanifested state. O Indra! For this reason Her state of abstraction, and becoming introspective, this is Her Antarmukhi state; it is known as Iḍyā and Her looking outward is Her Bahirmukhi state; it is denominated by Tamas and the other gunas. From this comes Sattva and then Rajas and Brahma, Viṣṇu and Mahes'a are of the nature of the three gunas. Brahma has the Rajo guṇa in Him preponderating; in Viṣṇu, the Sattva guṇa preponderates and in Mahes'a, the Cause of all Causes, is said to reside the Tamo guṇa. Brahma is known as of the Gross Body; Viṣṇu is known as of the Subtle Body; and Rudra is known as of the Causal Body and I am known as Turiyā, transcending the Guṇas.

This Turiya Form of Mine is called the state of equilibrium of the Gūpas. It is the Inner Controller of all. Beyond this there is another state of Mine which is called the Formless Brahma (Brahman having no Forms). Know, verily, that my Forms are two, (2) as they are with or without attributes (Sagūna or Nirgūna). That which is beyond Māyā and the Māyic qualities is called Nirgūna (without Prākritic attributes) and that which is within Māyā is called Sagūna. O Indra ! After creating this universe, I enter within that as the Inner Controller of all and it is I that impel all the Jivas always to their due efforts and actions. Know, verily, that It is I that engage Brahma, Viṣṇu and Rudra, the causes of the several works of creation, preservation and destruction of this universe; (they are performing their functions by My Command). Through the terror from Me the wind blows; through my terror, the Sun moves in the sky; through My terror, Indra, Agni, and Yama do their respective duties. I am the Best and Superior to all. All fear Me. Through My Grace you have obtained victory in the battle. Know, verily, that it is I that make you all dance like inert wooden dolls as My mere instruments. You are merely My functions. I am the Integral Whole. I give sometimes victory to you and sometimes victory to the Daityas; Yes, I do everything as I will, keeping My independence duly and, according to the Karmas, justly Oh ! You, all, have forgotten me though your pride and sheer non-sense. You have been carried deep into dire delusion by your vain egoism. And know now that to favour you, this My Adorable Light has issued suddenly. Hence forth banish ever from your heart all your vain boastings and idle pratings. Take refuge wholly unto Me with all your head, heart and soul, unto My Sachchidānanda Form and be safe. (At times the Devas forget and so fall into troubles).

84-93. Vyāsa said :—Thus saying, the Mūla Pakṛiti, the Great Devī, the Goddess of the Universe, vanished from their sight. The Devas, on the other hand, began to praise Her then and there, with rapt devotion. Since that day, all the Devas quitted their pride and engaged themselves in worshipping the Devī devotedly. They worshipped the Gāyatri Devī daily during the three Sandhyā times and performed various Yajñas and thus they worshipped Bhagavatī daily. Thus, in the Satya Yuga, every body engaged themselves in repeating the Mantra Gāyatri and worshipped the Goddess indwelling in the Prajāpa and Hṛīpkāra. So, See now for yourself, that the worship of Viṣṇu or Śiva or initiation in the Viṣṇu Mantra or in the Śiva Mantra are not mentioned anywhere in the Vedes as to be done always and for ever. (They are done for a while and not required any more when the objects are fulfilled only the worship of Gayatri is always compul-

sory, to be done at all times, as mentioned in the Vedas. O King ! If a Brâhmaṇa does not worship the Gâyatrî, know, then, for certain, that in every way, he is sure to go down lower and lower. There is no doubt in this. A Brâhmaṇa is not to wait, no never, to do any other thing ; he will have all his desires fulfilled if he worships only the Devî Gâyatrî. Bhagavân Manu says that a Brâhmaṇa, whether he does any other thing or not, can be saved if he worships only the Divine Mother Gâyatrî. (This worshipping the Gâyatrî is the highest, greatest, and most difficult of all the works in this universe). If any devotee of Śiva or Viṣṇu or of any other Deity worships his desired Deity without repeating the Gâyatrî, he is sure to suffer the torments of hell. (But this age of Kali deludes the people and draws away their minds from reciting this Gâyatrî save a few of them.) O King ! For this reason, in the Satya Yuga, all the Brâhmaṇas kept themselves fully engaged in worshipping the Gâyatrî and the lotus feet of the Devî Bhagavatî.

Here ends the Eighth Chapter in the Twelfth Book on the appearance of the Highest Sakti in the Mahâpurâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharsi Veda Vyâsa.

CHAPTER IX.

1-20. Vyâsa said : -“O King Janamejaya ! Once on a time, on account of an evil turn of Fate, (Karma) of the human beings, Indra did not rain on this earth for fifteen years. Owing to want of rain, the famine appeared horribly ; and almost all the beings lost their lives. No one could count in every house the number of the dead persons. Out of hunger the people began to eat horses; some began to eat bears and pigs, some began to eat the dead bodies while some others carried on any how their lives. The people were so much distressed with hunger that the mother did not refrain from eating her baby child and the husband did not refrain from eating his wife. O King ! The Brâhmaṇas then united and after due discussion, came to the conclusion that that they would go to the hermit Gautama who would be able to remove their distress. So all of them wanted to go quickly to the hermitage of the Muni Gautama. They began to say :— ‘We hear that there is no famine in the hermitage of Gautama. Various persons are running there from various quarters.’ Thus coming to a conclusion, the Brâhmaṇas went to the Gautama’s As’rama with their sons, servants and relations. Some went from the east; some from the south; some, from the west, and some from the north. Thus from various

quarters the people flocked there. Seeing the Brāhmaṇas coming there, the Rishi Gautama bowed down to them and gave them a cordial welcome and served them with seats, etc. When all took their seats and became calm and quiet, Gautama enquired about their welfare and the cause of their arrival. They described everything about the dire famine and their own states and expressed their deep regret. Seeing them very much distressed, the Muni gave them word not to have any fear; he said :—“I am to-day become blessed by the arrival of the great ascetics and honourable persons like you. I am your servant. You consider all my houses as yours, Be quite comfortable. Bear no uneasiness. When your servant is alive, what fear do your entertain and whom do you fear? When the demerits are transformed into good merits by your mere sight, and when you have blessed my house with the dust of your holy feet, then who is more blessed than me? O Vipras! Kindly perform your Sandhyās, and Japams and rest here at ease. Vyāsa said :—“O King Janamejaya! Thus consoling the Brāhmaṇas, the Rishi Gautama began to worship the Gāyatrī Devī with rapt devotional trance. “O Devī Gāyatrī! Obeisance to Thee! Thou art the Great Vidyā, the Mother of the Vedas, Higher than the Highest; Thou art Vyārhiṇī represented by the Mantra “Om Bhur Bhuvah Svah;” O Mother! Thou art the state of equilibrium i. e., the Turiya; Thou art of the Form of Hṛīm; Thou art Svāhā and Svadhā; Thou grantest the desires of the Bhaktas. Thou art the Witness of the three states, Jāgrat (waking), Svapna (dreaming) and Suṣupti (deep sleep). Thou art the Turiyā and Sachchidānanda Brāhma. O Devī! Thou residest in the Solar Orb and appearest as a ruddy girl in the morning, an youthful maiden at noon and a black old woman in the evening. O Devī! Obeisance to Thee! Now shew favour on us at this severe famine time when all the beings are well nigh on the way to destruction.

21-40. Thus praised and worshipped, the World-Mother appeared and gave to the Rishi one vessel (cup) full to the brim by which every one can be fed and nourished. The Mother told the Muni :—“This full vessel, given by me to you will yield whatever you wish.”

Thus saying, the Devī Gāyatrī, Higher than the Highest, vanished. Then, according to the wish of the Muni, came out from that cup, mountains of cooked rice, various curries and sweetmeats, lots of grass and fodder, silken clothings, varrious ornaments and various articles and vessels for sacrificial purposes. In fact whatever the Muni Gautama wished, that came out of the brimful cup, given by the Devī Gāyatrī. Then the Muni Gautama called the other Munis that came there and gave them wealth, grains, clothings, ornaments, and the sacrificial ladies and spoons and cows and buffaloes for the sacrificial purposes. The

Munis then assembled and performed various yajñas. The place all round, then flourished and became so much prosperous that it looked like a second heaven. In fact whatever fair and beautiful there exist in the Trilokas, all came from the brimful cup given by the Devī Gāyatrī. At this time the Munis, with sandalpaste all over on their bodies, and decorated with very bright ornaments looked like the gods and their wives looked like goddesses. Daily utsabs began to be held in in the Āśrama of Gautama. Nowhere were seen any diseases or dacoities and there was no fear from any such things. Gradually the Āśrama's boundary extended to one hundred Yojanas (4 hundred miles) Hearing this greatness of Gautama, many persons came there from various quarters. And the Muni Gautama, too, gave them words "cast away fear" and fed them. The Devas, on the other hand, became very much satisfied by the various Yajnas and extolled the Muni's greatness. So much so, that the famous Indra the Lord of the Devas, came in the midst of the assembly and extolled his greatness, thus :—" This Gautama has fulfilled all our wishes and has verily become a Kalpa Vrikṣa (celestial tree yielding all desires). If this man had not done such things, in this hard famine time, we would not have got the Havib offered in sacrifices and the prospect of our lives would have been at stake." O King Janamejaya ! Thus the Muni Gautama fed and nourished for twelve years all the Munis, like his sons and that place came to be recognised as the chief centre (the Head-quarters) of the Gāyatrī Devī. Even to-day, all the Munis perform with devotion the Puraṣacharaṇams and worship thrice the Bhagavatī Gāyatrī Devī Even to-day the Devī is there seen as a girl in the morning, as a youthful maiden at noon, as an old woman in the evening. Then, once on a time, Nārada, of best conduct, came there playing on his reat lute and singing in tune the highest glories of Gāyatrī and took his seat in the assembly of the Munis.

42-62. Seeing the tranquil-hearted Nārada coming there, Gautama and the other Munis received him duly and worshipped him with the Pādya and Arghya. In course of conversation he began to describe the glories of Gautama and said :—" O Best of Munis ! I have heard from the mouth of Indra, in the assembly of the Devas, your glories as to your upholding and feeding the pure-hearted Munis and I have come to see you. By the Grace of Śri Bhagavatī Gāyatrī Devī, you have now become blessed. There is no doubt in this. Thus saying, the Devarṣi Nārada entered into the temple of the Devī Gāyatrī and with eyes, gladdened by love, saw the Devī there and offered due hymns in praise of Her and then ascended to the Heavens. Here, on the other hand, the Brāhmaṇas that were fed by Gautama, became jealous at so much honour offered

to Gautama and tried their best so that no further honour be paid to him. They further settled not to stay any longer in his As'rama, when the next good harvest season comes. (Thus his glories will wane). O King ! Some days passed when good rains fell and there was an abundance of crops everywhere and the famine ended. Hearing this, all the Brâhmaṇis united, Alas ! O King ! to curse the Rishi Gautama. Oh ! Their fathers and mothers are blessed in whom do not arise such feelings of jealousy! This all is the wonderful play of the powerful Time ; it cannot be expressed by any person. O King ! These Brâhmaṇis created, by Mâyâ, an aged cow, who was to die and pushed her in the sacrificial hall of the Muni Gautama at the time of the Homa ceremony. Seeing that cow entering into the enclosure where the Homa was being performed, Gautama cried out " Hoom Hoom " when the cow fell there and died. And the other Brâhmaṇas instantly cried out " Look ! Look ! The wicked Gautama has killed the cow." Seeing this inconceivable event, Gautama was greatly nonplussed and, completing his Homa ceremony, entered into Samâdhi and began to think the cause of it. Then, coming to know that this has been conceived by the Mâyâ of the Brâhmaṇis, he became angry like Rudra at the time of dissolution ; his eyes were reddened and he cursed the Rishis, thus :—Oh vile Brâhmaṇis ! When you are ready to cause mischief to me unjustly then let you be averse to meditate and do the japam of the Devî Gâyatrî, the Mother of the Vedas. " For your this act, never you will be eager to perform any Vedic sacrificial acts or any action concerning thereof. There is no doubt in this. You will be always averse to the mantra of Siva or the Tantra of Siva. You will be always averse to Mûla Prakriti Śrî Devî, to Her Dhyânam, mantra, to any conversation regarding Her; to the visiting of Her place or Temple, to do worship and other ceremonies to Her, to see the Grand Festivals of the Devî, to singing the names and glories of the Devî, to sit before the Devî and to adore Her.

61-81. O vile Brâhmaṇas ! You will be always averse to see the festivals of Siva, to worship Siva, to Rudrâkṣa, to the Bel leaves, and to the holy Bhaṣma (ashes). You will be wholly indifferent to practise the right ways of living as presented in the Vedas and Smritis, to preserve your conduct good and to observe the path of knowledge to Advaita Jñânam, to practise restraint of senses and continence, to the daily practices of Sandhya Bandanam, to performing the Agnihotra ceremonies, to the study of the Vedas according to one's own Sâkhâ or to the daily studies thereof as to teach those things or to give, as gifts, cows, etc., or to perform the Srâddhas of the fathers, etc., or to perform Krichchra Chândrâyâna and other penances. O Vile Brâhmaṇas ! As you are ready to do these mean things, you will have to suffer for this that you will desist from worshipping the Most

Adorable Śrī Bhagavatī Devī and that you will worship the other Devas with faith and devotion and hold on your bodies S'āmka, Chakra and other signs. You will follow the Kāpālikas, Bauddha Sūstras and other heretics. You will sell your father, mother, brothers, sisters, sons and daughters and even your wives too!

You will sell the Vedas, Tīrhas, and your Dharma. You will not feel ashamed in any way to sell all these. You will certainly have faith in Kāpālikas and Bauddha opinions, Pāñcharātras and Kāma Sāstras. O vile Brāhmaṇas! You will not hesitate to go to your mother, daughters or sisters and you will always be licentious with others' wives and spend your time in that. This is not to you only but to the women and men all that will come in your families. Let the Gāyatrī Devī be always indignant with you and let you all go in the end to the Andha Kūpa hells, etc. Vyāsa said:—"O Janamejaya! Thus taking the water symbolising the true rules and laws of creation, and cursing the Brāhmaṇas, the Muni Gautama went hastily to see the Gāyatrī Devī and, on arriving at the temple there bowed down to Her. The Devī, too, became surprised to see their actions. O King! Even to day Her Lotus Face looks similarly astonished!

82-90. Then the Gāyatrī Devī told Gautama with amazement:—"O Gautama! The venom of the snake does not become less if you feed the serpents with milk; so never mind all these things; the Karmas take their peculiar turns; it is hard to say when will happen what things. Now be peaceful. Do not be sorry. Hearing these words of the Devī, Gautama bowed down to Her and went thence to his own āśrama. Here, on the other hand, the Brāhmaṇas forgot everything due to the curse of Gaūtama, of the Vedas and the Gāyatrī Mantra. They then began to look at this event with wonder as unique and extraordinary. All united they afterwards repented and going before Gautama, fell prostrate at his feet. But they could not speak any word out of shame. Only they said frequently:—"Be pleased, be pleased with us." When all the assembly of the Brāhmaṇas prayed to him for favour and grace, the Muni Gautama took pity on them and replied. My word will never turn out false. You will have to remain in Kūmbhipāka hell upto the time when S'rī Kriṣṇa will take his incarnation. Then you will be born in the earth in the Kali age and whatever I have uttered will exactly come unto you. And if you are in earnest to avert my curse then go and worship the Lotus Feet of S'rī Gāyatrī Devī. There is no other remedy.

91.100. Vyāsa said:—Thus dismissing the Brāhmaṇas, Gautama Muni thought that all these occurred as a result of Prārabdhā Karma and he became calm and quiet. For this reason, after Śrī Kṛiṣṇa Mahāraja ascended to the Heavens, when the Kali age came, those cursed Brāhmaṇas got out of the Kumbhīpāka hell and took their births in this earth as Brāhmaṇas, devoid of the three Sandhyās, devoid of the devotion to Gāyatrī, devoid of faith in the Vedas, advocating the heretics' opinion and unwilling to perform Agnihotra and other religious sacrifices and duties and they were devoid of Svadhā and Svāhā. They forgot entirely the Unmanifested Mūla Prakṛiti Bhagavati. Some of them began to mark on their bodies various heretical signs e. g., Taptamūdrā, etc.; some became Kāpālikas; some became Kaulas; some Bauddhas and some Jainas. Many of them, though learned, became lewd and addicted to other's wives and engaged themselves in vain and bad disputations. For these, they will have to go again surely to the Kumbhīpāka hell. So O King! Worship with your heart and soul Śrī Bhagavati Paramesvari Devi. The worship of Viṣṇu or Śiva is not constant (to be done everyday); only the worship of Śakti is to be constantly performed. For this reason whoever does not worship Śakti is sure to fall. Thus I have answered all your questions. Now I shall describe the highest and most beautiful place, Maṇidvīpa of the Primal Force Bhagavati, the Deliverer from this bondage of world. Listen.

Here ends the Ninth Chapter of the Twelfth Book on the cause of Sraddhā in other Devas than the Devi Gāyatrī in the Mahāpurāṇam Śrī Mad Devi Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER X.

1.20. Vyāsa said:—“O King Janamejaya! What is known in the Śrutis, in the Subāla Upaniṣada, as the Sarvaloka over the Brahmaloka, that is Maṇidvīpa. Here the Devi resides. This region is superior to all the other regions. Hence it is named “Sarvaloka.” The Devi built this place of yore according to Her will. In the very beginning, the Devi Mūla Prakṛiti Bhagavati built this place for Her residence, superior to Kailāśa, Vaikuṇṭha and Goloka. Verily no other place in this universe can stand before it. Hence it is called Maṇidvīpa or Sarvaloka as superior to all the Lokas. This Maṇidvīpa is situated at the top of all the regions,

and resembles an umbrella. Its shadow falls on the Brahmanḍa and destroys the pains and sufferings of this world. Surrounding this Janīdvipa exists an ocean called the Sudhā Samudra, many yojanas wide and many yojanas deep. Many waves arise in it due to winds. Various fishes and conches and other aquatic animals play and here the beach is full of clear sand like gems. The sea-shores are kept always cool by the splashes of the waves of water striking the beach. Various ships decked with various nice flags are plying to and fro. Various trees bearing gems are adorning the beach. Across this ocean, there is an iron enclosure, very long and seven yojanas wide, very high so as to block the Heavens. Within this enclosure wall the military guards skilled in war and furnished with various weapons are running gladly to and fro. There are four gateways or entrances; at every gate there are hundreds of guards and various hosts of the devotees of the Devī. Whenever any Deva comes to pay a visit to the Jagadis'varī, their Vāhanas (carriers) and retinue are stopped here. O King! This place is being resounded with the chimings of the bells of hundreds of chariots of the Devas and the neighings of their horses and the sounds of their hoofs. The Devīs walk here and there with canes in their hands and they are chiding at intervals the attendants of the Devas. This place is so noisy that no one can hear clearly another's word. Here are seen thousands of houses adorned with trees of gems and jewels and tanks filled with plenty of tasteful good sweet waters. O King! After this there is a second enclosure wall, very big and built of white copper metal (an amalgam of zinc or tin and copper); it is so very high that it almost touches the Heavens. It is hundred times more brilliant than the preceding enclosure wall; there are many principal entrance gates and various trees here. What to speak of the trees there more than this that all the trees that are found in this universe are found there and they bear always flowers, fruits and new leaves! All the quarters are scented with their sweet fragrance!

21-40. O King! Now hear, in brief, the names of some of the trees that are found in abundance there:—Panasa, Vakula, Lodhra, Karṇikāra, Śins'apa, Deodāra, Kānchanāra, mango, Sumeru, Likucha, Hingula, Elā, Labanga, Kaṭ fruit tree, Pāṭala, Muchukunda, Tāla, Tamāla, Sāla, Kankola, Nāgabhdra, Punnāga, Pilu, Sālvaka, Karpūra, Asvakarṇa, Hastikarṇa, Tālaparṇa, Pomegranate, Gaṇikā, Bandhujīva, Jāmīra, Kuraṇḍaka, Chāmpeya, Bandhujīva, Kanakavrikṣa, Kālaguru, (usually coiled all over with cobrās, very black poisonous snakes) Sandaltree, Datetree, Yūthikā, Tālaparnī, Sugercane, Kṣīra-tree.

Khādira, Bhullātaka, Ruchaka, Kuṭaja, Bel tree and others, the Talasī and Mallikā and other forest plants. The place is interspersed with various forests and gardens. At intervals there are wells, tanks, etc., adding very much to the beauty of the place. The cuckoos are perching on every tree and they are cooing sweetly, the bees are drinking the honey and humming all around, the trees are emitting juices and sweet fragrance all around. The trees are casting cool nice shadows. The trees of all seasons are seen here; on the tops of these are sitting pigeons, parrots, female birds of the Mayana species and other birds of various other species. There are seen rivers flowing at intervals carrying many juicy liquids. The Flamingoes, swans, and other aquatic animals are playing in them. The breeze is stealing away the perfumes of flowers and carrying it all around. The deer are following this breeze. The wild mad peacocks are dancing with madness and the whole place looks very nice, lovely and charming. Next to this Kāmsya enclosure comes the third enclosure wall of copper. It is square shaped and seven yojanas high. Within this are forests of Kalpavrikṣas, bearing golden leaves and flowers and fruits like gems. Their perfumes spread ten yojanas and gladden things all around. The king of the seasons preserves always this place. The kings' seat is made of flowers; his umbrella is of flowers; ornaments made of flowers; he drinks the honey of the flowers; and, with rolling eyes, he lives here always with his two wives named Madhu Śrī and Mādhava Śrī. The two wives of Spring have their faces always smiling. They play with bunches of flowers. This forest is very pleasant. Oh! The honey of the flowers is seen here in abundance. The perfumes of the full blown flowers spread to a distance of ten yojanas. The Gandharbas, the musicians, live here with their wives.

41-60. The places round this are filled with the beauties of the spring and with the cooing of cuckoos. No doubt this place intensifies the desires of the amorous persons! O King! Next comes the enclosure wall, made of lead. Its height is seven yojanas. Within this enclosure there is the garden of the Santānaka tree. The fragrance of its flowers extends to ten yojanas. The flowers look like gold and are always in full bloom. Its fruits are very sweet. They seem to be imbued with nectar drops. In this garden resides always the Summer Season with his two wives Śukra Śrī and Śuchi Śrī. The inhabitants of this place always remain under trees; otherwise they will be scorched by summer rays. Various Siddhas and Devas inhabit this place. The female sensualists here get their bodies all anointed with sandal paste and all decked with flowers.

garlands and they stalk to and fro with fans in their hands. There is water to be found here very cool and refreshing. And owing to heat all the people here use this water. Next to this lead enclosure comes the wall made of brass, the fifth enclosure wall. It is seven yojanas long. In the centre is situated the garden of Hari Chandana trees. Its ruler is the Rainy Season.

The lightnings are his auburn eyes ; the clouds are his armour, the thunder is his voice and the rainbow is his arrow. Surrounded by his hosts he rains incessantly. He has twelve wives :—(1) Nabhabhārī, (2) Nabhabsya Śrī, (3) Svarasya, (4) Rasyasālinī, (5) Ambā, (6) Dulā, (7) Niratni, (8) Abhramantī, (9) Megha Yantikā, (10) Varsayantī, (11) Chivunīkā, and (12) Vāridhārā (some say Madamattā). All the trees here are always seen with new leaves and entwined with new creepers. The whole site is covered all over with fresh green leaves and twigs. The rivers here always flow full and the current is strong, indeed ! The tanks here are very dirty like the minds of worldly persons attached to worldly things. The devotees of the Devī, the Siddhas and the Devas and those that consecrated in their life times tanks, wells, and reservoirs for the satisfaction of the Devas dwell here with their wives. O King ! Next to this brass enclosure comes, the sixth enclosure wall made of five fold irons. It is seven yojanas long. In the centre is situated the Garden of Mandāra trees. This garden is beautified by various creepers, flowers and leaves. The Autumn season lives here with his two wives Iṣalakṣmī and Urjalakṣmī and he is the ruler. Various Siddha persons dwell here with their wives, well clothed. O King ! Next to this comes the seventh enclosure wall, seven yojanas long and built of silver.

61-80. In the centre is situated the garden of Pārijāta trees. They are filled with bunches of flowers. The fragrance of these Pārijātas extend upto the ten Yojanas and gladden all the things all around. Those who are the Devī Bhaktas and who do the works of the Devī are delighted with this fragrance. The Hemanta (Dewy) season is the Regent of this place. He lives here with his two wives Saha Śrī and Sahasya Śrī and with his hosts. Those who are of a loving nature are pleased hereby. Those who have become perfect by performing the Vratas of the Devī live here also. O King ! Next to this silver, there comes the eighth enclosure wall built of molten gold. It is seven Yojanas long. In the centre there is the garden of the Kadamba tree. The trees are always covered with fruits and flowers and the honey is coming out always from the trees from all the sides. The devotees of the Devī drink this honey always and feel intense delight ; the Dewy Season is the Regent of this

place. He resides here with his two wives Tapah Śrī and Tapasyā Śrī and his various hosts, and enjoys gladly various objects of enjoyments. Those who had made various gifts for the Devi's satisfaction, those great Siddha Puruṣas live here with their wives and relatives very gladly in various enjoyments. O King ! Next to this golden enclosure wall comes the ninth enclosure made of red Kum Kum like (saffron) Puṣparāga gems. The ground inside this enclosure, the ditches or the basins for water dug round their roots are all built of Puṣparāga gems. Next to this wall there are other enclosure walls built of various other gems and jewels ; the sites, forests, trees, flowers birds, rivers, tanks, lotuses, mandapas (halls) and their pillars are all built respectively of those gems. Only this is to be remembered that those coming nearer and nearer to the centre are one lakh times more brilliant than the ones receding from them. This is the general rule observed in the construction of these enclosures and the articles contained therein. Here the Regents of the several quarters, the Dikpālas, representing the sum total of the several Dikpālas of every Brahmanḍa and their guardians reside. On the eastern quarter is situated the Amarāvatī city. Here the high-peaked mountains exist and various trees are seen. Indra, the Lord of the Devas, dwells here. Whatever beauty exists in the separate Heavens in the several places, one thousand times, rather more than that, exists in the Heaven of this cosmic Indra, the thousand-eyed, here. Here Indra mounting on the elephant Airāvata, with thunderbolt in his hand, lives with Śachi Devī and other immortal ladies and with the hosts of the Deva forces.

On the Agni (south-eastern) corner is the city of Agni. This represents the sum total of the several cities of Agni in different Brahmanḍas.

81-100. Here resides the Agni Deva very gladly with his two wives Svāhā and Svadhā and with his Vāhana and the other Devas. On the south is situated the city of Yama, the God of Death. Here lives Dharma Rāja with rod in his hand and with Chitragupta and several other hosts. On the south-western corner is the place of the Rākṣasas. Here resides Nirriti with his axe in his hand and with his wife and other Rākṣasas. On the west is the city of Varuṇa. Here Varuṇa rājā resides with his wife Vārunī and intoxicated with the drink of Vārunī honey ; his weapon is the noose, his Vāhana is the King of fishes and his subjects are the aquatic animals. On the north-western corner dwells Vāyudeva. Here Pavana Deva lives with his wife and with the Yogis perfect in the practice of Prāṇayāma. He holds a flag in his hand.

His Vâhana is deer and his family consists of the fortynine Vâyus. On the north resides the Yakshas. The corpulent King of the Yakshas, Kuvera, lives here with his Saktis Vriddhi and Riddhi, and in possession of various gems and jewels. His generals Manibhadra, Purṇabhadra, Maṇimān, Maṇikandhara, Maṇibhûṣa, Manisragvî, Maṇikar-mukadharî, etc, live here. On the north eastern corner is situated the Rudra loka, decked with invaluable gems. Here dwells the Rudra Deva. On His back is kept the arrow-case and he holds a bow in his left hand. He looks very angry and his eyes are red with anger. There are other Rudras like him with bows and spears and other weapons, surrounding him. The faces of some of them are distorted; some are very horrible indeed! fire is coming out from the mouths of some others. Some have ten hands; some have hundred hands and some have thousand hands; some have ten feet; some have ten heads whereas some others have three eyes. Those who roam in the intermediate spaces between the heaven and earth, those who move on the earth, or the Rudras mentioned in the Rudralhyâya all live here. O King! Isâna, the Regent of the north eastern quarter lives here with Bhadrakâlî and other Mâtriganas, with Koṭis and Koṭis of Rudrâṇîs and with Dâmarîs and Vira Bhadras and various other Saktis. On his neck there is a garland of skulls, on his hand there is a ring of snakes; he wears a tiger skin; his upper clothing is a tiger skin and his body is smeared with the ashes of the dead. He sounds frequently his Damaru; this sound reverberates on all sides, he makes big laughs called Aṭahâsyâ, reverberating through the heavens. He remains always surrounded with Pramathas and Bhûtas; they live here.

Here ends the Tenth Chapter of the Twelfth Book on the description of Maṇi Dvîpa in the Mahapurâṇam Śrî Mad Devî Bhâgavatam of 18,000 verses by Maharshi Veda Vyâsa.

CHAPTER XI.

1-30. Vyâsa said:—“O King Janamejaya! Next to this Puṣparâga mani enclosure wall comes the tenth enclosure wall, made of Padmarâga mani, red like the red Kunkuma and the Rising Sun. It is ten yojanas high. All its ground, entrance gates and temples and arbours are all made of Padmarâga mani. Within this reside the sixtyfour Kalâs or Sub-Saktis adorned with various ornaments and holding weapons in their hands. Each of them has a separate Loka (region) allotted and within this Loka he has got his own formidable weapons, Vâhanas, families and their

leaders or Governors. O King ! Now hear the names of the sixtyfour Kalâs:—They are:—Pingalâkṣi, Vis'älâkṣi, Samriddhi, Vridddhi, Śraddha, Svâbhâ, Svadhâ, Mayâ, Sañgñâ, Vasundharâ, Trilokadhâtri, Sâvitri, Gâyatrî, Tridas'es'vari, Surûpâ, Bahurûpâ, Skandamâtâ, Achyutapriyâ, Vimalâ, Amalâ, Arunî, Prakriti, Vikriti, Sriṇti, Sthiti, Samrhitî, Sandhyâ, Mâtâ, Satî, Hamsî, Mardikâ, Vajrikâ, Parâ, Devamâtâ, Bhagavati, Devakî, Kamalâsanâ, Trimukhî, Septamukhî, Surâsura vimardinî, Lambogîthî, Ûrdhakes'i, Bahusîrshâ, Vrikodari Ratharekhâh-vayâ, Sas'irekâ, Gaganavegâ, Pavanavegâ, Bhuvanapâla, Madanâtura, Anangâ, Anangamathana, Anangamekhalâ, Anangakusumâ, Visvarûpâ, Surâdikâ, Kṣayamâkârî, Akṣyobhyâ, Satyavâdinî, Bahurûpâ, Śuchivratâ, Udârâ and Vâgiś'i. These are the sixtyfour Kalâs. All of them have got luminous faces and long Lolling tongues. Fire is always coming out from the faces of all of them. The eyes of all of them are red with anger. They are uttering:—We will drink all the water and thus dry up the oceans; we will annihilate fire, we will stop the flow of air and control it, To-day we will devour the whole universe and so forth. All of them have got bows and arrows in their hands; all are eager to fight. The four quarters are being reverberated with the clashing of their teeth. The hairs on their heads are all tawny and they stand upwards. Each of them has one hundred Akṣauhiṇî forces under them. O King ! What more to say than this that each of them has got power to destroy one lakh Brahmânandas; and their one hundred Akṣauhiṇî forces also can do the same. There is no thing that is not impracticable with them. What they cannot do cannot be conceived by mind nor can be uttered in speech. All the war materials exist within their enclosures. Chariots, horses, elephants, weapons, and forces all are unlimited. All the war materials are ready at all times and in abundance. Next comes the eleventh enclosure wall built of Gomedamâni. It is ten Yojanas high. Its colour is like the newly blown Javâ flower. All the ground, trees, tanks, houses, pillars, birds and all other things are all red and built of Gomedamâni. Here dwell the thirty-two Mahâ Saktis adorned with various ornaments made of Gomedamâni and furnished with various weapons. They are always eager to fight. Their eyes are always red with anger; their faces are like Pis'âchas and their hands are like shankras (discs). "Pierce him," "Beat him," "Cut him," "Tear him asunder," "Burn him down," are the words constantly uttered by them. The inhabitants of the place always worship them. Each of them has ten Akṣauhiṇî forces. These are inordinately powerful. It is impossible to describe that. It seems that each Sakti can easily destroy one lakh Brahmânandas.

Innumerable chariots, elephants, horses, etc., and other vāhanas are here. Verily all the war materials of the Devī Bhagavatī are seen in this Go-meda-mani enclosure.

31-51. Now I am mentioning the auspicious, sindestroying names of these Śaktis:—Vidyā, Hṛī, Puṣṭi, Prajñā, Sinf vālī, Kuhū, Rudrā, Viryā, Prabhā, Nandā, Poṣanī, Riddhidā, Śubhā, Kālarātri, Mahārātri, Bhadra Kālī, Kaparddini, Vikriti, Dandi, Mundinī, Sendukhaṇḍā, Śikhaṇdinī, Niśumbha s'umbha mathanī, Mahiṣasura marddinī, Indrāṇī, Rudrāṇī, Sankarārdha sarīriṇī, Nārī, Nārāyanī Tris'ulīnī, Pālinī, Ambikā, and Hlādinī. (See the Dakṣinā Mūrti Samhitā and other Tantras.)

35. Never there is any chance that they will be defeated anywhere. Hence if all those Śaktis get angry at any time, this Brahmānda ceases to exist. Next to this Go-meda enclosure comes the enclosure made of diamonds. It is ten yojanas high; on all sides there are the entrance gates; the doors are hinged there with nice mechanisms. Nice new diamond trees exist here. All the roads, royal roads, trees, and the spaces for watering their roots, tanks, wells, reservoirs, Sāranga and other musical instruments are all made of diamonds. Here dwells Śrī Bhuvanes'vari Devī with Her attendants. O King! Each of them has a lakh attendants. All of them are proud of their beauty. Some of them are holding fans in their hands; some are holding cups for drinking water; some, betelunts; some are holding umbrellas; some chowries; some are holding various clothings; some flowers; some, looking glasses; some, saffrons; some collyrium, whereas some others are holding Sindūra (red lead). Some are ready to do the painting works; some are anxious to shampoo the feet; some are eager to make Her wear ornaments; some are anxious to put garlands of flowers on Her neck. All of them are skilled in various arts of enjoyments and they are all young. To gain the Grace of the Devī, they consider the whole universe as trifling. Now I shall mention to you the names of the attendants of the Devī, proud of their possessing lots of amorous gestures and postures. Listen. They are:—Anangarūpā, Anangamadanā, Madanātūrā, Bhuvanavegā, Bhuvana-pālikā, Sarvāśis'ira, Anangavedanā, Anangamekhala, these are the Eight Sakhis. Each of them is as fair as Vidyullata. Each is adorned with, various ornaments and skilled in all actions. When they walk to and fro with canes and rods in their hands in the service of the Devī, they look as if the lightning flashes glimmer on all sides.

52-71 On the outer portion of the enclosure wall on the eight sides are situated the dwelling-houses of these eight Sakhis and they are always full of various vāhanas and weapons. Next to this enclosure of diamond

comes the thirteenth enclosure wall made of Vaidūrya manī. Its height is ten yojanas. There are entrance gates and doorways on the four sides. The court inside, the houses, the big roads, wells, tanks, ponds, rivers and even the sands are all made of Vaidūrya manī. On the eight sides reside the eight Mātrikāś Brāhmī, etc., with their hosts. These Mātrikāś represent the sum-total of the individual Mātrikāś in every Brahmāṇḍa. Now hear their names:—(1) Brāhmī, (2) Māhes'varī, (3) Kaumārī, (4) Vaiṣṇavī, (5) Vārāhī, (6) Indrāṇī, (7) Chāmuṇḍā, and (8) MahāLakṣmī.

Their forms are like those of Brahmā and Rudra and others. They are always engaged in doing good to the Universe and reside here with their own Vāhanas and weapons.

60-61. At the four gates, the various Vāhanas of Bhagavatī remain always fully equipped. Somewhere there are Koṭis and Koṭis of elephants. At some places there are Koṭis and Koṭis of horses; at others there are camps, houses, at others there are swans, lions; at others there are Garuḍas; at other places there are peacocks, bulls and various other beings all fully equipped and arranged in due order. Similarly the above mentioned animals are yoked to Koṭis and Koṭis of chariots; there are coachmen (syces); at some places flags are fluttering high on them so as to reach the heavens and thus they are adding beauty. At other places the aerial cars are arranged in rows, countless, with various sounding instruments in them, with flags soaring high in the Heavens and endowed with various ensigns and emblems. O King ! Next to this Vaidūrya enclosure, comes the fourteenth enclosure wall built of Indranīlamani; its height is ten Yojanas. The court inside, houses, roads, wells, tanks and reservoirs, etc., all are built of Indranīlamani. There is here a lotus consisting of sixteen petals extending to many Yojanas in width and shining like a second Svataraṇa Chakra. On these sixteen petals reside the sixteen Śaktis of Bhagavatī, with their hosts. Now I am mentioning the names of these, Hear :—Karāli, Vikārāli, Umā, Sarasvatī, Śrī, Durgā, Üṣā, Lakṣmī, Śruti, Smṛiti, Dhṛiti, Śraddhā, Medhā, Mati, Kānti, and Āryā. These are the 16 Śaktis. They all are dark blue, of the colour of the fresh rain-cloud; They wield in their hands axes and shields. It seems they are ever eager to fight. O King ! These Śaktis are the Rulers of all the separate Śaktis of the other Brahmāṇḍas. These are the forces of Śrī Devī.

72-90. Being strengthened by the Devī's strength, these are always surrounded by various chariots and forces, various other Śaktis follow them. If they like, they can cause great agitation in the whole universe. Had I thousand faces, I would not have been able to describe what an

amount of strength they wield. Now I describe the fifteenth enclosure wall :—Listen. Next to this Indranilmani enclosure, comes the enclosure made of pearls (mukta), very wide and ten Yojanas high. The court inside, its space, trees, all are built of pearls. Within this enclosure there is a lotus with eight petals, all of pearls. On these petals reside the eight Saktis, the advisers and ministers of the Devi. Their appearances, weapons, dresses, enjoyments, everything is like those of Sri Devi. Their duty is to inform the Devi of what is going on in the Brahmandas. They are skilled in all sciences and arts and clever in all actions. They are very clever, skilful and clever in knowing beforehand the desires and intentions of Sri Devi and they perform those things accordingly. Each one of them has many other Saktis who also live here. By their Jnana Sakti they know all the news concerning the Jivas in every Brahmnda. Now I mention the names of these eight Sakhis. Listen. Anangakusumā, Anangakusumā-turā, Anangamadana, Ananga madanatūra, Bhuyanapāla Gaganavegā, Sas'irekhā, and Gaganarekhā. These are the eight Sakhis. They look red like the Rising Sun ; and in their four hands they hold noose, goad, and signs of granting boons and "no fear." At every instant they inform Sri Devi of All the Events of the Brahmnda. Next to this comes the sixteenth enclosure wall made of emerald (marakata) ; it is ten Yojanas high ; the court inside, its space, and houses and everything are built of emeralds (marakata mani). Here exist all the good objects of enjoyments. This is hexagonal, of the Yantra shape. And at every corner reside the Devas. On the eastern corner resides the four-faced Brahma ; he lives with Gayatri Devi ; he holds Kamandalu, rosary, signs indicating "no fear" and Danda (rod). The Devi Gayatri is also decorated with these. Here all the Vedas, Smritis, the Puranas, and various weapons exist incarnate in their respective forms. All the Avatars of Brahma, Gayatri, and Vyabhratis that exist in this Brahmnda, all live here. On the south-west corner Mahā Viṣṇu lives with Sāvitri ; He holds couch shell, disc, club, and lotus. Sāvitri has got also all these. The Avatars of Viṣṇu that exist in every Brahmnda Matsya, Kurma, etc., and all the Avatars of Sāvitri that exist in every universe, all dwell in this place. On the north western corner exists Mahā Rudra with Sarasvati. Both of them hold in their hands Paras'u, rosary, signs granting boons and "no fear."

91-110. All the Avatars of Rudra and Pārvati (Gauri, etc.) facing south that exist in all the Brahmandas, dwell here.

All the chief Agamas, sixtyfour in number and all the other Tantras reside here, incarnate in their due forms. On the south-eastern corner, the Lord of wealth, Kuvera, of Bhagavati, surrounded by roads

and shops resides here with Mahā Lakṣmī and his hosts holding the jar of jewels (Maṇi Karandikā). On the western corner exists always Madana with Rati, holding noose, goad, bow and arrow. All his amorous attendants reside here, incarnate in their forms. On the north-eastern corner resides always the great hero Ganes'a, the Remover of obstacles, holding noose and goad and with his Puṣṭi Devī. O King ! All the Vibhūtis (manifestations) of Ganes'a that exist in all the universes reside here. What more to say than this, that Brahmā and the other Devas and Devis here represent the sum-total of all the Brahmās and the Devas and the Devis that exist in all the Brahmanḍas. These all worship Śrī Bhagavatī, remaining in their own spheres respectively. O King ! Next come the seventeenth enclosure wall made of Prabāla. It is red like saffron and it is one hundred Yojanas high. As before, the court inside, the ground and the houses all are made of Prabāla. The goddesses of the five elements, Iṣṭrilekhā, Gaganā, Raktā, Karālikā, and Mahochchhuṣma reside here. The colours and lustres of the bodies of the goddesses resemble those of the elements over which they preside respectively. All of them are proud of their youth and hold in their four hands noose, goad and signs granting boons and "no fear." They are dressed like S'rī Devī and reside here always. Next to this comes the eighteenth enclosure wall built of Navaratna (the nine jewels). It is many yojanas wide. This enclosure wall is superior to all others and it is higher also. On the four sides there exist innumerable houses, tanks, reservoirs, all built of Navaratna ; these belong to the Devis, the presiding Deities of Āmnāyas (that which is to be studied or learnt by heart ; the Vedas). The ten Mahā Vidyās Kālī, Tārā, etc., of S'rī Devī and the Mahābhedās, that is, their all the Avatāras all dwell here with their respective Āvaraṇas, Vāhanas and ornaments. All the Avatāras of S'rī Devī for the killing of the Daityas and for showing favour to the devotees live here. They are Pāśāṅkus'es'varī, Bhuvanes'varī, Bhairavī, Kapāla Bhuvanes'varī, Āṅkus'a Bhuvanes'varī, Pramāda bhuvanes'varī, S'rī Krodha Bhuvanes'varī, Tripuṭas'varūḍhā, Nityaklinnā, Annapurnā, Tvaritā, and the other avatāras of Bhuvanes'varī, and Kālī, Tārā and the other Mahāvidyās are known as Mahāvidyās. They live here with their Āvaraṇa Devatās, Vāhanas, and ornaments respectively. (Note:—The Āvaraṇa Deities are the attendant Deities). Here live also the seven Koṭis of Devis presiding over the Maha Mantras, all brilliant and fair like the Koṭi Suns. O King ! Next to this enclosure wall comes the chief and crowning palace of S'rī Devī, built o

Chintāmani gems. All the articles within this are built of Chintāmani gems. Within this palace are seen hundreds and thousands of pillars. Some of these pillars are built of Sūryakāntamāṇi, some are built of Chandrakānta māṇi, and some are built of Vidyutkānta māṇi. O King! The lustre and brilliance of these pillars is so strong that no articles within this palace are visible to the eye. (Note:—The face of the Goddess Kālī is so bright that it appears like a shadow, i.e. black).

Here ends the Eleventh Chapter on the description of the enclosure walls built of Padmarāga māṇi, etc., of the Māṇi Dvipa in the Mahāpurāṇam S'rī Mad Devī Bhāgavatam of 18,000 verses by Mahāṛṣi Veda Vyāsa.

CHAPTER XII.

1-17. Vyāsa said:—"O King Janamejaya ! The Ratnagrīha, above mentioned, is the Central, the Chief and the Crowning Place of Mūlā Prakriti. (The nine jewels are:—(1) Muktā, (2) Māṇikya, (3) Vaidūrya, (4) Gomeda, (5) Vajra, (6) Vidruma, (7) Padmarāga, (8) Marakata, and (9) Nila). This is situated in the centre of all the enclosures. Within this there are the four Maṇḍapas i. e., halls built of one thousand (i.e., innumerable) pillars. These are the S'ringāra Maṇḍapa, Mukti Maṇḍapa, Jñāna Maṇḍapa and Ekānta Maṇḍapa ; on the top there are canopies of various colours; within are many scented articles scented by the Dhūpas, etc. The brilliance of each of these is like that of one Koṭi Suns. On all sides of these four Maṇḍapas there are nice groups of gardens of Kās'mīra, Mallikā, and Kunda flowers. Various scents, and scented articles, for example, of musk, etc., are fully arranged in due order. There is a very big lotus tank here; the steps leading to it are built of jewels. Its water is nectar, on it are innumerable full-blown lotuses and the bees are humming always over them. Many birds, swans, Kārandavas, etc., are swimming to and fro. The sweet scents of lotuses are playing all round. In fact, the whole Maṇḍivipa is perfumed with various scented things. Within the Sringāra Maṇḍapa, the Devī Bhagavatī is situated in the centre on an Āsana (seat) and She hears the songs sung in tune by the other Devis along with the other Devas. Similarly sitting on the Mukti Maṇḍapa, She frees the Jīvas from the bondages of the world. Sitting on the Jñāna Maṇḍapa, She gives instructions on Jñāna, and sitting on the fourth Ekānta Maṇḍapa, She consults with Her ministers, the Sakbis, Ananga Kusuma, etc., on the creation, preservation, etc., of the universe. O King! Now I shall describe about the main, Khās, room of S'rī Devī. Listen. The Khās Mahal palace of the Devī Bhagavatī is named S'rī Chintāmani Griha. Within this is placed the raised

platform, the dais and sofa whereon the Devī taketh Her honourable seat. The ten S'akti-tattvas form the staircases. The four legs are (1) Brahmā, (2) Viṣṇu, (3) Rudra, and (4) Mahes'vara. Sadāśiva forms the upper covering plank. Over this Śrī Bhuvaneshvara Mahā Deva or the Supreme Architect of the Universe is reigning. Now hear something about this Bhuvaneshvara. Before creation while intending to sport, the Devī Bhagavatī divided Her Body into two parts and from the right part created Bhuvaneshvara. He has five faces and each face has three eyes. He has four hands and He is holding in each hand deer, signs indicating do not fear, axe, and signs granting boons. He looks sixteen years old. The lustre of His Body is more beautiful than Koṭi Kandarpas and more fiery than thousand Suns; and at the same-time cool like Koṭi Suns. His colour is crystal white, and on His left lap "S'rī Bhuvaneshvari Devī is always sitting.

18-29. On the hip of Śrī Bhuvaneshvari, is shining the girdle with small tinkling bells, built of various jewels; the ornaments on the arms are made of burnished gold studded with Vaidūryamanis; the Tāṭanka ornaments on Her ears are very beautiful like Śrīchakra and they enhance very much the beauty of Her lotus face. The beauty of Her forehead vies with, or defies the Moon of the eighth bright lunar day. Her lips challenge the fully ripened Bimba fruits. Her face is shining with the Tilaka mark made of musk and saffron. The divine crown on Her head is beautified with the Sun and Moon made of jewels; the nose ornaments are like the star Venus and built of transparent gems, looking exceedingly beautiful and shedding charming lustre all around. The neck is decorated with necklaces built of gems and jewels. Her breasts are nicely decorated with camphor and saffron. Her neck is shining like a conchshell decorated with artistic designs. Her teeth look like fully ripe pomegranate fruits. On Her head is shining the jewel crown. Her lotus face is beautified with alakā as if these are mad bees. Her navel is beautiful like the whirls in the river Bhāgirathī; Her fingers are decorated with jewel rings; She has three eyes like lotus leaves; the lustre of Her body is bright like Padmarāga-maṇi cut and carved and sharpened on stone. The bracelets are adorned with jewel tinkling bells; Her neck ornaments and medals are studded with gems and jewels. Her hands are resplendent with the lustre of the jewels on the fingers; the braid of hair on Her head is wreathed with a garland of Mallikā flowers; Her bodice (short jacket) is studded with various jewels.

30-45. O King ! Śrī Devī is slightly bent down with the weight of Her very high hard breasts. She has four hands and She is holding noose, goad and signs granting boons and "fear, do not." The all-beautiful all merciful Devī is full of love gestures and beauties. Her voice is sweeter than

Moons if they rise simultaneously on the sky. The Sakhis, attendants, the Devas and the Devîs surround Her on all sides. Ichchâ Śakti, Jnâna Śakti, and Kriyâ Śakti all are present always before the Devî. Lajjâ, Tuṣṭi, Puṣṭi, Kirti, Kânti, Kṣamâ, Dayâ, Buddhi, Medhâ, Smriti, and Lakṣmî are always seen here incarnate in their due Forms. The nine Piṭha Śaktis, Jayâ, Vijayâ, Ajitâ, Aparâjita, Nityâ, Vilâsinî, Dogdhrî, Aghorâ, and Mangalâ reside here always and are in the service of the Devî Bhuvanes'varî. On the side of the Devî are the two oceans of treasures; from these streams of Navaratna, gold, and seven Dhâtus (elements) go out and assume the forms of rivers and fall into the ocean Sudhâ Sindhu. Because such a Devî Bhuvanes'varî, resplendent with all powers and prosperities, sits on the left lap of Bhuvanes'vara, that He has, no doubt acquired His omnipotence. O King! Now I will describe the dimensions of the Chintâmani Griha. Listen. It is one thousand Yojanas wide; its centre is very big; the rooms situated further and further are twice those preceding them. It lies in Antarikṣa (the intervening space) without any support. At the times of dissolution and creation it contracts and expands like a cloth. The lustre of this Chintâmani Griha is comparatively far more bright and beautiful than that of other enclosure walls. Sri Devî Bhagavati dwells always in this place. O King! All the great Bhaktas of the Devî in every Brahmânda, in the Devaloka, in Nâgaloka, in the world of men or in any other loka, all those that were engaged in the meditation of the Devî in the sacred places of the Devî and died there, they all come here and reside with the Devî in great joy and festivity.

46-59. On all sides rivers are flowing; some of ghee, some of milk, curd, honey, nectar, pomegranate juice, jambu juice, and some of mango juice, sugarcane juices are flowing on all sides. The trees here yield fruits according to one's desires and the wells and tanks yield water also as people desire. Never is there any want felt here of anything. Never are seen here diseases, sorrow, old age, decrepitude, anxiety, anger jealousy, and envy and other lower ideas. All the inhabitants of this place are full of youth and look like one thousand Suns. All enjoy with their wives and they worship Sri Bhuvanes'vari. Some have attained Sâlokya, some Sâmîpya, some Sârûpya and some have attained Sârṣti and pass their days in highest comfort. The Devas that are in every Brahmânda all live here and worship Sri Devî. The seven Kotî Mahâ Mantras and Mahâ Vidyâs here assume forms and worship the Mahâ Mâyâ Sri Bhagavati, Who is of the nature of Brahma. O King! Thus I have described to you all about this Maṇidvîpa. The lustre of Sun, Moon and Kotis and Kotis of lightnings cannot be one Kotieth of one Koti part of Its lustre. At some places the lustre is like Vidrumamâṇi; some places are illumined like the lustre of Marakata Maṇi; some, like Sârya Kânta mani and soma

places are rendered brilliant like Koṭis and Koṭis of lightnings. The light at some places is like Sindūra; at some places like Indranīlamāṇi; at some places, like Māṇikya, and at some places like diamond. Some places are blazing like the conflagration of fire; and some places look like molten gold; some places seem filled with the lustre of Chandrakāntamāṇi, and some places look brilliant like Suryakāntamāṇi.

60-73. The mountains here are all built of gems and jewels; the entrance gates and enclosures are built of gems and jewels; the trees and their leaves all are of gems; in fact all that exist here are all of gems and jewels. At some places numbers of peacocks are dancing; at some places cuckoos are captivating the minds of persons by cooing in the fifth tune and at others doves and pigeons and parrots are making sweet cackling sounds. Lakhs and lakhs of tanks are there with their pure crystal-like waters.—The Red lotuses have blown fully and enhanced the beauty of the place. The captivating scents of these lotuses extend to a distance one hundred Yojanas all round and gladden the minds of people. The leaves are rustling with gentle breeze. The whole sky overhead is radiant with the lustre of Chintāmaṇi gems and jewels. All the sides are illuminated with the brilliancy of the gems and jewels. O King! These jewels act like lamps. And the sweet scented trees emit their fragrance and it is transmitted by breeze all around. Thus these trees serve the purpose of dhūp (scent). The rays of these gems pierce through the openings of the jewel screens on the houses and fall on the mirrors inside, thus causing a nice brilliant appearance that captivates the mind and causes confusion. O King! And what shall I say of this place, more than this, that all the powers, and wealth, all the love sentiments, all the dress suited to amorous interviews, all the splendours, fire, energy, beauty and brilliance, the omniscience, the indomitable strength, all the excellent qualities and all mercy and kindness are present here! The All Comprehending Bliss and the Brahmānanda can always be witnessed here! O King! Thus I have described to you about the Maṇidvīpa, the most exalted place of the Devī Bhagavati. At Her remembrance all the sins are instantly destroyed. The more so, if a man remembers the Devī and about this place at the time of death, He surely goes there. O King! He who daily reads the five Chapters i. e., from the eighth to this twelfth chapter, is surely untouched by any obstacles due to the Bhūtas, Pretas and Pisāchas. Especially, the recitation of this at the time of building a new house and at the time of Vāstuyāga ensures all good and auspiciousness.

Here ends the Twelfth Chapter of the Twelfth Book on the description of MaṇīDvīpa in the Mahāpurāṇam S'rī Mad Devī Bhāgavatam of 18,000 verses by Maharsi Veda Vyāsa.

CHAPTER XIII.

1-4. Vyāsa said:—"O King Janamejaya! Thus I have answered all your nice queries; also what Nārāyaṇa spoke to the high-souled Nārada is also said by me. He who hears this greatly wonderful Purāṇam S'rī Devī Bhāgavatam certainly becomes dear to the Devī and all his actions become fructified with success. Now as regards your mental distress, how you prevent any evil falling to your late father in his future life, I advise you to do the Yajñā in the name of Bhagavatī; and certainly your father will be saved. And you also better take the Most Excellent Mantra of the Mahā Devī duly, according to rules; and your human life will then be crowned with success; (your life will be saved; thus you as well as your father will be saved).

5-12. Sūta said:—"O Rishi! Hearing thus, the King asked Vyāsa Deva to initiate in the Great Devī Mantra and thus to become his Guru. He was then initiated duly according to rules with the Great Mantra of Bhagavatī united with Praṇava. When the Navarātra period arrived, he called Dhaumya and other Brāhmaṇas and performed the Navarātra Vrata so very dear to the Devī, according to his state. At this time for the satisfaction of the Devī, he caused this Devī Bhagavata Purāṇa to be read by the Brāhmaṇas and fed innumerable Brāhmaṇas and Kumāris (virgins) and gave in charity lots of things to the poor, orphans, and the Brāhmaṇī boys and thus finished the Vrata. O Rishi! Thus completing the Devījajñā, while the King was sitting on his seat, the fiery Devarṣi Nārada came there from above playing with his lute. Seeing him there, all on a sudden, the King got up, and paid due respects to him by asking him to take his seat, with other necessary things. When the Devarṣi became relieved of his labour of journey, the King asked him about his welfare and then enquired into the cause of his coming there.

18-19. O Devarṣi! "Whence and what for are you now coming? By your arrival here I am become blessed and feel that my Lord has come to me; now what can I serve to you; kindly command and oblige. Hearing this, the Devarṣi Nārada said:—"O King! Today I saw in the Devaloka a very wonderful event. I wanted eagerly to inform that to you. Hence I have come here. Your father met with a bad turn of fate for his bad action. I saw to-day he assumed a divine form and he was going on a chariot. The Devas were praising him and the Apsaras were encircling him. It seemed he

was going in that dress to the Maṇī Dvīpa. O King ! You performed the Navarāṭra Vrata and read the Devī Bhāgavata ; it seems, as a result of that, your father has now been rewarded with such a noble and good turn of fate. Now you have become blessed and your actions have borne fruits. You have delivered your father from the hell and so you have become an ornament in your family. To-day your name and fame have extended to the Devaloka.

20-30. Sūta said :—O Rishis ! Hearing these words from the mouth of Nārada, the King Janamejaya became very much happy and delighted and fell prostrate at the feet of Vyāsa Deva of glorious deeds and said :— O Best of Munis ! By Thy Grace, to-day I have become blessed. Now what return can I pay to Thee save bowing down to Thee. I pray that Thou dost shew such favours to me ever and anon. “ O Rishis ! Hearing these words of the King Janamejaya, Vādārāyaṇa Veda Vyāsa blessed him and spoke to him in sweet words :—“ O King ! Now leave all other actions. Read always the Devī Bhāgavata and worship the Lotus Feet of S'rī Devī. Leave off all laziness and now perform the Devī Jajñā with great eclat. And you will surely be able to cross this bondage of the world. True there are various Purāṇas, the Viṣṇu Purāṇa, the Śiva Purāṇa, but those cannot compare with one sixteenth of this Devī Bhāgavatam. In fact, this Purāṇa is the Essence of all the Purāṇas. How can the other Purāṇas be compared with this, wherein is established the Devī Mūlā Prakriti ? Reading this Purāṇa from the beginning to the end yields the result of reading the Vedas. So the wise persons should try their best to study it always. Thus saying to Janamejaya, Veda Vyāsa departed. Then the pure minded Dhaumya and the other Brāhmaṇas highly praised the Devī Bhāgavatam and went to their desired places. And the King Janamejaya, on the other hand, began to read and hear always the Devī Bhāgavatam and spent his days happily in governing his kingdom.

Here end the Thirteenth Chapter of the Twelfth Book on the description of Janamejaya's Devī Yajñā in the Mahā Purāṇam S'rī Mad Devī Bhāgavatam of 18000 verses by Maharṣi Veda Vyāsa.

CHAPTER XIV.

1-17. Sūta said :—“ O Rishis ! In days of yore, from the Lotus Face of the Devī Bhagavati came out S'rī Mad Bhāgavatam in the form of half a Śloka, as the decided conclusion of the Vedas. About what She gave instructions to Viṣṇu, sleeping on a leaf of a Banyan tree, that same thing, the seed of the S'rī Mad Bhāgavata, Brahmā Himself expanded into

one hundred Koṭi s'lokas. Then, Veda Vyāsa, in order to teach his own son Śuka Deva, condensed them into eighteen thousand s'lokas, in Twelve Books and named it Śrī Mad Devī Bhāgavatam, the present volume. That voluminous book comprising one hundred Koṭi s'lokas compiled by Brahmā are still extant in the Deva loka. There is no Purāṇa like the Devī Bhāgavatam, so merit-giving, holy and capable to destroy all the sins. The reading of every line yields the fruits of performing many As'vamedha sacrifices. Human beings addicted to wordly affairs will get the merit of giving lands to the Brāhmaṇas and they will enjoy also all the pleasures of the world and in the end will go to the region of the Devī, if they can hear, after they have fasted and controlled their passions, the recitation of this Purāṇam from the mouth of a Paurāṇik Brāhmaṇa, who has been worshipped and given clothings and ornaments and is considered as a second Veda Vyāsa. Or, if any body writes the whole of the Devī Bhāgavatam with his own hand or gets it written by a writer from the beginning to the end and gives to a Paurāṇik Brāhmaṇa the book placed in a box of the form of a lion made up of gold and a cow yielding milk with her calf with gold as his sacrificial fee ; or if he feeds as many Brāhmaṇas as there are the number of chapters of the Devī Bhāgavatam and worship as many Kumāris (virgin girls) with saffron, sandalpaste and ornaments and feeds them with Pāysānna, he gets the merits of giving lands and enjoys all the pleasures of the world and goes in the end to the region of the Devī. He has no want of any thing who daily hears with rapt devotion this Devī Bhāgavatam. One who has no wealth gets abundance of wealth, those who are students get knowledge, one who has no sons, gets sons if one hears this Devī Bhāgavatam with true devotion. A barren woman, or one who bears still-born children or whose offsprings never live long or who bears only a single child, gets all her defects removed, if she hears this Devī Bhāgavatam. with a steadfast devotion. The house where this Purāṇa is worshipped, Lakṣmī and Sarasvatī dwell there, leaving their animosities towards each other. By the influence of this Devī Bhāgavatam the Dākinīs, Vetalas, Rākṣases, and other ghosts can not cast a glance even on its devotee. If any body gets fever and if the Śrī Devī Bhāgavatam be read touching him with a concentrated attention, all the complaints disappear. By reading this Bhāgavatam, one hundred times even more difficult than the severe disease phthisis is cured.

18-20 If after performing the Sandhyā, one reads only one chapter of this Bhāgavatam with a collected mind, he soon acquires the Real Knowledge. O Muni Śaunaka ! While going to read this Bhāgavatam, first examine omens and then read. I have spoken already on this subject. If during the Sāradīya Pūjā (the autumnal Pūjā) —

Navarâtra period, one reads with devotion this Bhagavatam, the Devî Bhagavati becomes greatly pleased and awards him results more than his desires.

21-31. During the Navarâtri period all can read well this book for the satisfaction of his Iṣṭa Deva (his own deity) whether he be a Vaiṣṇava Sāiva, Saura, Gāṇapatiya or a Sākta. All can read this for the satisfaction of Lakṣmî, Umâ and other Śaktis. The Vaidîk Brâhmaṇas are to recite this daily for the satisfaction of the Devî Gâyatrî. This Purânam is not contradictory to any sectarian belief. The reason of this being that to whatever deity he pays his worship, he must worship some Sakti or other, this is stated every where. So far the satisfaction of one's own Sakti, all can read this, without contradicting each other. Never any woman nor any S'udra is to read this herself or himself, even out of ignorance; rather they should hear this from the mouth of a Brâhmaṇa. This is the rule of the S'âstras (The vibrations and the consequent results would be truer then.) O Rishis! What more to say on this book than this, that this Purânam is the most excellent of all and yields great merits. It is the essence of the Vedas. This I tell you with great certainty. There is not the least doubt in this. Reading or hearing this yields results equivalent to reading or hearing the Vedas. I now bow to the Devî of the nature of Hrim and established by Gâyatrî, of the nature of Everlasting Existence Intelligence and Bliss, Who stimulates our activities to the understanding of various subjects. Thus hearing the excellent words of Sûta, the great Paûrâṇik, all the Munis of Naimisâranya worshipped him specially and as the result of hearing this Purânam gladly became the servants of the Lotus Feet of the Devî and they attained the Highest Rest. The Munis expressed their humility and gratitude to Sûta frequently and bowed down to him again and again. And they said:—“O Sûta! It is you that have saved us from this ocean of world.” Thus (the great Bhâgavata) Sûta, the bee drinking the honey of the Lotus Feet of the Devî, recited before the assemblage of the best of the Munis this Purânam from the beginning to the end, the Secret of all the Nigamas and full of the Glories of the Devî Bhagavati. After this the Rishis bowed down to him and he blessed and honoured them. Then he went away to his desired place. Here the Devî Bhagavatam ends and is fully completed.

THE END.

13.45.....
Here ends the Fourteenth Chapter of the Twelfth Book on the
recitation of the fruits of this Purânam in the Maha Purânam Sri
Mad Devî Bhagavatam of 18,000 verses by Maharsi Veda Vyâsa.

Here ends as well the Full Treatise, Sri Mad Devî Bhagavatam



